

PANCHADASHI SAARAAMSHA

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**BY
V.D.N.RAO, CHENNAI**

Other Scripts by the same Author:

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

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

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

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Preface

Having been contented with quite a few translations of Eka Vimshati Puranas-Ashtaadasha Upanishads - complete Valmiki Ramayana Series- Maha Bharata Parvaas of Udyoga-Virat- Gita-Bhishma -Drona- Yuddha Parvaas- and classics of Dharma Sindhu- Manu Smriti- Soundarya Lahari-Nava Grahas- Pradhana Smritis- Aapastamba Sutras-Principles of Sanataana Dharmaas- Ashtapalakas- Pranava- Pradhana Gitas- Dattatreya and such mahanubhavaas and such classics, am now seeking to grapple with the Advaita Siddhanta as concised by HH. Vidyaranya Swami titled as Pancha Dashi.

Swami Vidyaranya had sought to enlighten the outline principles of Advaita Vedanta in a simple presentation as of an instructive view point rather than the 'tarka-meemaamsa vigjnaana bhavaatmika vidhana'. The coverage is of Fifteen Chapters as of Tatvajnaana-Mahabhuta Vivekata- Panchakosha Vivekata-Dwaita bhaava Vivekata- Maha Vakya Vivekata-Chitra Deepa-Tripti Deepa Kutasttha Deepa- Dhyana Deepa - Naataka Deepa- Brahmaanandayukta Yogananda-Brahmaanana yukta Atmananda- Brahmaananda Advaitaataananda- Brahmaanana yukta Vidyaananda and Brahmaanada Yukta Vishayaananda.

Part One of Pancha Dashi sought to cover only Six Chapters as of Tatvajnaana-Mahabhuta Vivekata- Panchakosha Vivekata-Dwaita bhaava Vivekata- Maha Vakya Vivekata-and Chitra Deepa. As this could be unwildy as even the Part I be as of 875 pages, both the task of translation and composing be strenuous to the translator and the readership alike.

Part Two of Pancha Dashi covered Tripti Deepa Kutasttha Deepa- Dhyana Deepa - Naataka Deepa- Brahmaanandayukta Yogananda-Brahmaanana yukta Atmananda- Brahmaananda Advaitaataananda- Brahmaanana yukta Vidyaananda and Brahmaanada Yukta Vishayaananda and that too covered 867 pages.

Thus the staggering totality of pages of Essence of Pancha Dashi of Part 1 and 2 should be taxing despite the detailed vihleshanaas and explanations from puranas, upanishads, vedaas, smritis, sutras, and so on. Even Swami Swadhaandana's Pancha Dashi was of 563 pages 'minus detailed references'. Similarly Swami Krishnaananda Sagara's outstanding contribution of 680 pages was referred too pointing out the references merely.

Hence it occurred to me to prepare Pancha Dasha Saaraamsha on the lines of say Valmiki Ramayana-Puranaanaas and Upanishads. This is sought to cover the Text as also some most significant references as per my findings totalling 443 pages approx.

Hopefully this labour intensive editorial workmanship be accepted by public domain as a wave of Advaita Maha Sagara, as this is dedicated to my mentor HH.Vajayendra Sarasvati of Kanchi Mutt with prostrations ever seeking His blessings.

VDN Rao and family

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PANCHA DASHI SAARAAMSHA

Introduction

Swami Vidyananda had sought to enlighten the outline principles of Advaita Vedanta in a simple presentation as of an instructive view point rather than the tarka-meemaamsa vigjnaana bhavaatmika vidhana. The coverage is of Fifteen Chapters as of Tatvajnaana-Mahabhuta Vivekata- Panchakosha Vivekata-Dwaita bhaava Vivekata- Maha Vakya Vivekata-Chitra Deepa-Tripti Deepa Kutastha Deepa- Dhyana Deepa - Naataka Deepa- Brahmaanandayukta Yogananda-Brahmaanana yukta Atmananda- Brahmaananda Advaitaataananda- Brahmaanana yukta Vidyaananda and Brahmaanada Yukta Vishayaananda.

Pancha Dashi Saaraamsha as follows

Chapter One of Tatvajnaana Stanzas 1-65

The objects of awareness viz. Vision (Roopa), Taste (Rasa), Smell (Gandha) and these tanmatras are related to each sense organ. Pancha Tanmatras: The Five tanmatras are Sound (Shabda), Touch (Sparsha) as also of the states of awakeness, dream stage and so on be never the need for a self consciousness. Things perceived in dreams would vanish subsequently as of the stage of awakeness. Knowledge of the experienced things or the consciousness which helps the perception both the states. A person awaking from deep sleep would consciously remember his lack of perception during that state too. Remembrance of not knowing any thing in the dream stage would indicate previous experience and as such consciousness would persist in sleep too. This consciousness of the deep sleep as of awakeness be distinct from the negation of jagradavastha and as such in both the stages.

All through the many months-years-ages as also the kaala maana- the past-present and the yugaantaraas too - consciousness be ever as before as it that would be for ever and unlike the Surya Bhagavan would be never be of Suryodaya and Suryaastamas. Indeed the objects of perception would change and differ with the time cycles but their consciousness be ever abiding and self revealing. Self Revelation is not an act which would require an agent and an object but a fact and the mere existence of a Self is the revelation. Once there be one consciousness would not require another consciousness to reveal itself and its contents; it is the ground or substratum of one's own experiences as of that the the aadi-madhyaanta but be eternal ever. In the 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. 'Taijasa' is the second quarter and its sphere of activity is the dream state or sub-consciousness. Its consciousness is in-rooted or inward bound and looking within; it is possessed of seven body limbs and nineteen mouths, and is capable of experiencing the joy of subtle objects. This Taijasa which is essentially stationed in 'svapna sthaana' is no doubt active otherwise too but since there are direct means of awareness by way of mental vibrations, it is dormant excepting in the dream stage when it gets activated. Thus 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! 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 -ekeebhuta- 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.

All through the many months-years-ages as also the kaala maana- the past-present and the yugaantaraas too - consciousness be ever as before as it that would be for ever and unlike the Surya Bhagavan would be never be of Suryodaya and Suryaastas. Indeed the objects of perception would change and differ with the time cycles but their consciousness be ever abiding and self revealing. Self Revelation is not an act which would require an agent and an object but a fact and the mere existence of a Self is the revelation. Once there be one consciousness would not require another consciousness to reveal itself and its contents; it is the ground or substratum of one's own experiences as of that the the aadi-madhyanta but be eternal ever.

Indeed this Consciousness of the Self is but the Nature of the Supreme Bliss the Atma Tatva, Nitya Rupa, Swaprakaasha. One would indeed be distinctive from the body, mind, sufferings, and in association with them all. The typical aberrations of one's own body- the arishadvargas ao kamakrodha mada lobha matsaryaayas and so on be of least relevance to 'that' Self - the Antaratma.

In this manner, it is well established by reasoning that the Individual Self is the nature of existence, consciousness and bliss. Similar be the Parmatma as all the Upanishads avow that Antaratma and Paramatma are but the Rupam and Prati Rupam as of Prati Bimbaas. Be that so, once there be identity of Antaratma and Paramatma or the Self and the Supreme, then where could be the Material Life and the severe sway and sweep of Maya Prakriti! Where indeed be the Tapatrayaas 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. Where be the Ishana Trayas of Praneshana-the bond of Life, Dareshana or the bond of wife, Putreshana or the bond of progeny, Dhaneshana or the bond of wealth, Sukheshana or the love of happiness and contentment and Dharmeshana or the quest of Virtue. Where indeed again be the interplay of Maaya Prakriti Sattva is described as the fountain of Goodness and happiness in a pure form of integrity, happiness, contentment, forgiveness and faith- the Rajas Guna featured as false pride, deceit, avarice, hatred and selfishness and . the Tamo Guna standing for ignorance, lack of resources, anger, fear and quarrelsomeness.

Hence indeed the sway of Maya Prakriti as camouflaging The Truth of the Self and the Supreme. Now a father could distinguish the voice of a son while say chanting veda mantras in chorus of students and so be the bliss. Blissfulness is known yet unknown; One might 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’. 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! On Realising the Supreme Truth, the Individual becomes aware that the Inner Consciousness or the ‘Antaratma’ itself is within itself as the ‘Paramatma’. Those blessed ones who finally realise that the Great Birthless Self is nowhere else but right within would have achieved bliss and Immortality or else would have continued again as the victim of the miserable vortex of the cycle of births and deaths and his endeavours would have been truly infructuous! On the contrary, the great accomplisher of the Supreme Brahman hardly realises his status as indeed he is already merged in that flood 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 paapmaanam’ or in the state of sinlessness, or as the ‘sthitaprajnya’, the one with of unique balance of senses and mind or ‘guhaa grandhi baahya vimukha’ 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. It is he who demolishes the desires of this and other lokas and is able to maintain balance of mind in a natural and pure state of happiness is known as a ‘Sthita prajna’! He who could withstand floods of problems and difficulties as also quick spells of elation and ecstasies face with even temperament, normalcy and equanimity with no traces of fear, joy or anger is defined as a ‘Sthitaprajna’; he who is able to neither stretch out limbs and senses or nor withdraw these in extreme situations like a tortoise is termed as a ‘Sthitaprajna’!

One’s own experience of articles of daily usage is recognizable as indeed they be existent and revealable. Yet an obstruction might seek to hide the nature as of a distortion and falsification as that be the genesis of ignorance and lack of awareness. Yet on the analogy of a father being able to recognise the son’s vedocchaarana in a crowd of covidarthi, there be the cause of all contrary experiences as that be the genesis of avidya or the negation of knowledge.

Prakriti as the alter ego or the premordial substance of Parameshvara the pre consciousness. Prakriti is energy, activity, vibration and creative power. Parameshvara is stable, inactive, immobile and insensitive- yet the Supreme. - while Prakriti the Maha Shakti be keeping the universe pulsating, from planets and stars to the atom, and is inseparably united. Parameshvara can be called matter and Shakti the universal energy. Not only are Parameshvara 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 Parmeshvara be able to even stir! The first vibration by which the Parabrahman becomes aware of Itself is caused by Prakriti. Thereafter it is vibration after vibration in ‘aarahana and avarahana’ manner being Praana the Life Energy!’ Now the Pureconsciousness and the blissfulness is composed of ‘ pure trigunaas’ of satvika-rajasic-tamasika gunaas. That being so the process of materialisation of the universe would seek to apply the evolution as that of Tri Murthis viz. Brahma

as the Srishti Karta-Vishnu as the Shtiti Karta and Shiva as the samhaara karta; hemve the apparent process of universal materialisation.

Now, as the fundamental Satva Guna is pure, Prakriti is named Maaya; when Maaya is mixed up with rajas and tamas then that is called Avidya. Para Brahma, as reflected in Maaya is known as the omniscient Ishvara who controls Maya. Now the relationship of Maayaa to Ishvara is as follows: Being the Satchit or the Pureconsciousness that would create and control Maya thus Ishvara being the controller general. For Ishvara being omniscinen His predominance is unquestionable. While in reference of gunaas as the quality and the substance; it is a characteristic manifestation of Reaity; satva is intelligence, rajas would denote motion and and tamas is the ‘matter’. What ever would appear be a combination as that be predominant and be the distinguishable. Avidya is shareera which is perishable because it is negated by knowledge or in the process the prior is negated every moment by the later; it is ‘casual’because out of it would emerge the subtle and the gross. as that be the negation of jeevatma. That Brahman is indeed the reflection of Jeeva. .

As per the command of Ishwara as also for the experience of Pragjna, the five subtle elements, ether, vaayu- agni-jala and prithivi as a part of Prakriti in which ‘ tamasa be dominant. Now, the Jeeva or the Subtle body be described as per the command of Parameshvara.It is that essence of Inner-Consciousness alone which is the Reality and Truth but what is expressed by Speech is certainly not as the latter is submerged with the body organs and senses viz. the root of the tongue, throat, head, teeth, nose, lips and stomach. That entity who resides in the mouth as the organ of speech and stays right within it is oblivious of it, but its full form is within it and is in full command of its actions as is indeed the master of that organ being Brahman himself! That Truth is what the inner consciousness is fully aware of this. ‘Manas’ or mind, which too is among the body organs representing thoughts, intellectual power and depth of comprehension is no doubt different from speech as described above. Yet as in the case of speech is also disabled to visualise about the Inner-Self. It certainly does control all the limbs and senses of the body regime like speech, but is not what Brahman nor its alternate version of the Conscience that could replace even certainly the ability of speech. May it be that mind in the driver’s seat of the limbs and senses that might cordinate the body functions but in the context of bodily instincts alone it is unable to see, hear about, feel, smell and speak of Brahman nor is qualified to reach the Inner Consciousness

Of the Saatvika part of the Trigunaas of Satva- Rajasika and Tamasikas the Pancha Bhutaas of Prakriti arose in turn from the five sutble sensory organs. 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 five subtle elements of Prakriti arose in turn the five subtle sensory organs of hearing, touch,sight, taste and smell. [These Five alements and tanmaatraas are as follows: 1.Akasha with qualities of the ether element include- light, subtle, and immeasurable and are related to actions such as expansion, vibration, non-resistance. The ear is the sensory organ related to ether element. The tanmatra of the ether element is Sound or Shabda.2.Vayu / Air element is related to movement or a sense of constant motion. The qualities of air element include sensitivity, motion, cool and subtle presence. Skin is the sensory organ related to air element. The tanmatra of the air element is Touch or Sparsha.3.Agni: The air element performs movements and whenever there is movement, it causes friction and this leads to the formation of fire. The qualities of fire element are related to various functions such as penetration, digestion of food, conversion of thoughts, intellect and perception of light. The tanmatra of the fire element is Vision or Rupa.4.Water (Jala) – The water element qualities include liquidity or fluidity. Water imparts the vital quality of binding – e.g. when added water and soil, when only possible to mould earthen mud into a shape as

pots or so, being an important element for constructive nature and exhibits qualities such as adhesion, cooling, binding and liquidity. The tanmatra of the water element is Taste or Rasa.⁵ Prithvi - The Earth element is solid, gross, hard and dense providing form, shape, structure and strength- like of teeth, nails, bones and muscles. Nose is the sense organ related to the earth element. The tanmatra of the Earth element is Smell or Gandha.

Out of the combination of the subtle elements of the Saatvika Guna sampatti got manifested the organ of inner conception called 'antahkarana' Due to the differentiation of functionality the concept of antahkarana is divided as manas or the mind as of wavering as of yes and no and buddhi or intellect made of discrimination and determination. Manas is conceptual and Buddhi is definitive and judgmental. Antahkarana is the inner instrument, inner being. 'Antah' means inside and 'karana' means that which four functions of mind together; manas, chitta, ahamkara and buddhi the inner instrument includes also the 10 senses (hearing, feeling, seeing, tasting, smelling, speaking, grasping, moving, procreating, and eliminating), five elements and ancha praanaas of Praana-Apaana-Udaana-Vyaana and Samaana. The more one would observe the four functions of mind, the senses, pancha bhutaas, and vayas in daily life, the the understanding about them grows, the more antahkarana will be understood in its totality. Further observe its functioning in both the waking state of consciousness and the dreaming state of consciousness. Eventually as all the three states merge into the formless non-dual Consciousness, where there is no duality, therefore no mind, no antahkarana. One's true nature is beyond waking, dreaming, and deep sleep, yet seeking to know how antahkarana operates in these three level of Consciousness, so that it becomes a magnificent tool to play with in these three levels. Eventually antahkarana would swim around in one's awareness all the time, as it becomes a part of constant self-awareness, concepts, processes, or insights. Therefore antahkarana itself would have to be transcended, and pave the path for the non-attachment toward antahkarana itself, while be in awe of the beauty of the Divine Consciousness that appears to play as antahkarana. Therefore practicing self-awareness is actually practicing not-self-awareness by which the True Self will eventually reveal itself. In other words Antahkarana is composed of Ahamkara (ego) – identifies the Atman (self) with the body as 'I' - Buddhi (intellect) – controls decision making Manas (mind) – controls sankalpa (will or resolution) Chitta (memory) – deals with remembering and forgetting.

Having explained satvika gunotpanna pancha bhuta dehaanga kaaranana bhuta karmaachatanaas or the organs of action, then be described. The Rajas Guna is stated to be red in colour and is featured as false pride, deceit, avarice, hatred and selfishness. Pancha Bhutas or the Five Elements viz. Prithivi- Aapas- Tejas- Vayu- Akasha or Earth-Water- Fire-Air / Wind- Sky being recalled, their Pancha Tanmaatras are Sound (Shabda), Touch (Sparsha), Vision (Roopa), Taste (Rasa), Smell (Gandha). These tanmatras are related to each sense organ. Together with the Pancha Praanaas collectively the organs of action of the whole body and the Mind. Praana causes respiration-apaana the process of excretion, samaana the distribution of the essence of food intake, udaana functions as the divider of food intake and Vyana the body joint movements.

Now about buddhi: The oft repeated truism states : *Buddhi karmaanusaarini!* The five sensory organs, the five organs of action, the five vital praanaas, mind and one's own intellect and vimarsha jnaana all together all these seventeen entities together would constitute the subtle body or the sukshma shareera and as such the high pedestal to buddhi. Buddhi is also the function of mind that judges, discriminates, and knows one's inner feeling in the heart while awake, alert and attentive, all because this inner wisdom has become your constant companion. Buddhi could discriminate the Self and the Super Self. Buddhi is the function of mind that is able to discriminate between not self and Self, it is able to gradually remove the avidya and guide to vidya. Buddhi truly is an amazing tool on

the path to realizing the true Self. The more buddhi is present in one's own constant awareness, the sharper buddhi could get and the deeper and penetrate the unknown levels of one's being. Buddhi and the Intuitive Knowledge being able to guide in removing that what one be nor not, but finally the real knowledge comes from beyond buddhi. True knowledge about the Self dawns from the Self only, this is called intuitive knowledge. What most people generally know as intuitive knowledge is actually instinctive knowledge, which is knowledge related to everything in the Waking, Dreaming, and Deep Sleep states. To increase our awareness of what is happening in these three states is very useful, but real intuitive knowledge flows from the Center of Consciousness. It is the force of grace that descends to the sadhaka to guide the sadhaka to the summit. Eventually buddhi, which is an amazing tool within Waking, Dreaming, and Deep Sleep, has to be set aside, as it is working within the domain of Maya the Make Believe right within individuality. Intuitive knowledge comes from beyond maya, from Non-duality, and therefore buddhi must be surrendered so that the Self can fully reveal itself. Eventually buddhi will swim around in your awareness all the time, as it becomes a part of constant self-awareness. Also, becoming aware of buddhi will have the effect that you will increase your use of this word in your daily vocabulary to express yourself and you will discover how buddhi relates to other concepts, processes, or insights and a clear buddhi would ensure ekaagrata even as buddhi functions when it is of saatvika-raajasika and taamasika pravrittis. This be so as one's self awareness be increased.. Therefore buddhi itself will have to be transcended, when one be beyond buddhi. This will increase the non-attachment toward buddhi itself. Now Buddhi and five koshas or sheaths. The fourth one is called vijnana-maya-kosha. It is the second most inner kosha, one more subtler is ananda-maya-kosha. Vijnana-maya-kosha is the sheath of finest intellect, which is buddhi. 1. Anna-maya-kosha: most external sheath, our food-sheath 2. Prana-maya-kosha: sheath of prana, or energy 3. Mana-maya-kosha: this is the sheath of manas, of mind 4. Vijnana-maya-kosha: intellect or buddhi 5. Ananda-maya-kosha: sheath of bliss, of ananda (even this has to be transcended) Beyond all five koshas lies the Self, pure Atman.

Jagadsrashta' having realised that at the very beginning, there was nothing except 'tamas' or inactivity, inertia and total sluggishness which might be as well be termed as a state of 'sat-chit-ananda'. Then He initiated the srishti of subtle elements which eventually took to forms and the gross elements. Now, dividing each of the gross elements- viz. from Aakasha to Vaayu to Agni to Water to Bhumi which were eventually named as the Pancha Maha Bhutas of 'Prithivi- Aapas- Tejas- Vaayu and Aakaasha' - is termed as '**Pancheekarana**'. The process involves each of the five elements splitting into two halves and one half of each further spilling into four parts. Thus we have space splitting into two and one of the halves further splitting into four parts. Like that each of the elements undergoes divisions. The four of one-eighth parts are now distributed to other elements. Thus air, fire, water and earth each of them get one eighth of Aakasha. Similarly the other elements get distributed giving again one full for each of the units. Thus Akasha retains half of its own and one - eighth of other Elements. This process is called Pancheekaranam or grossification of the five of the Elements in their subtle or fundamental nature. In other words, division of each of the Elements by two equal parts and further into four equal sub parts with each of the other four elements and so on and such 'quintiplication process' is known as 'Pancheekarana' or a systematic admixture of all the Pancha Bhutas into a warp-weft process of each formation of weaving a cloth!

As the inherently interactive feature of the Panch Bhutas/ Five Universal Elements carry out the five fold actions, the principle of life becomes responsible for organ oriented actions of its existence. Thus the characteristic 'tamas' leads to 'rajas'. On this analogy of 'sthaanutva' or inertia or inactivity which is the characteristic of 'tamas', activity or 'rajasatva' is energised. The Pancha Bhutas on the principle of 'Pancheekarana' turn into four parts. In the process, three parts thereof of the four parts,

Pranam or the life energy, gets initiated. This vital energy evolves itself into Panchaendriyas comprising further into a) Pancha Jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch b) Pancha Karmendriyas viz. nose-tongue- eyes- ears- skin respectively and c) Pancha Tanmatras: Light, sound, taste, smell and consciousness. Thus the Virat Purusha in the process of Panchekarana, the fourth part facilitates the appearance of organs and action. The mobile feature of the Panch Bhutas, the present stanza signifies the rhythmic property of the Panchekarana process and converts the Five Elements into four parts out of the totality of its three portions and eventually the Inner Consciousness is constituted again with its five fold functionality thus the perceptual five organs are generated. Now, under the instructions of Hiranyagarbha, the Virat Purusha in the further process of 'pancheekarana', the self consciousness of the Beings is protected by the gross elements. However Hiranyagarbha retains the essence and governance of the subtle elements by Himself. Indeed, Hiranyagarbha's volition is essential to Prajapati the Virat Purusha for the interaction of the subtle and gross elements. It is indeed Hiranya -garbha who wills the insentient to get transformed the sentient. In this process alone, the conversional capability gets initiated. In other words, individual consciousness is activated and the cycle of Pancha Bhutas- Panchendriyas- Pancha Koshas and so on gets into place.

Paramatma the Avyakta with perhaps but a particle of Illusion or Maya thus rotates the Universe and Its Beings converts into ACTION and thus the gross-subtle-and causal. Indeed THAT begets THESE- THIS-and THAT again and again. Each of the Beings of Three Forms of Gross and so on , Tri Gunas, Three Stages of Life of Birth- Death- and Birth again, and of Three 'Avasthas' of Jaagrat- Svapna- Sushupti are subjected to the potter wheel of the Cycle of Time, which keeps whirling- whirling-and whirl again endlessly! In other words, the concept of Maya the Illusion - the hard outer shell of the body hiding the Antaratma the Interior Soul basically anchored to Material Sources. This in turn is based on Tamas or Ignorance, Rajas or Passion, Sathva the Essential Goodness. The examples of firewood, smoke and fire are cited as Brahma the Creator, Vishnu the Sustainer, and Ishvara the negation of Maya. The feature of Tamas is akin to material well being characterised by women, wealth, power and evil. The Rajas is akin to acquisition of knowledge, devotion, yoga and sacrifice and finally the Satva or Dharma and the release of Inner energy to align with the Supreme through the layers of Hiranyagarbha- Maha Purusha- the Body- Pancha Bhutas- Panchendriyas and the further Panchekarana! 'Pancheekarana' acquires significance. Pancheekarana is in relation to 'Maha Bhutas -'Panchendriyas' and thus the 'Aarishad -vargas'. Pancheekarana process involves each of the Five Elements splitting into two halves and one half of each further spilling into four parts. Thus 'space' splits into two and one of the halves further splitting into four parts. Likewise each of the elements undergoes divisions. The four of one-eighth parts are now distributed to other elements. Thus air, fire, water and earth each of them get one eighth of Aakasha. Similarly the other elements get distributed giving again one full for each of the units. Thus Akasha retains half of its own and one-eighth of other Elements. This process is called Pancheekarana or grossification of the five of the Elements in their subtle or fundamental nature. In other words, division of each of the Elements by two equal parts and further into four equal sub parts with each of the other four elements and so on and such 'multiplication process' is known as 'Pancheekarana' or a systematic admixture of all the Pancha Bhutas into a warp-weft process of each formation of weaving a cloth! Thus Paramatma having done the pacheekarana of quadruplicating or dividing five into four of the pancha bhutas, created firstly the gross body of the collection of the skull-skin- intestines-bones- nails and flesh as the features of Prithvi. Then the subtle body with hunger- thirst- heat- fainting or loss of consciousness, as characteristics of Agni. Vaayu imparts movement, breathing, lifting weights, running , jumping and such activities. Ether of the Five Elements imparts of anger, anguish, anxiety and lust. Indeed this impulse- combination emanates from the gross body which. as per the 'Karma' and of

‘Doshas’; Karma is of three basic nature viz. Sanchita the mix of good and bad deeds of carry forward of janmas; Prarabdha or the mix of ongoing life’s deeds and the Agaami or the forecasts for future janmas in the light of the remote and present calculations. Now the reversal: Ishwara gets desirous of pancheekarana in a turn around manner. From the very original niraakaara- nirguna-nirnyaateeta- or with no shape-no trait- non descriptive Paraatpara, Prakriti as the ‘alter ego’ disappears, the causal form of the Universe gets dissolved, the pancha bhutas are wound up in the reverse chain to Earth to Water to Fire to Air to Ether and then the Ahamkaara or the Self Sense. The Virat Swarupa and Hiranyagarbha too become casualties in the reverse retreat. The causal body/ gross body as the facsimiles vanish, and so does the human body, the charaachara jagat, kaalamaaa, the concept of kaarya-kaarama-karma is dissolved too. The subtle body merges into the unchanging Inner Self which indeed is a reflection of the ‘Sthaanu’ itself. The three states of vishva-taijasa-pragjna are dissolved too on account of the fact that the adjuncts of the Inner Conscience and thus the Inner Self gets merged into the Ultimate Effulgence remains as ‘Thou Art Thou’ as the thumb sized mid part of one’s heart.

Right from the composite elements Brahmanda got manifested: The transformation of Maha Purusha and his ‘alter-ego’ Prakriti ie the Kshetrajna and Maha Tatwa led to the Brahmanda or the Golden Egg in which sat the Four Faced Hiranya Garbha-Brahma, the Creator. Within the Golden Egg, are situated Seven Lokas, Prithivi, Seven Samudras and Seven Dwipas, Massive Mountains and Thousands of Rivers. Within the Golden Egg are the Sun, Moon, Stars, Planets, Wind and Lokaloka. While there is an enclosure of water as huge as ten times more around the Golden Egg, there is ten times more of Tejas or Radiance surrounding the water. Ten times larger than the enclosure of Illumination is of Vayu (Wind). Around the the enclosure of Wind is that of Ether (Akaasha or the Sky) which is ten times more of Wind. Even enveloping the enclosure of ‘Nabhas’ or Ether is that of ‘Bhutadi’ (Ahamkara or Ego) and that too ten times larger. Yet another enclosure to Bhutadi is ten times more of Nabhas , but that of ‘Mahat’ is equally bigger to Bhutadi. Filnally, Mahat is surrounded by ‘Pradhana’ or the Supreme. Thus there are seven enclosures around the Cosmic Egg viz. water, radiance, wind, ether, Bhutadi, Mahat and the Pradhana the Unknown; all these ‘Avaranaas’ cling to each other. Then Hiranyagarbha identified Himself with the totality of gross bodies as was known as Vishvaanara. Thus Taijasa of the gross bodies of devas, human beings and lower species came to be known as Vishvaas. This Taijasa is the second quarter and its sphere of acitivity is the dream stage of sub-consciousness. Its consciouness is in rooted or inward bound or looking within; it is possessed of seven body limbs and nineteen mouths of five each of Panchendriyas, five supportive Elements of Nature, the mind and praana while together these are capable of experiencing the joy of subtle objects. Taijas is essentially stationed in dream stage yet no doubt active otherwise but normally dormant. In the dream stage, the organs and senses remain inoperative except through mind. The Pancha Bhutas or the Basic Elements whose offshoots are the sensory organs of the body are aware and so does the Prana which is Hiranyagarbha Himself and thus the Inner Consciousness which is Paramatma’s reflection is aware of the happenings even during the dream state of mind. The person’s mind in that stage thus creates a world of his own, puts the body aside and creates himself chariots, horses, highways. He might also imagine fears and failures, defeats and even one’s own death! The Individual is the agent of making unreal things real in that dream state. Thus mind assumes sub consciousness turning objects and senses real! Thus all the Beings in the vast Srishti are blessed with the faculty of perception, barring some exceptions, as they could hear, see, smell, feel and touch, with the kindness of the respective Deities of the organs concerned. This is in the state of awakening. The individual’s Inner- Consciousness is known as being in the ‘bhru madhya’ or the mid point of one’s eyebrows as that awareness is able to watch all the body parts from top to bottom or from head to foot. Then like an emperor who keeps a vigil on his subjects, the person concerned keeps enjoying the

benefits from his subjects and the activities expected by them are in good place. Then the emperor gets tired with fatigue the sense organs are tired too and then shift over to another body afresh. This is denoted by shifting the perceptions from one body to another. Hence from the state of awakening to a dream stage. Then Vishva or the Inner Consciousness reaches the next state viz. Taijasa. That precisely coincides with the absorption of the body structure which thus become non functional with periodic rest and interrumnum. That is the time for rest of the Self and its esrtwhile busy activity. Like a bird gets tired with ever active day time activities of flying, hunt for food, and periodic ease all through the day, by performing activities of sniffing, tasting and grabbing its food even while supplying their nonflying kids too tend to return to the nest for rest, it reaches the nest awaiting for the next dawn's day break, the body too is rested and the Individual Soul quite tired of the body's activities enjoys bliss for a while. That indeed is the principle of Non interference of the Self quite disrespectful of the body activities. The sleeping state is thus described as the state of ignorance experienced by the Self as of a temporary break of bliss free from the body activities. Thus Lord Brahma manifested 'srishti' from a meagre grass root, the status of gross bodies thus generated are ever apprehensive of facing decay and death. The stages of life be described by the inevitability of death! These indeed are the 'jagrat-svapna-sushupti-moorchaavastha' or waking-dreaming-sleeping- and fainting stages, before the inevitability of death. This finality occurs as the organs of perception and action cease to function and the remote controls of the Five Basic Elements get severed. The body senses as wrapped up in the Elements disappear and the Inner Consciousness gets a temporary reprieve. Meanwhile, the plus and minus accounts are closed for a while and get re- initiated again with the carry forward of the body yet the consciousness gets a holiday and gets hinged once again. It might be the termination of the life's journey of the 'Mahatmas' only exceptionally as with the nil accounts of 'karma sanchaya'. The remote possibility of bondage of the cyclical births-deaths-and births again and again is only under the tutorship of a co enlightened Teacher alone, backed solidly by spriritual knowledge, indriya nigrah, and lakshya saadhana.

Indeed one could merely vision the external world and happenings there of and be devoid of the inner awareness . Performing action for societal and objective enjoyment be entirely distinguished. 'That reflection is described : This world that happens of itself has excavated outward holes, through which perception looks outside and does not see the self within. But someone brave, who longs for that which does not die, turns sight back in upon itself. And it is thus that self is seen, returned to self, to its own true reality. The Self-Existent Lord destroyed the outgoing senses and that is why, all perception looks outside and does not see the Self within ! In other words, the Self-existent Lord made the senses turn outward. Accordingly man looks towards what is outside and sees not what is within.

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radiance, wind, ether, Bhutadi, Mahat and the Pradhana the Unknown; all these 'Avaranaas' cling to each other. Then Hiranyagarbha identified Himself with the totality of gross bodies as was known as Vishvaanara. Thus Taijasa of the gross bodies of devas, human beings and lower species came to be known as Vishvaas. This Taijasa 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 praana while together these are capable of experiencing the joy of subtle objects. Taijas is essentially stationed in dream stage yet no doubt active otherwise but normally dormant. In the dream stage, the organs and senses remain inoperative except through mind. The Pancha Bhutas or the Basic Elements whose offshoots are the sensory organs of the body are aware and so does the Prana which is Hiranyagarbha Himself and thus the Inner Consciousness which is Paramatma's reflection is aware of the happenings even during the dream state of mind. The person's mind in that stage thus creates a world of his own, puts the body aside and creates himself chariots, horses, highways. He might also imagine fears and failures, defeats and even one's own death! The Individual is the agent of making unreal things real in that dream state. Thus mind assumes sub consciousness turning objects and senses real! Thus all the Beings in the vast Srishti are blessed with the faculty of perception, barring some exceptions, as they could hear, see, smell, feel and touch, with the kindness of the respective Deities of the organs concerned. This is in the state of awakening. The individual's Inner- Consciousness is known as being in the 'bhru madhya' or the mid point of one's eyebrows as that awareness is able to watch all the body parts from top to bottom or from head to foot. Then like an emperor who keeps a vigil on his subjects, the person concerned keeps enjoying the benefits from his subjects and the activities expected by them are in good place. Then the emperor gets tired with fatigue the sense organs are tired too and then shift over to another body afresh. This is denoted by shifting the perceptions from one body to another. Hence from the state of awakening to a dream stage. Then Vishva or the Inner Consciousness reaches the next state viz. Taijasa. That precisely coincides with the absorption of the body structure which thus become non functional with periodic rest and interregnum. That is the time for rest of the Self and its erstwhile busy activity. Like a bird gets tired with ever active day time activities of flying, hunt for food, and periodic ease all through the day, by performing activities of sniffing, tasting and grabbing its food even while supplying their nonflying kids too tend to return to the nest for rest, it reaches the nest awaiting for the next dawn's day break, the body too is rested and the Individual Soul quite tired of the body's activities enjoys bliss for a while. That indeed is the principle of Non interference of the Self quite disrespectful of the body activities. The sleeping state is thus described as the state of ignorance experienced by the Self as of a temporary break of bliss free from the body activities. Thus Lord Brahma manifested 'srishti' from a meagre grass root, the status of gross bodies thus generated are ever apprehensive of facing decay and death. The stages of life be described by the inevitability of death! These indeed are the 'jagrat-svapna-sushupti-moorchaavastha' or waking-dreaming-sleeping- and fainting stages, before the inevitability of death. This finality occurs as the organs of perception and action cease to function and the remote controls of the Five Basic Elements get severed. The body senses as wrapped up in the Elements disappear and the Inner Consciousness gets a temporary reprieve. Meanwhile, the plus and minus accounts are closed for a while and get re- initiated again with the carry forward of the body yet the consciousness gets a holiday and gets hinged once again. It might be the termination of the life's journey of the 'Mahatmas' only exceptionally as with the nil accounts of 'karma sanchaya'. The remote possibility of bondage of the cyclical births-deaths-and births again and again is only under the tutorship of a co enlightened Teacher alone, backed solidly by spiritual knowledge, indriya nigras, and lakshya saadhana.

Indeed one could merely vision the external world and happenings there of and be devoid of the inner awareness . Performing action for societal and objective enjoyment be entirely distinguished.

‘That reflection is described in the Katha Upanishad 4.1, *Paraanchi khaani vyatrrinat svayam-bhus tasmaat paraan pashyati na'ntar-Atman kashcid dhirah pratyagaatman aikshad aavarrita-cakshur amrritatvam icchan/* This world that happens of itself has excavated outward holes, through which perception looks outside and does not see the self within. But someone brave, who longs for that which does not die, turns sight back in upon itself. And it is thus that self is seen, returned to self, to its own true reality. Adi Shankara interprets ‘The Self-Existent Lord destroyed the outgoing senses". And that is why, all perception looks outside and does not see the Self within ! In other words, the Self-existent Lord made the senses turn outward. Accordingly man looks towards what is outside and sees not what is within.

All the beings in the process of srishti follow the kaala pravaha in the ever circling births-deaths and rebirths ever again like worms that would be slipped on the ocean of samsaara. As these worms might be swept in the whirlpool the Beings be ever seeking to the fruits of karma phala. Paramatma replicates into Antaratma and the Jeeva or the Embodied Being rolls on in the eternal cycle of births and deaths by merely carrying the load of Karma or the sum total of Paapa Punyas in the cycle of Time or the Kaala maana. It is common knowledge that any thing or any Being is destined to perish , let alone as human beings! With the passage of ‘Kaala maana’ or the eternal Time Cycle, oceans had dried up, mountain peaks got smashed, the positioning of Pole Stars got dislocated, terrestrial positionings got disturbed, and even Devas experienced ‘sthaana bhramsha’ or dislodgment from their locations! ‘Termination of Life of all the Pranis is indeed a certainty as unchallenged. One visions about death and mutual affinities as of the moment and suprisingly talked about and expressed. But when might one’s Pancha Karmendriyas of nose-tongue-eyes-ears-skin and the respective Pancha Jnanendriyas viz. breathing-tasting-seeing-hearing and feeling by the Jeevaas seek to collapse. Thus the jeevaas finding themselves in the whirlpool of samsaar be seeking the appropriate initiation from a teacher who himself be tatvadashi aachaarya.

The five sheaths of the Self are of food, the vital air, the mind, the intellect and bliss. While enveloped in the five sheaths, the jeeva would naturally forget Its nature, characterics and thus be subject to transmigration. Pancha Koshas or the Five Sheaths of Human Body are called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss). The gross body is the product of the quintuplicated elements known as the annamaya or the food sheath. That portion of the subtle body is composed of the pancha praanaasa of Praana-Apaana-Vyaana- Udaana- Samaanaas, besides the Panchendriyas of a) Pancha Jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch b) Pancha Karmendriyas viz. nose-tongue- eyes- ears- skin respectively and c) Pancha Tanmatras: Light, sound, taste, smell and consciousness. Besides the rajo guna aspect of Prakriti called the vital sheath. Stated other wise, Anna-Praana-Manas-Buddhi-and Ananda are the Panchakoshaas. Buddhi of Vigjnaanamaya kosha too. The annamayaadi prayoga kaarana is being explained since the praanis would therefore tend to be ensnared deep into the samsaara chakra. Added to this, the pancheekrita pancha bhutotpanna sthula shareera be almost impossible to be freed till the pravritti and nivritthi karyaacharanaas be intensified for the gates towards the arduous attainment of moksa saadhana

An ever doubting and wavering maanasika pravartana coupled with the outcome of the hesitant karmendriyaas be of the saatvika guna as of the impact of manomaya pravartana. The determining intellect and the jnaanendriyaas be however of the impact of Vigjnaanamaya pravartana..The impure satva as in the which is the causal body along with the passing pleasures would make mental

modifications be known as the sheath of Ananda. The Sheath of Ananda would range from the joys mental modifications of momentary joys by seeing and passing phases of Priya- Moda-Pramoda there by indicating the different compartments of nice-very nice and excellent gradations thereby indicating the Self from the sheaths.

Further explanation as follows: The vidyaamaana rojoguna be able to convert praanaapaanaadi vaayus and pancha karmendriyaas and dasha tatvaas all together be the praanamaya kosha. [The outermost sheath is the annamaya kosha (physical sheath). This sheath is common between the live and us a dead body. The second sheath is called praanamaya kosha (physiological sheath). This is what is not active in a dead body. This sheath consists of the respiratory, digestive, circulatory, nervous, excretory, etc systems. This sheath is common between all alive and someone in coma. All the vital organs of the body are functioning in coma state. The third sheath is called manomaya kosha (mental sheath). This is what is not active in a person in coma. This sheath consists of sense organs, organs of action, memory and emotions. The person has a concept of likes and dislikes, pleasure and pain, etc. As one would seek pleasurable experiences and avoid painful experiences, once there be an urge to preserve life. This is common between the sane and insane too as also common between humans and other species. The fourth sheath is called buddhimaya kosha (intellectual sheath). This is what is not there in an insane person. This sheath consists of the concept of right and wrong, purpose of life, ambitions, and so on.. A person could think about the long term consequences of actions by doing a mental simulation and looking at things from others point of view. The fifth sheath is called anandamaya kosha (blissful sheath). This is the seat of individuality, freewill and fruits of past actions.]

As in the case of Jagrad and Swapnaavasthaas, in the state of deep sleep, the subtle body be not perceivable, but the Self would invariably be in that state as the subtle body would comprise of sheaths of praanaa- manas and vignaana Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination). By the process of the discrimination of the subtle body-by way of the recognition of its variable and passing character- the sheaths of manomaya-vignaana maya and praanamaya be then understood as differentiated from the Inner Self or Inner Consciousness. This be so because the respective sheaths are all the conditions of the three gunaas and as such be differentiated each other qualitatively and quantitatively too. Praanamaya kosha is the outcome of rajas guna, manomaya of satvika raajasika gunas while vignaanamaa be purely of saadvika guna. Thus realisation of the Self be far different from the trigunaas and also of the sheaths.

Now further explained as follows: The sthula shareera's 'anaatmatva' be its natural phenomenon either in the jagradavastha or in the dream stage; the anvaya-vyatireka bhavanaas are applicable. In the Sushupti avastha, the sukshma shareera rupa lingadeha the vyatirekata be apparent. Maandukya Upanishad explains: *Yatra supto na kam chana kaamam kaamayate na kam chana svapnam pashyati tat sushuptam, sushupta sthaana ekeebhutah prajnaa ghana evaanandamayo hi ananda bhuk chetho mukhah praajnaa ghana evaanadamayo hi aananda bhuk 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. That person becomes transparent like the flow of water as the Seeker has no duality what so ever. There is indeed no witness but a single

witness of the Self becoming the Supreme being free from the limiting attachments or appendages of body, organs, and senses that is Braman Itself. That is its highest accomplishment, this is the Supreme Bliss! Indeed, just one particle of that Bliss keeps the Universe ticking! Thus having achieved the outstanding bliss, the person in 'sushupta' state becomes *cheto mukha* experiencing the experimental and experiential status even during 'prajnatva' or at the two way door of consciousness and deep sleep. Most certainly, this Prajnatva even in normalcy is embedded in the Experiencer of Sushupta 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.

As Avidya manifested as the causal body or of the sheath of bliss being negated in the state of intensive meditation in which neither the subject nor object be experienced, but the Self be persisting in that very state while the causal body be a variable factor, In other words the flowers of a garland might be varied yet the thread passing through be the same and unchanging. Hence indeed the fundamental concept of the Unique Concept of Angushtha maatra Purusha

As the munja grass be detached from the course external covering, and so be the Inner Self be distinguishable from the 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) Then the Self be recognised as the Supreme Consciousness. Persons of wisdom be no doubt able to do so.

In this manner the identity of the Unknown Parabrahma and the Jeeva be demonstrated through reasoning as Thou art thou .As the munja grass be detached from the course external coverings, then the angushtha maatra purusha sandarshana should become possible and the identity of pratyagatma and paramatma be as of Thou art Thou be realized.The method of explaining the Truth is by the elimination of the irreconcilable explanations. Predominance of Maya and its all out impact of the Tamas and Satvika, the Tat and Twam padaarthaas got jumbled up as indeed these be the same coin sides.With the interation of the Maya generated elements and the taamasikaadi gunaas, then Paramatma be referred to as That instead as This which be inferred as Thou Art Thou or Me as You and hence the equation.The impact of the Layers / Coverings due to one's own praarabdha and sanchita karrma vishehana, the inner mostpure grain or antaratma viz Paramatma be yet not visualizeable. As the deha's desires and activities are phenomenal as the endless kaala pravaaha, the avidya kaarana added to the taamasika and raajaska guna samudaaya would impinge on the satvika guna prabhaava and thus the bhedaas of sajaateeya-jada padaardhaas would obliterate the chances of the Eternal Truth as Thou Art Thou!

Now since three aspects of Maya as related to desha-kaala- paristhitis or place-time and circumstance be determined as the variables, Dedadattha would be the common basis of Maya.Wen one would like to ascertain, the factor of Devatatta would prevail. As and when there be the feeling of Thou Art Thou or this body of the Self and the Super Self or the Antaratma and Paramatma, then the Influence of Maya or the Make Believe would precal as of This or That and the mortal bridge is named as Devadatta. Anything that causes fragmentation and divisiveness, complaining, talking behind others' backs, excluding others and makes light of the dignity of life is a manifestation of evil.Probably Devadatta's inner mind was not that of a person of faith but of a person of ambition. A person of faith seeks self-mastery; a person of ambition or power seeks to control others. A person of faith takes action, works hard and struggles to overcome his or her inner weakness; a person driven by a desire for power forces others to work for his own selfish purpose, never reflecting upon himself. Devadatta,

perhaps on account of arrogance, was such a person, and so in the end he departed from the path of a person of faith. When one would seek to assert Tat-Twam-Asi or This or That and so That be, then the factor would creep in as the Question Mark and that Devadutta be prevalent. Two kinds of Pathways on the high road of Human Awareness, as of Jnaana and Agjnaana, the mid path of neither be realised as the Devadatta Maarga. Moreso, 'That' refers to the Past tense, a different place and context while 'This' refers to the present tense, present place and present situation altogether. Hence the Mighty Pull and Push back to the shores of the samsara saagara due to the mighty Devadatta Maya.

Having thus raised the question mark of Devathatta Maaya pravritti, the latter's adjuncts of Avidya as the conflicting proposition of Thou art Thou be negated and there would remain the indivisible Supreme Brahman whose nature be of Supreme Consciousness.. 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; complementarity is certain in respect of Vidya and Karma! 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 .

If the objective of Thou Art Thou be not proven straightaway with all he attributes and forms be proved as unreal, then ' *so yam Devadattah/* And then the vedaantic theory be unreal with all the attributes and forms as well. Then the akhanda-ananta-avyakta Paramatma be ever stabilised as ever with no interactions and with the aberrations with Maya Prakriti and the situation be unchanged.Thus the status quo would remain.Savikalpa lakshatva if considered be proven as 'vastu midhyaa swarupa sambhavatva' .In case however there be a contrary pattern of the approach to the of the Unknown, then the Self be untouched with the Super Self as also of sankalpa-vikalpa or attributes or differences- or of savikalpa-and nirvirvikalpa. Similar logical shortcomings be attributed to any object with similar substance, species, quality, action or relationship. These doshaas might not be merely of guna-kriya-jaati-dravya pancha padaardha samaanaas. Those vikalpa paksha vyaaghaata and nijaatmaashrayaas padaardhaas be clarified. .

While one's own Inner Self be totally bereft of vikaaraas as of personal qualities of kama krodha lobha moha mada matsaraas, or associates or relationships as they would seek to overpower such proclivities and aberrations in rushed foms. The analysis of one's body and of the Inner Consciousness named the Self, as also of the Super Self as of Thou Art Thou be initially called be 'Pathana' and 'Shravana' leading to 'Aacharana', both by 'Satsanaga'. Then the case of 'Manana' and Nidhidhyas . Shravana means hearing the Truth of this wordly affairs and anoher of there beyond! In the first one, by the ears, mind and intellect are involved.From a yogic point of view, Shravana achieves immediate pratyahara—the turning of life-force inwards towards the Self. Manana means contemplating the Truth. One may have to hear the Truth again and again so that it sinks so deeply inside that Maya isn't able to pull you away from the Self. Then putting them into practice is the next. The next step is developing discernment and discrimination in utilizing the teachings. Just like how a white swan can separate milk from water, similarly one should be able to separate what is real, necessary, and wanted from an object from what is unreal, unnecessary, and unwanted.. This is Manana. From the yogic point of view manana achieves ana Dharan or sustained

focus by the sadhaka on the Truth. But it requires discipline and devotion. Then Nididhyasana means living and breathing the Truth. Nidhidhyaasana is the result of Shravana and Manana. Nididhyasana arises on its own. It is effortless and spontaneous. This is where one could operate in the full power of the Self. Nididhyasana achieves Dhyana and Samadhi.

When as by shravana and manana be fulfilled, then there be of one's own mental decisiveness and of undoubt conviction as of unbroken meditation or the niddhidyaasana. The Self be then in the 'pratyaya ekaanta dhyanam' or the unbroken awareness of the sigular most object of one to one meditation. In this manner the 'tatvamasi' or 'You are Myself'

As the mind of the 'nidhidyaasi' be of the meditator would leave off the prapanchika vishayaas then the object of meditation be like a flame of a lamp in a breezeless spot and that is known as a superconscious state named samaadhi. As such, concentration practices are understood to be the path to truly meditative states, which ultimately lead to samadhi. By this definition, meditation is not a thinking or evaluative practice, but rather a state of complete absorption. Samadhi is said to be a blissful and calm state of mind, in which the practitioner is no longer able to perceive the act of meditation or define any separate sense of self from it. In releasing the self from ego and the illusion of separation, samadhi is undisturbed by emotions such as desire and anger. As such, samadhi connects practitioners to their true Self as one with universal consciousness.. 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 vimochna' 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. Although in the state of samaadhi, there could be no subjective cognition of the body's mental activity and the continuation of the objective analytical capability, yet the state of consciousness be totally live as of a steady flame of a lamp in a breezeless spot and be classified as a superconscious state and that be indeed the samaadhi. With the termination of samaadhi, the mind would resume the subject - object activity even by way of recalling the flashes of the period of samadhi as of the state of awakeness. Hence 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'.

As the saadhaka's sharp mindedness would continue to be fixed on the Avyaakta Paramatma in the state of samaadhi as a result of the back up the sanchita-prarabdha accomplishments, the momentum

be further speeded up. In other words, the memories of the previous vritti utpaadaka prayatna kaaranaas, poorva kaaleena prayatnaas, aashankaas, and drishthaadrishta kaaranaas be now climatical in that state samaadhi. This very feeling of the state of consciousness as of a steady flame of as lamp in a breezeless spot to be classified as of as superconscious state as of a samaadhi.

As a result of Nirvikalpa Samaadhi the yet higher stage of samaadhi or the unwavering meditative state of total absorption of bliss for over several weeks as of the highest states of consciousness as of the pinnacle of all intellectual and spiritual endeavors. That be as a precondition of moksha the release from the cycle of deaths and births as of merging acme of individual and universal consciousness as a state of oneness. In nirvikalpa samadhi, the ego and samskaras (mental or emotional impressions) dissolve, leaving behind only pure consciousness. It is considered to be a state of being at one with the Divine, in which Atman (the individual self) and Brahman (universal consciousness) merge. It has been described as a state of oneness, limitless bliss or true ecstasy, but those who have documented it find it difficult to describe since it is a state beyond the thinking mind. This experience be backed up by the righteous conduct 'suo motto' leading to a direct cognition of Brahman which would really destroy all actions.

Tatva jnaanis would perhaps proclaim the status of samaadhi as of 'dharma megha' as that might be everready to be burst out the pourings of dharma of advaita of the Self and the Sublime. The entire network of desires be smashed off and the accumulated acts of merits demerits be uprooted in the state of samaadhi. Now there need to be no ambiguity of Para Brahma Saakshaatkaara as be defined by Maharshis as the ultimate edge of Kaivalya. 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 now as the three bodies merge into what as one realises as of the totality of the Self or the reflection of the bliss. In the nirvikalpa samaadhi this Universe in totality is Brahman from whom it is born, exists and dissolves; hence now the tranquility of the tadaatmya. Thus in that parama samaadhi the vishya vaasanaa jala be of sampurna rupa vinishta, punya paapa naamaka karmasancharya be of the moola sahita vinmulata as the tatvamasi bhava too be submerged. Then there be neither the paroksha jnaana or aparoksha jnaana- neither Vidya and Avidya much less of the roots of transmigration of Souls nor much less the feel of five sheaths, and so on.

Chapter Two on Differentiation of the Pancha Bhutaas- Stanzas 1-109

The properties of the Pancha Bhutaas or the Five Elements are sound, touch, colour, taste and smell. While in the Akaasha, the Vayu -Agni-Jala and Bhumi the number of properties successively are one-two-three-four and five. The process of Pancheekarana be readily recalled: 'Jagadsrashta' having realised that at the very beginning, there was nothing except 'tamas' or inactivity, inertia and total sluggishness which might be as well be termed as a state of sat-chit-ananda. Then He initiated the srishti of subtle elements which eventually took to forms and the gross elements. Now, dividing each of the gross elements- viz. from Aakasha to Vaayu to Agni to Water to Bhumi which were eventually named as the Pancha Maha Bhutas of 'Prithivi- Aapas- Tejas- Vaayu and Aakaasha' - is termed as '**Pancheekarana**'. The process involves each of the five elements splitting into two halves and one half of each further spilling into four parts. Thus we have space splitting into two and one of the halves further splitting into four parts. Like that each of the elements undergoes divisions. The four of one-eighth parts are now distributed to other elements. Thus air, fire, water and earth each of them get one eighth of Aakasha. Similarly the other elements get distributed giving again one full for each of the units. Thus Akasha retains half of its own and one -eighth of other Elements. This process is called Pancheekarae of the Elements in their subtle or fundamental nature. In other words, division of each of the Elements by two equal parts and further into four equal sub parts with each of the other

four elements and so on and such 'quintipli -cation process' is known as 'Pancheekarana' or a systematic admixture of all the Pancha Bhutas into a warp-weft process of each formation of weaving a cloth!

Resoundings be noted from akaasha and hence the inference be of the sound tanmaatra from sky any way . Vayu- Air would make the rustling sound when produced and 'water' would move and impact the hot and cold sound as of the sensation of touch while there be a flash of crackling sound. This it might be noted as a psychological difference of realism or otherwise

Specifically referring to 'aakaasha' one be referring to Systematic description of Planets and Sishumara Planetary system-Traditional Astronomy, Solar System and 'Kaalamana Ganana' (Time Calculations) -Meru Mountain considered as the focal point of Traditional Astronomy-Mystery of 'Jyotishmandala', 'Sishumara', Dhruva, Clouds and Chariots of 'Grahaas' - Surya Radha- Chandra Radha- Radhas of other Grahas- Surya as the Sourcer, Sapta Rashmis, Abodes of Planets, Sizes of Planets, Planet Positions during the Ayanas and Planets and Nakshatras and the context Astromomy and Astrology the Concept of Trikantha Jyotisha Shastra and so on. Referring to Vaayu- details of Srishti in reference to Vaayu - Ekaadasha Vayu swarupas - Pancha Pranas of Praana-Apaana-Udaana-Vyaana and Samaanaas- and above all the yogaabhyaasa and the control of breathing. And Jala the Aaponaaraayana the reminder of jeernatva-Snaana Prakarana- Shoucha Vidhi--Aachamana Vidhi-)Snaana Vidhis- Snaana Bhedas- Samudra Snaana-Naimittika Snaanas - Samkramana-Rajasvala Snaana- Kaamyaa Snanas- Malaapakarshana Snaanas- Abhyanganba Snaanas and so on.

Once there be agni jvaalaas, then there be red colour while gushes of water flows then there be rippling sounds while its touch be a feel of being cold, its color as whites and the taste invariably be of palatability and hence the guna sampatti. Thus be the tanmaatraas of heat-sound-taste and feeling.

Specifically explaining of Agni, one be pondering of Agni Kunda Nirmana and 'Shodasopacharas' in 'Agni Puja'- Creation of Agni Deva, his several names and implication of worship- Agni as the base of the study of Jyotisha and Astronomy- Types of Agnis- Homa Prakriyas- Performing Nitya Auoposana Homa- Ashvalaayana Smaarta Homa Prayoga- Hiranyakeshiya Homa Prayoga- Apastamba Homa- Katyayana Vidhana- Homa Dravyas and Homa Lopa Prayaschitta- Saayam Pratah Homa's dispensation-Paksha Homa- Samaaropa Vidhi-Punaraadhyaya prayaschitta- Agnyopaghaataas- Lapses and Remedies-Agnimukham- Brahmachari Dvija homa vidhana-Grihasti Brahmana Homa vidhana- Aoupaasana Homa-Pradhana homa- Vasodharana homa-Shatapata Brahmana Grihastha Homa vidhana- Brahma Yagjna vidhana homa- homa kaala and homa dravya details.

Bhumi when there be an earthquake makes a characteristic rattling sound. Earth is hard to touch and be assuming variegated colours of 'Vibgyor' of violet -indigo-blue-green-yellow-orange and red too as of akaasha too. In terms of taste, earth could also be of sweet, sour, pungent , salty and bitter. Earth's smell could emit pleasant or otherwise as of the sensations of hearing, touch,sight, taste and smell. As of the Pancha Jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch, besides the Pancha Karmendriyas viz. nose-tongue- eyes- ears- skin respectively and the Pancha Tanmatras: Light, sound, taste, smell and consciousness be often active functionally. The five senses be successively functioning through the external apparatus, the gross organs, the hearing capacity, the skin , the vision, the tongue to taste and the nose to smell.From Agni there be the ushna sparsha and bhaasvaa rupa; from bhumi, from the shabda-kathina sprarsha and chitra vichitra madhura rasaanubhuti of sugandha-durgandha gunaaas. In fact, pancha bhutaas and panchendriyaas be all replete with sukshma and sthula bhavana pradarshanaas.

But sometimes the inhaling and exhaling sounds by the buzzing sounds be terminated while the internal sensations of swallowings too stopped too. Thus the physical body experiences and sensations of food and water swallowings be carried on. Some times the hearing could be affected due to the disproportionate praana vaayu and jatharagni too Hence the experiences of a physical body. When one's eyes are closed, then the absence of light, there could be belching experience and the taste and smell be affected too. Hence the sensory organs within a human physique. There could be chain reactions

Now the innumerable actions of a human being be of pancha vidhaas viz, of vachana- aadaana-gamana- visraga- bhoutika tripti or vishayaananda . In other words, one's own speech, understanding and absorptive ability, movement -excretion and sex. Then krishi-vaanijya-seva or agriculture, commerce, service, and the like of udara poshanopaayaas. Now the Pancha Jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch b) Pancha Karmendriyas viz. nose-tongue- eyes- ears- skin respectively and c) the Pancha Tanmatras of Light, sound, taste, smell and consciousness are the integral constituents of the body . Besides be Pancha Jeeva Pravahas or Five Flows of Life: The ephemeral Universal Existence and the Ultimate Truth and Reality of Parameshvara are realised by way of five some means viz the Five Flows or streams of Life from five sources which are too swift to control and overwhelming. The powerful currents of the waves or the Pancha Praanas or the Five Vital Energies of Praana-Apaana-Vyaana-Udaana-Samanas with defined functions dominating the very existence of each Being. The roots of the functions are five perceptions that each of the physical organs emanate. The 'panchaavartaam' or the five currents of mighty force tend to impact 'pancha dhukhaugha vegaam' or five intense and swift floods of painful twinges which are spread out as fifty magnified forms of severity and sharpness with five branches of perceptions experienced! These are stated to be Ignorance, pride , fear of life and constant fear). Now the mind the sovereign of the senses and of actions is situated within the lotus of the heart. As it depends depends on the karmendiya-jaanindriyaas or the senses and actions for its functions in relation to the external objects, that is named as one's own antahkarana. Mind be no doubt be in the body but its place in the heart. The seat of mind be hence believed in the heart as brain be anchored to thoughtfulness.

One's own mind be of the constant quest of the merits and demerits of the objects perceived by the sense organs of jnaanendriyas and karmendriyas as also of the satva-rajasa-tamogunaas. One's own antahkarana be the filtering instrument of the interplay of the mind, buddhi, and the fleeting patterns and varied modifications. In other words, the antahkarana inner instrument, inner being. 'Antah' means inside and 'karana' means that which functions of mind together; manas, chitta, ahamkaara and buddhi the inner instrument includes also the ten senses (hearing, feeling, seeing, tasting, smelling, speaking, grasping, moving, procreating, and eliminating), pancha bhutaas and pancha vaayu sampada. The four functions of mind are described in the Upanishads as being like a wheel with four spokes. The center of the hub never moves, which is the Self, on which the wheel of the mind seems to rotate, therefore the Self seems to operate in the apparent manifestation through the four functions of mind. Meditation on the inner instruments (Antahkarana) includes the four functions of mind - mind-manas-chitta-ahamkaara and buddhi. This is a subtler meditation than that on the Karmendriyas and Jnanendriyas. It is also subtler than meditation on visualized gross objects or the breath. Here, the aspirant would delve into the depths of the mind, not merely to meditate on the objects flowing in the stream, but to explore the mechanisms themselves by which the thought process occurs. It brings one right to the edge of Self-realization. This is an important part of Vedanta and Yoga meditation. The first aspect of Atman is the Self in the Waking state, Vaishvanara. In this first state, consciousness is turned outward to the external world. The second aspect of Atman is the Self in

the Dreaming state, Taijasa. In this second state, consciousness is turned towards the inner world. It also operates through seven instruments and nineteen channels, which engage the subtle objects of the mental realm. Now Seven Instruments: First, Consciousness manifests outward as space, air, fire, water, and earth, along with the individuation from the whole and the flow of energy (which we know as the pulsing impulse towards breath). Nineteen Channels: Then, the individual operates through the four functions of mind (aspects of antahkarana, the inner instrument), which are manas, chitta, ahamkaara and buddhi. Those four operate through the five pranas (prana, apana, samana, udana, and vyana), the five active senses or indriyas (karmendriyas of eliminating, procreating, moving, grasping, and speaking), and the five cognitive senses (jnanendriyas of smelling, tasting, seeing, touching, and hearing). Viveka Choodaamani by Adishankara vide 93-97 explains The inner organ (Antahkarana) is called Manas, Buddhi, ego or Chitta, according to their respective functions: Manas, from its considering the pros and cons of a thing; Buddhi, from its property of determining the truth of objects; the ego, from its identification with this body as one's own self; and Chitta, from its function of remembering things it is interested in.⁹⁵ One and the same Prana (vital force) becomes Prana, Apana, Vyana, Udana and Samana according to their diversity of functions and modifications, like gold, water, etc.⁹⁶ The five organs of action such as speech, the five organs of knowledge such as the ear, the group of five Pranas, the five elements ending with the ether, together with Buddhi and the rest as also Nescience, desire and action - these eight "cities" make up what is called the subtle body.⁹⁷.. The inner organ (Antahkarana) is called manas, buddhi, ego or ahamkaara or according to their respective functions: manas, from its considering the pros and cons of a thing; buddhi, from its property of determining the truth of objects; the ego, from its identification with this body as one's own self; and chitta, from its function of remembering things it is interested in. Thus the internal organ (Antahkarana) has two kinds of vrittis, viz., the 'I'-consciousness, and 'this' consciousness. The first constitutes the intellect, the subject-consciousness and the second the mind, the object-consciousness. The difference between Jiva and Brahman is due to the presence or absence of the conditioning medium of Antahkarana; otherwise they are identical. There is no other difference.

Vairaagyam- Kshama-Udaarataa or Non attachment, forgiveness, generosity and such are the vrittis of satva gunotmanas. Kaama krodha lobha moha mada matsaraas or of desire, anger, avarice, arrogance and narrowmindedness are the products of rajoguna. Lethargy, confusion, drowsiness and such be the offshoots of taamasika gunaas. When satvika functions in the mind, merit is acquired and demerits by raajasika functions. 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. As tamas functions, neither merit nor demerit be the outcome but love be wasted for nothing. Thus the mental formulations be the reflexes of the 'I-consciousness'.

Obviously the objects the shabda-sparsha- Pancha Tanmaatras: The Five tanmatras are Sound (Shabda), Touch (Sparsha), Vision (Roopa), Taste (Rasa), Smell (Gandha). These tanmatras are related to each sense organ and the pancha bhutaas too as for instance, Akasha with qualities of the ether element include- light, subtle, and immeasurable and are related to actions such as expansion, vibration, non-resistance. The ear is the sensory organ related to ether element. The tanmatra of the ether element is Sound or Shabda. Vayu / Air element is related to movement or a sense of constant motion. The qualities of air element include sensitivity, motion, cool and subtle presence. Skin is the sensory organ related to air element. The tanmatra of the air element is Touch or Sparsha. Agni: The air element performs movements and whenever there is movement, it causes friction and this leads to the formation of fire. The qualities of fire element are related to various functions such as penetration, digestion of food, conversion of thoughts, intellect and perception of light. The tanmatra of the fire

element is Vision or Rupa..Water (Jala) – The water element qualities include liquidity or fluidity. Water imparts the vital quality of binding – e.g. when added water and soil, when only possible to mould earthen mud into a shape as pots or so, being an important element for constructive nature and exhibits qualities such as adhesion, cooling, binding and liquidity. The tanmatra of the water element is Taste or Rasa. and Prithvi - The Earth element is solid, gross, hard and dense providing form, shape, structure and strength- like of teeth, nails, bones and muscles. Nose is the sense organ related to the earth element. The tanmatra of the Earth element is Smell or Gandha. With the help of the spiritual texts and be way of analytical analysis one could be concieced that even for the senses and the mind the subtle elemets are the basis.

As whatever be this universe be realised as that of the senses, karmendriya and jnaanentriyaas, the mind, its logical reasonings of this or that be what! 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 tur ning 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. In this current context, paraa jnaana is worthy of recommendation. As 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 again.

Paramatma asserted that even this entire universe wa manifested, there was merely neither no form nor name excepting the ‘avyakta shaasvata ananta’. In this process of Jagat srishti three variations be perceptible; firstly there be the difference of a tree and its constituents of leaves -flowers -fruits. Then there would be the differentiation of trees from one another, yet there be the variation of trees and rocks. Hence the species andGenre. Likewise there could be ‘ ekam adviteeyam’ : OM. There is Brahman alone, the One without a second. Being and non-being are its forms and it is also beyond Being and Non-Being. There is nothing else except That. All that is contained in the three times and all that is beyond the three times is indeed that One Brahman alone. Whatever is in the universe, small or large, noble or mean, is Brahman alone, Brahman alone. The world is also Brahman. It is true, indeed it is true for ever!

While Paramatma be the adviteeya and ananta- then only Reality be Indivisibility and indeed be of Invisiblity and be of Unmaginable nature. Paramatma is Nameless, and Formless. Nothing whatsoever be predicted of Brahman. Jada padaartha be of no parts. Yet, Sat is neither jada nor perishable, being nameless- differentiable. Sadrupa vastu be of swagata-sajaateey and vijaateeya nirupa vastu. That vastu could be of swagat bheda aashankaa sambhava might not be of body parts.

When one mentions of creation, then there must be of naama rupa differentiation. Yet aakaasha be partless and limitless even some what akin to the nature of Parabrahma without aachara vyavahaaras and hence there be partless and proportionless. Thus that vastu be not of the swagata bheda. Existence, consciousness and the state of blissfulness are thus the integral entities of Parabrahma.

The difference between the objects of the similar classification be either of 'vyavahaarika and pratibhaasika bhaava' or of normal usage and of vishleshana rupa. But in reference to the Satya and Nitya, there be neither name for classification nor of form. Tad vastu being of niravayava be thus be of swagata bheda shunya and of sajaateeta shunya too. Now about the theory of non existence despite the pratyaksha samsaara, which be obviously be existing. Hence the opposites of 'pratiyoga and anuyoga sajaateeya'. It means that the mention of what exists as of pratyaksha pramaana and bheda of oneness to orherness. The difference be of the aakaasa and ghataakaasha or the space inside the vessel. Ghata is the entity that is seperating the both. Ghata is the Upadi, the aspect limiting the Ghataakaasha. The moment Ghata is destroyed, no difference remains. Similarly, Jiva is Ghataakaasha and Brahman is Mahaakaasha. The upadhi is Avidya, the shakti/quality which makes Jiva think he is different from Brahman. The moment Avidya is removed, Jiva and Brahman becomes One. In other words, the moment the perception of separation is removed, Knowledge of One dawns. Jagat is Mithya does not mean it does not exist, it only means that its real nature is not what appears. And the appearance is temporary where as true nature is eternal.

Hence the concept of Sat be firmed up. But there be sill confused as Asat or Nothingness existed before the universal creation. Sunyavaadi Buddhists of Maadhyamika School accept that the void existed before creation and heve be so there too after successive maha pralayaas too. During the inter periods there would be Notthinness. The concept of Nihilism comprises of three major branches of this belief: Existensilism is the belief that through a combination of awareness, free will, and personal responsibility, as one can construct their own meaning within a world that intrinsically has none of its own. Nihilism is the belief that not only is there no intrinsic meaning in the universe, but that it's pointless to try to construct our own as a substitute. Absurdism is the belief that a search for meaning is inherently in conflict with the actual lack of meaning, but that one should both accept this and simultaneously rebel against it by embracing what life has to offer. Intrinsic as opposed to created. For those who come to accept that life is without *intrinsic* meaning, there are three main ways to react. The religious believe that meaning was imbued into the universe by a supreme being, that this knowledge is available to us via one or more texts, and that it's our responsibility to go learn about it. Existentialists may or may not agree that religions speak to real/discoverable meaning, but they believe that people can make their own meaning that wouldn't be any less real than what religion offers. Nihilists believe/know not just that religion is false that is that there be no built-in meaning in the universe waiting to be discovered but that any meaning one seeks tory to build the realty either.

As a person while being drowned in an ocean be indeed get bewildered and lost the physical senses out of extreme senselessness and nervousness while shaken down to Reality and shouts ' My God! '. Thus the the Reality be emerging spontaneously Thus the saakaara Para Brahma swarupa with be visualized at once. Thus the asparsha yoganaama nirvikakpa samaadhi be never possible and only saakaara dhyana nishtha tatparaas be only able to realize the person and shout 'Oh my god' ; at the most the drowning person might cry as ' Oh Naraana or Oh Ishvara or Oh Ganesha or Oh Muruga or what ever. Goudapaada vyaakhyaana of thus be of relevance.

Nirvikalpa Samaadhi is termed as Asparsha Yoga or without touch or contact. *Sparśa* or touch is one of the five senses, and it defines an individual's everyday sense of selfhood; one could lose any one of the other four senses and yet still grasp the idea of 'externality'. However, if one had no sense of touch it is doubtful that the boundary between 'self and 'other' would have developed at all. But, at a deeper level, *asparśa* implies being 'contact-less' in every sense of the word- being devoid of all sensory contact and transcending the notion of duality . *asparśa* means *sparśaḥ sambandho na vidyate yasya yogasya kenacitkadācidapi*– which has no touch, no relationship, with anything at any time. The Self seeks experience of all the three phases of satisfaction no doubt but does not identify with any as nothing is added or subtracted from its state of tranquility. Thus the state where all mental meditation be terminated; In short, it refers to the state of non-duality, to the state of *jīvanmukta*. In other words, the state of *asparśa* is enunciated as the state of fearlessness, a state without sorrow and with the knowledge of the Self and everlasting peace; it is described as the state full of joy, beneficial, non-contradictory, and free from dispute. Hence *asparśa-yoga* is of the "very nature of *brahman* Further, *asparśa-yoga* is described as the state wherein the mind becomes 'no-mind', and duality is no longer perceived as a consequence of the realization of the Truth of the Self that follows from the instructions of the teacher and the scriptures. It also terms such a state as '*agrahyam*' - free from all perceptions. 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! 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!

Bhagavadpada Shankara too referred Maadhyamikaas being the exponents of dry rationalisation or subtle finesse, which could be perhaps a contradiction of the view of self existent Parabrahma. The Buddhist thinking be of a partial view of nothingness as of a blurred conviction. The view point of Buddhists as apparently merged in darkness be only one eye understanding could reach the prephery of vedic authority of nothingness. One could counter the expression that nothing existed then the expression be self contradictory as of a 'thing' which would imply nothing ever 'existed'. What ever be the sparsha yogya! Then then thus the term be 'shunya vaadana' smacking of agjnaana arising out of arrogance hence of half knoweldge.

As when the advaitins asked a clarification from the Buddhists whether there was 'nothing' existed then the reply was that indeed so after 'pralaya' or the universal dissilution taking into the periodical pralayas. Hence excepting the in the intermediate and intermittent kaala maana, indeed there was 'Nothing' at all, as asserted by the Buddhists. Then the Vedaantins had provided the counter argument: 'when the assertion of 'nothing' existed then there be an obvious contradiction in the terminology . 'Sushka tarka patutva' be the obvious reference to tamoguna moorkhata. 'Anumaana' would be the root cause of shunya vaada. The Buddhist Theory of Kshanikavaada or Momentorism and the Sunyavaada or Nihilism are also demolished as baseless. Vaiseshikas 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!

Surya Deva be the antithesis of darkness nor is by the nature of darkness, Hence, the concepts of existence and non existence are hence self contradictory and when how could be that nothing existed!

Creation of 'Pancha bhutas' the Five Elements of Akasha (Space), Vayu (Air), Agni (Fire), Aapas (Water), and Prithvi (Earth) in the Order of Creation mentioned in the 'Shritis'. Issues related to the Origin, their co-eternity with Brahman, their Issue from and withdrawal into Brahman at intervals is also discussed. The essential characteristics of Individual Souls, their Agency status of the Supreme Self, their true observance of Brahman's injunctions and directives and the doctrine of Brahman's reflective nature . Then the Buddhist counter argument be as follows: The names and forms of pancha bhutaas of aakaasha- vaayu-agni -aapas and bhumi be all conjured up by Maya- the Make Believe on Sat, the Reality as contradictory to Asat. 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 even Devas and allowed them the feeling of victory in the battle of evil forces and of virtues ensuring the stability of the Universe; not realising the magnificence of Brahman the Supreme. Then the Vedantins replied to the vitanda vaadaas of the Buddhists and remarked that the latter got into logical trap of 'Sat' and 'Asat'. Akaashahhe rest of the Pancha Bhutaas be not able to exist without the substratum of the Unknown Parabrahma and Nothingness be 'not' the infrastructural substratum .

Once there be the affirmation that the name and form attributable to the everexistent and everlasting Parabrahma the SAT and the Maya the ASAT as the Illusory Principle as a substratum being equally invisible. Sat-Asat vide Chhandogya Upanishad 'Adviteeyata' or Singular Existence manifests surprising Plurality all rolled out from same uniqueness. ' Sad aaseet' or as per Existence - these are two vedic terms. Universal existence be of Sat and Asat. Indeed both the expressions be equally relevant . Both refer to the same yet of varied contexts. Thus the 'sadastu nama and rupaas' be both of the kalpitaas and so be of sadrupa naamas; like wise 'sad asat' kalpanaas and bhrama maatraas. Be that clarified that either of the expressions do certainly prove the 'advaitabhaaba' of 'Eko Brahman' as of the singularity of Jeevatma and Paramatma of mutual reflections merely - one as of Atma Saakshi and of the Paratpara.

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One be often using the expressions as what ever had been done had been done and what ever been expressed had also been irrepressible too. One's pattern of living be thus been of compromise seeking to balance the introspective and prospective view points as of kartavyaa and kartrutavas. Thus as per the 'desha-kaala- paristhiti prabhaavaanusaara', one's conduct be adjusted time and again. Shruti and pravritti of the dwandva bhaavanaas be needed to be balanced mutually as of the dwaita vaasanaayukta vyakti jnaana drishti..

Objections could be raised and so be the justifications in respect of the dwaita bhaava or of the view point of duality of kartavya and kratrutva, and of the mind and deed. Hence the key to solve the issue be the silence and of noncommitment. The 'shanka' and 'samaadhana be as of the buddhi kushalata as that be balancing each other. Duality be hence assumed to be refuted. Arguments be possible by way of mind and expression. In no duality silence be the only language.

Whatever remains after the Universal Dissolution be the sthaanu Parameshvara be the unmoving-an ungraspable-unmanifest yet all pervading . Paramaanuparyanta samasta vastu padaardhaas be of vinaashaka purvaas. Even bhumi-jala-vaayu and agni be of 'asatva' , even aakaasha tatva be of

shunyata. What remains after that is the Supreme Brahman, peaceful, eternal and free from misery. Indeed there is nothing to equal the supreme joy felt by a person of pure mind who has attained the state of pure consciousness and overcome death.

Now there could be an objection that when the molecules of the four fundamental elements of earth-water-fire and air be dissolved yet the akaasha be eternal, notwithstanding the periodical pralayas of yugas-kalpaas and further as per the time cycle. The implication of the stanzas be that of the non duality of Paabrahma. From the stand point of Vaisheshikaas be the belief in perception and inference as the two reliable tools of knowledge while Nyaaya followers believe in the four sources of knowledge iz. Perception, inference, verbal testimony and comparison. They seek to seven padarthas viz. 1.dravya or the substance of which are five basic elements of earth,water, fire, air, and ether, besides space,spirit and mind 2. Guna or quality 3. Karma as of action orientation 4. Samanya or categorizing objects by similarities 5.Visheshana or of specific difference 6. Samanvaya or reconcillation or understanding by interpretation and finally of 'abhaava' or non-existence or total absence. The objection be from the molecules of the four elements of blumi- aapas-agni and vaayu yet aakaasha is stated to be eternal. While Buddhist contention is that Akasha is a non entity in the context of destruction. Indeed this view is a sheer absurdity as much as that of destruction owing to the cessation of artificial or natural causes. As per Vedic Proof, *Tasmadvaa etasmaad anna rasa mataa anoyntara aatmaa praana mayah tenaisha purnaah sa vaa esha purusha vidha eva tasya purusha vidhitaam, avvayam purusha vidhah, tasya praana eva shirah, vyaano dakshinah pakshah, apaana uttarah pakshah, Akakasha Atma, Prithivi puccham pratishtha/* (Akasha is originated from the Self): Taaitireeya Upanishad. II.ii.2.For those who do not get convinced by Vedic Texts, one should be able to infer Akasha from Sound, Smell, Earth and Air the Basic Elements instead dubbing it as a mere absence of obstruction or covering! The Buddhists who do not concede Akasha as significant substance should reply as to which the Earth stands on and air gives shelter! To say that Akasha is a nonentity in the context of Universal Destruction would only be a reflection of simple common sense to say the least!

As one's mental perception be of the existence of akaasha as of the total absence of the atomic world of names, forms and motions when why not concieve of the tuthfulness in the absence of aakaasha The askaahatwm be the 'shabda gunakaaratvam' or the attributory function of generating the sound waves possible. In other words, the conception of Satya or the Truthfulness be that in the absence of aakaasha then universal existence be not possible. 'Paramaanu paryanta samasta vastu padaartha naashana' as of bhumi -jala- vaayu and agni be possible, yet the nityaakaasha's asatva rupa could ever be possible indeed!

'Rupa shunya aakasha' in the of Surya praakaasaha and of the 'andhakaara sambandha bhrama purvaka' as of shunyavaada and of naiyaaika marga indeed. In case if there be a contraiwise view of the opponents as in respect of naiyaayikaas and shunya vaadis then one might ask: where could one be seen aakaasha be perceivable by one's own senses; This be the view point of Shunyavaadis and of the Naiyaayikaas.The objection to the Shunyaadis and Naiyaayikaas that Para Brahma be of Pure Existence with little association to the Universal aakaara-vikaaraas and that one ought to be aware of the perception of that Nothingness. It is only in respect of samaadhi that one could eliminate the subject-object analysis and thus Samadhi would mean the absorption into the object of focus. To focus only on one object and nothing else. It can be a physical object, but usually, it is a focus on the true Self and complete liberation. If it be asserted that in the state of samaadhi be such that the idea of existence be also absent in the state of quiesence, the advyaitaas could reply that Brahman be also self revealing and the witness of the tranquil mind. The mind being absent there could be no ideas be

originated either of existence or non existence. One in that state of samaadhi it should be immaterial any way. Samaadhi be the state of profound and utterly absorptive contemplation of the Absolute that is undisturbed by desire, anger, or any other ego-generated thought or emotion. It is a state of joyful calm, or even of rapture and beatitude, in which one maintains one's full mental alertness and perspicacity. The word samaadhi literally means 'sama' and 'dhi' meaning equanimity of buddhi or the native intellect. Samadhis are of different varieties. When you are in the body, there are eight samadhis available to a human being. Of these eight, they have been broadly categorized as savikalpa: samadhis with attributes or qualities, ; and nirvikalpa: samadhis that are beyond attributes or qualities.

One's own consciousness in its purity be ever serene and unagitated and in its pure form. That be the Atma Saakshi as the very concept despite one's own awareness as being quiescent or as of a quiet spell or state as of dormancy prior to the domination of Maya as being of tranquil . Prakriti is energy, activity, vibration and creative power. Parameshvara is stable, inactive, immobile and insensitive- yet the Supreme. Parameshvara is quiescent and motionless and Shakti that keeps everything pulsating, from planets and stars to the atom, and is inseparably united. Thus Parabrahma can be called matter and Shakti energy. Not only are Parameshvara 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 Paramaatma even stir! The first vibration by which the Parabrahman becomes aware of Itself is caused by Maya the all Prakriti were after it is vibration after vibration in 'aarahana and avarohana' manner being Praana the Life Energy! Prakriti-Parameshvara towards enlightened humans to strive for; that is why the model frame work of 'Shat Chakras' viz. Bhumi-Bhuloka represented by Brahma as Moolaadhara Chakra; Bhuvarkala represented by Narayana and Water as Svadhishthaana 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; *Asato maa sadgamaya, Tamasomaa Jyotir gamaya, mrityor maa Amritam gamaya/* The maaya shakti be thus of what nirguna parabrahma's might display . The power of a substance be not of the substance of itself as the innate power of agni jwaalaas be not by the agni itself. Similarly of bhumi with sasya shymala pratishtha and of vaayu and jala pravaahaas. If the might of prakriti be hence not of the Nirguna Brahman but of Maya. *Sadvilakshantaayaamiti/* be thus the vedaantins and rationalists too alike.

If one might assert that be of nothingness to state as of the concepts of existence and non existence are hence self contradictory and when how could be that nothing existed! Thus Maya is neither 'shunyam', non existence, nor Sat, of existence, but is as it is- (ie. some thing undefinable either way/ The terms existence and non existence have different conditionalities ; non existence might mean stultifiable existence. Thus non existence might mean when a pot be broken then that be mean non existent and a square is non existent in the sense of that never be so. Thus Maya in be not existence in the absolute sense though not of what be visioned other wise. Hence the 'tad vasu sadrupa brahma' be not of maya shakti as agni-vaayu-jala and bhumi. Of these, Maya swarupa be as of 'aakaasha kusuma bhaanti be of shunyata'. In case, Maya swarupa be not of shunyata then *Shunysya naam rupe cha tathaa chejjeevataam chiram/* which would mean that 'shunya naana rupa be of chirakaalata or of endlessness'. Gaudapada's perspective found in Mandukya Karika is based on the Maandukya Upanishad. According to Gaudapada, the metaphysical absolute called Para Brahma never changes,

while the phenomenal world changes continuously, so the phenomenal world cannot arise independently from Brahman. If the world cannot arise, yet is an empirical fact, then the perceived world has to be a transitory (unreal) appearance of Brahman. And if the phenomenal world is a transitory appearance, then there is no real origination or destruction, only apparent origination or destruction. From the level of ultimate truth or paramartha the phenomenal world is Maya the Illusion. In Gaudapada-Karika, chapter III, verses 46-48, he states that Brahman never arises, is never born, is never unborn, it rests in itself: When the mind does not lie low, and is not again tossed about, then that being without movement, and not presenting any appearance, culminates into Brahman. Resting in itself, calm, with Nirvana, indescribable, highest happiness, unborn and one with the unborn knowable, omniscient they say. No creature whatever is born, no origination of it exists or takes place. This is that highest truth where nothing whatever is born.

As covered by Ignorance or Maya the 'Make Believe', each and every Being has its own origin, category, name, form and feature. This fact indeed is well established and widely known; 'sarva bhaavaanaam sataam' or all the entities exist in their different modes as super imposed. *Praanaah janayati sarvam* or Praana the alternate of Brahman manifested everything and every body. *Purushah janayati prithak chetosmin* or Purusha created rays of consciousness separately. At the beginning, it was only the 'Purushaakaara' or human like Atma who found that there was none else and thus he pronounced himself as 'Ahamasmi' or 'I am myself'! Till date one addresses the Self likewise. Since he would have practised Dharma in his earlier Incarnation and now he has no contender, he said to himself that whatever evils might have existed in the past would have been burnt off and as such he claimed the status of Purusha the Virat or Viraja. The ultimate Truth is the Immortality of Brahman everywhere, be it the rear, the right, or the left. That Eternal Truth is valid every where irrespective of Directions, always irrespective of 'kaala chakra' or the cycle of time. 'Brahmai vedam vishvamidam varishtham' or Brahma is the Universe and beyond; He is beyond comprehension and even 'Satyaasatya' or the Truth and even the Non truth! The Individual Selves having similar body parts manifest specific characteristics typical of their own; this is so with all the Beings in creation, more so of humans. This is on the analogy of a spider weaving threads of similar nature or Fire creating tiny sparks flickering all around. In the same manner all Individual Selves in existence are akin to Brahman and truly Upanishads are the hidden meanings of existence revealing just this Basic Truth that the Individual Self is the Supreme Self Itself. Upanishads are the capacity to bring near to this Truth that Praana couched in a live body is the Self that is the Supreme and THAT IS THE TRUTH!)

The unusual and peculiar nature of Maya Shakti as collaborated by vedic texts would seek to explain as of neither of existence or of non existence. Thus before the process of jagat srishti there was darkness all over: 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! 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 Him without bothering Him unnecessarily! Hence the nothingness, Maya too be not be a distinctive entity in its own right. Srishti poorva jagat be as of 'tam aaseet tamasa goodhamagne' Then as 'andhakaara rupa gahanaagjnaana', be able to mention of satvikata! The reconciliatory reply be that maaya's swakeeya tatva be unable to be on its own as that supportive Parabrahma. Parameshvara is quiescent and motionless and Shakti that keeps everything pulsating, from planets and stars to the atom, and is inseparably united. Thus Parabrahma can be called matter and Shakti energy. Thus the concept of 'Maya' (Illusion) - the hard outer shell of body hiding the Interior Soul. '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.

In respect of one’s own longevity is stated as of the power of Maya shakti as apparently derived from the unknown paramatma. ‘Sat’ or of the inherent might of the self as the ‘cause’ and its driving force while the ‘effect’ is derived there from as the ‘chit’ hence the expression of Sat-and Chit as of the resultant of Ananda. One’s power is considered to be of mental strength and grit as from the Supreme Consciousness. Thus in actual life that power of Brahman the Self and its agent of existence as the driving momentum be the two crucial factors of longevity. If it is argued that increase in one’s power leads to the prolongation of the life span, the prolongation is not the result of power but the effects there of such as the food intake and such bodily causations. If there be a view that Maya be something else and second be the Paramatma, the vedantins negate that view as the longevity or its reverse be not the power but of the exercise of the power by the possessor - that is, the application of the power in producing food, leisure, peacefulness and such. The agent is Sat, the association of this Sat or the existence on power the Shakti.

Power is thus considered to be independent of its operation in the entirety of Parabrahma but only as an integral part thereof. Maya conditions but a part segment of the Ananta Parabrahma. Before the process of creation no effects of that Power be existent and hence there be no conceptualisation of duality indeed. Be this realised that earth’s power of producing pots is not realised by earth itself! Maya conditions but a portion of the ananta and avyaya Parmatma the Unknown. All the same She Herself as Nirguna and Nirakara but to facilitate the understanding of a Reality Being of Super Force, She assumed the Attributes and Shape of a Physical body so that Her Presence is anchored in the imagination of one’s mind. The Cover basically is Maya or a Make-Believe. Before Creation of the Universe, there was only the Supreme Energy and nothing else, which created Maha Maya or The Great Illusion of Existence. Maya interferes with the process of Awakening the Reality; it is like the heat of fire, the rays of Sun, the coolness of Moon, the force of Wind and so on. Paramatma or the Super Soul is at once identifiable in ‘Saguna’ form or in ‘Nirguna’ concept. The capacity to sift Reality from Illusion becomes enabled by Brahma Gyana which in turn emerges from ‘Chaitanya’ or Logic; this takes three forms viz. Icchha Sakti (the will), Jnana Shakti (where- with all), Kriya Shakti (the action be it in the form of meditation, Bhakti or Yoga). The ‘Sat Chit Ananda’ or the Reality Prompted Awakening of Bliss is the Final Reality!.

Mentioning the concept of Power of Maya Shakti, albeit only a part of the Ananta Para Brahmama, this is on the analogy of earth’s power enabling the versatility of rolling off pots, albeit with the deftness of mixing with water, as a clay. Likewise, Maya conditions only a part of the Absolute Parameshvara. One might opine that the Blissful Vision of Paramaananda be very obviously get obscured by the Illusory Cover of Maya.

Shritis affirm that Universal Creation is merely a quarter of Para Brahma the Unknown while the three other quarters be never known beyond the dependence of the reach and impact of the coverage of Maya the Illusion. This is amply explained by Purusha Sukta .

Purusha Suktam explains :Maha Purusha who has countless heads,eyes and feet is omnipresent but looks compressed as a ten-inch measured Entity!He is and was always present submerging the past and the future and is indestrucible and far beyond the ephemeral Universe. What ever is visualised in the Creation is indeed a minute fraction of His magnificence and what ever is compehensible is but a quarter of the Eternal Unknown.Three-fourths of the Unknown apart, one fourth emerged as the Universe and the Maha Purusha is manifested across the Totality of the Beings including the animate and inanimate worlds. From out of that Adi Purusha, the Brahmanda came into Existence and Brahma spread himself all over and became Omni Present.Then He created Earth and Life to Praanis. If any person could realise that Supreme Soul who is too magnificent to vision like Surya much less to visualise then he is as good as Paramatma Himself; that is the way to attainment and the the path of Glory and Moksha. Paramatma is reputed as a highly action-oriented Splendrous and Supreme Being who has neither beginning or termination. Mahaatmas and Maharshis like Marichi are indeed aware of His Accurate Form and crave and toil to Attain Him. May I prostrate before the hallow of that Paramatma who illuminates Devas, whom Devas earnestly consider in the highest esteem as they are but His own reflections and who is the Eternal and Singular Truth. As Devas made great endeavours to understand an inkling of what Paramatma was all about as they could never get even some clues initially, then Devas realised that whosoever among the Devotees similarly made enormous efforts to execute genuine quests about Him should automatically obtain their control mechanism too.Hey Vishnu Bhagavan! Your ‘Ardhaanganis’ or ‘Better Halves’ are Hree Devi the Symbol of Modesty and Lakshmi Devi the Emblem of Prosperity are your side manifestations of ‘Ahoraatraas’ or day and night. The Nakshatraas constitute your Celestial Formation. And Ashvini Devatas are the full visage of yours as flower blooms!Bhagavaan! We beseech your kindness and grace a to grant us the bestowing of successful and worthwhile fulfillment of our *Iham* and *Param!*

The Supreme spirit as had filled up the entire universe all over is extended itself well within the fold of Paramatmaas ten fingers or even there beyond. Indeed: *Angushthamaatrah purushintaraama lingasya yogena sa yaati nityam, tameeshameedya manukalpa -maadyam pashyant moodhaa na viraajamaanam, yogginasram prapashyanti bhagavantam Sanaatanam /Atharvaveda* had explained that the Unknown Paramatma be even while being on the surface of samsaara saagara but yet never be the foot down then the Supreme Self be visualised as of anekaaneeka swarurupaas as of numberless rupa pratimibas as of sarva lokas, sarva bhutaas and multudinals thereof. Then the ‘angushtha maatra purusha’ be of unimagable multitudes and of infinity. Thus the angushtha maatra parimaana Maha Purusha as of the Sthaanu Linga Swarupa by the interection of Maha Prakriti be manifested as infinity-perpetuity and eternity. The Katha Upanishad (1.12-13) mentions aa *purusha* (man, being) of the size of the thumb enshrined in the interiors of the heart (*hridaye guhaa -yaam*’ cave of the heart) of a human being. The purusha, who is of the size of a thumb, resides in the body.The purusha who is the size of a thumb is a light (jyoti) without smoke. Certain other Upanishads describe the purusha to be of a golden (hiranmaya) hue and the purursha as a golden being (hiranmaya purusha). The purusha is seated inside the cave of the human heart. As per Hindu religious beliefs, the heart is identified as the abode of divinity within the body. As per Upanishads, the *hiranmaya angustha purusha* embodies the karana sharira. This *hiranmaya angustha purusha* is the vehicle of transmigration of soul among births.The visualizations regarding the size of the 'self' has been of great significance in the Upanishads. The Brihadaranyaka Upanishad in V. 5.6.1 and the Chandogya Upanishad in V.3.14.3 maintain the size of the self to be equal to a seed. The Shatapata Brahmana, V.10.6.3, mentions that the self: ...in the interior of my heart, is as tiny like a rice or barley or millet seed and golden like a smokeless light (or flame). The *angustha purusha* is indestructible and resplendent and is contra-distinct from the purusha of the Purusha sukta. The *angustha purusha* is individualistic *jivaatma* while the primeval *purursha* of the purusha sukta is the collective *paramatma*.

Maaya pervades the universe in entirety as being a part of Paramatma. Recall the Truism : Shritis affirm that Universal Creation is merely a quarter of Para Brahma the Unknown while the three other quarters be never known beyond the dependence of the reach and impact of the coverage of Maya the Illusion. While Parabrahma as the fulcrum, Maya be thus manifesting the innumere objects of the universe as of a 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! With Parmatma as the basis, Maya Prakriti be manifesting thus the innumerable objects of the Universe as of varied picturisations of different colours Thus Maya enables the possibility of imagination to attributes.

The foremost modification by the Maya Shakti was of Akshasha which was derived from Parabrahma as its substratum there by implying that Akasha was ever existent as of snake was already existent but changed it skin. After all that be of the hidden nature of Prakriti. In other words, Maya's prapathama vikaara was of the Unknown Parabrahma.

Aakaasha has the unique property of sound as its tanmaatras with the property of Prakriti Maya where as Brahman even being omni present and omni scient be yet uncommunicable and further speechless but there unlike, aakhhasa has both the qualities of sound as its tanpatra and of ready existence by way of vision. Maya creates aakssasha and brings forth about the identity of aakaasha with the one of real existence. The identity of Sat or the very concept of akaashaa's existence. Akaashaa's separate existence is hinged on Satya. Thus be the expressions of Akaasha and Satva be pratibandha rupa shabda as the pratidhvani rupaas. While Aakaasha and Shabda are referring to not our gross plane, but a subtle one, where subtle element Shabda can travel through subtle element Akasha. According to the Vedas, the relationship between sound and space is that *only sound is affected by space* and not any other sense perception. In other words, space qualifies sound *only*, and no other sense perception. Space affects sound only, but not touch, sight, taste, and smell. Air affects both sound and touch, but not sight, taste, and smell. Fire/light affects sound, touch, sight, but not taste and smell. Water affects sound, touch, sight, and taste. Earth affects sound, touch, sight, taste, and smell. *kham vayur jyotiraphah prithivi vishvasya dharini* : 'the universe is borne (supported) by space (Kham), air (vayu), fire (jyoti), water (apah) and earth (prithivi)' . The order of increasing subtlety in five elements is based on the decreasing number of properties or qualities required to characterizing that element and its substance. Earth possesses smell, taste, form and touch Water possesses taste, form and touch Fire possesses form and touch Air possesses touch The fifth element termed Akasha (space) cannot be qualified by these four qualities namely touch, form, taste and smell. This leads to the observation that the space only be characterized or qualified by sound. However, sound is an additional characteristic to qualify all the other four elements namely air, fire, water and earth. In other words, sound as vibration travel through all these four elements, and produce different effects, which characterize the corresponding element. This element-quality relationship is also referred in dealing with the order of evolution of the universe. The following statement from Mundaka Upanishad reiterates the statement of Narayanopanishat referred to above. *Etasmat Jayate Prano manah indriyani ca Khamvayurjyothiyotirapah pritivi visvasya dharini* (Mundaka – ii.i.iii: (It is from this Parama Purusha the Life Energy Praana is originated as also the Mind, besides the Senses, Antariksha, Vaayu, Jyoti or Fire, Water, Earth the 'Vishvasya Dharini' or the support of the entire Universe; these Pancha Bhutas possess the qualities of shabda, sparsha, varna, svaad and ghraana or sound, touch, colour, taste and smell respectively all emanating from the Purusha. This Purusha is stated to transcendental or the Superior Most, as differentiated by the Virat Svarupa within the Brahmanda or the Cosmic Egg who in turn is stated to have manifested as Life Energy or the Praana renamed as Hiranya -garbha. The

Supreme Most is perhaps visualised as : In short the evolutionary order of elements is also stated in a more explicit way in Bramhanandavalli of Taittriyonishad states : *Tasmat va etasmaat atmana akashaha sambhutaha Akashat vayuh, vayoragnih, agnerapaha Adbhayah prithivi, prithivya oshadhayaha Oshadhibhyo annam, annat purushaha* The meaning of the statements is as follows: from this self (Atman)- is Akasaa(space) born; from akasha, the air; from air the fire; from fire the water; from water the earth; from earth the plants; from plants the food; from the man. The production of elements begins from the all-pervading AtmaBramha. Then the first element Akasa is born, here akasha refers to absolute space . This most subtle element akasha is qualified by sound as its property or guna. Then from akasha, air comes into being with two properties or gunas namely touch which is its own and the sound, property of akasha already evolved. Then from air, fire came into being having three properties composed of two preceding and property of form, which is its own. Then from fire was born water with four properties, comprising its own property of taste and the three preceding elements. Then from water, earth came into being with five properties namely smell, taste, form, touch and sound. Then from earth the herbs, the food and the man came into being. Although, it is noted above that vayu is born from Atman assuming the form of akasha, as akasha is only an effect with Atman as source and cause. Thus, gross Element Means of Perception Ether (akasha) Sound (shabda) Air (vayu) Sound and touch (sparsha) Fire (agni) Sound, touch and form (rupa) Water (apah) Sound, touch, form and taste (rasa) Earth (prithivi) Sound, touch, form, taste and smell (gandha) .The akasha-shabda relationship is given by the sutra *Shabdaikagunamakasham*. The world outside is referred from cosmological point of view. However, so far as the inner world is concerned, as per yoga, their evolution takes place in chakras, which are strung in the sushumna, hence the saying that the chakras are abode of the elemental powers. The chakras namely Muladhara, swadhisthana, Manipuraka, Anahata and visuddhi, correspond to abodes of five elemental powers viz., earth, water, fire air and space respectively. Reaching Bhagavati Maya is possible by crossing six steps represented by six chakras/wheels viz. muladhara the earth-svaadhishtana the water-manipoora the fire-anahata the air- vishuddha the sky-and aagjna the manas or mind. These chakras be crossed by a saadhaka by yoga maarga:Moolaadhara the Bhuloka is administered by Brahma-. Svadhishtana the Bhuvarloka of water is administered by Narayana- Manipoora the Suvarloka of Agni is administered by Rudra Deva- Anaahata the Janarloka of Vayu is administered by Maheswara- Vishuddha the Maharloka of Aakaasha is administered by Sadashiva and 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.

Indeed that is the expression of satya or truthfulness which be appearing as aakaasha as the tarka vidanas assert that existence as reflected and satya are the common phenomenon while Maya is the conjurer Those who accept that this universe as a real transformation of Satya Paramatma are like curd which is basically the milk. It is common knowledge that the correct perceptive be of making a thing unknown.

Loukika jana samudaaya might consider the sadurupa brahma as of aakaasha tatva prapti triptaas but taarikaas realize that the maaya vipareetata be so intense as would reverse the true situation as being so overwhelming. As vastu padaardhaas as they be normally realized be contrary too while the actuality be the reverse. Maya as of ‘vipareeta prateeti hetu’ and from the loukika yukti is of sarva loka prasiddha. Hence ‘bhrama poorvaka agjnaana nivritthi upaaya’ be ever solution worthy thus. The general saying and feeling is that what ever be appearing to be ‘prima facie’ not possible. Hence be the critical analysis of Brahman and Akaasha. Brahman and Akasha are different intities.Their nomenclatures be different and the ideologies there behind too are dissimilar too.Brahman pervades

the pancha bhutaas of prithivi-aapas- tejas-vaayu but that be not the case of aakaasha any way. Hence the concept of Daharaakaasha .

Thus the entity of Sat or the quintessence of Truthfulness as of the Daharaakaasha as afore detailed is the *locus standie* anchored the Supreme Self. Both Satya and the Akaasha are mutually inseparable. If Satya be separated from aakaasha then nothing would indeed would remain; then there could no power play of maayaa and Paramatma nor of agjnaana and by the remaining bhedaas of Para-Pashyantaadi bhedaas of sound being the tanmaatras of aakaasha; 'Para' finds manifestation only in Prana, Pasyanti which finds manifestation in the mind, Madhyama which finds manifestation in the Indriyas, and Vaikhari which finds manifestation in articulate expression. Articulation is the last and grossest expression of divine sound-energy. The highest manifestation of sound-energy, the primal voice, the divine voice is Para. The Para voice becomes the root-ideas or germ-thoughts. It is the first manifestation of voice. In Para the sound remains in an undifferentiated form. Para, Pasyanti, Madhyama and Vaikhari are the various gradations of sound. Madhyama is the intermediate unexpressed state of sound. Its seat is the heart. The seat of Pasyanti is the navel or the Manipura Chakra. Yogins who have subtle inner vision can experience the Pasyanti state of a word which has colour and form, which is common for all languages and which has the vibrating homogeneity of sound. In the Pasyanti state of voice or sound. Gesture is a sort of mute subtle language. Madhyama is in the heart and then eventually as Vaikhari in the throat and mouth. This is the divine descent of His voice. All the Vaikhari is His voice only. It is the voice of the Virat Purusha.

Such is the avinaabhaava sambandha of Satya and Aakaasha Brahman indeed. If one were to hold that universal existence be abstracted from aakaasha rather than from 'space' then that be considered as from nothingness, then one might as well opine that it should be 'asat' But indeed that is Parabrahman from the 'Daharaakaasha'. Ghataakaasha be the negation of Aakaasha or of Daharaakaasha. As already explained Jiva is Ghataakaasha and Brahman is Mahaakaasha. The upadhi is Avidya, the shakti/quality which makes Jiva as different from Brahman. The moment Avidya is removed, Jiva and Brahman becomes One. In other words, the moment the perception of separation is removed, Knowledge of One dawns. Further, Space inside vessel can view only a limited expanse of Mahaakaasha. Just like a frog inside well be unable to view the limited expanse of sky being surrounded by the well on all four sides. Similarly a Jiva is able to look into a limited aspect of Brahman as it being limited by Avidya. This limited aspect/expanse which a Jiva sees is Jagat.

As one assuming that aakaasha is proven as of a reality then one should realise that Maya be seeking to camouflage the truth. The appearance of an object which is actually non existent is the effect of an illusion or mithya as of an elephant or a snake type in a dream. 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 dream stage, the individual self creates his own world, puts his body aside and creates himself with chariots, horses, highways for the chariots. In actuality, he might not have pleasures, enjoyments, fame and name, material prosperity, swimming pools, tanks and rivers or whatever unfulfilled desires; contrarily at the same time, he might imagine fears and failures, defeats and even deaths. After all, the individual is the agent of making unreal things real; his wishes as horses and apprehensions as possibilities. It is through the light of the Self that he sits, moves about, works and and returns. The Pure Intelligence termed as the light of the Self would thus illuminate that

body and its organs through the mind and allows the acts to function accordingly as per the latter's dictates, since the Self is but an Agent!

As there is a clear distinction between a person, body and its attributory traits then accordingly there would be the interpretations of Truth or Untruth, Brahman and Midhya, and Brahman and Midhya. If aakaasha be not of sadrupa then the avakaasha vaadis be nod their heads. If aakaasha be of asatva rupa then too the heads are nodded. Following the patterns of jaati-deha-guna-dravya bhedaas be , so could be the varied opinions-action reactions and haava bhaavaas. One therefore be reconcillatory mind set. As such middhya and maaya, truth or non truth are of varied images thus the native individual tends take the dual tasks of the deeds or misdeeds. Hence, each day-night combines of what one discerns and experiences about is due to the fall out and far reaching effects of a native-man-woman-child. The close interactions of the individuls are ably and dexterously fanned out by 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!

‘ Buddhih karmaanusaarini’ - Buddhi and karmaacharana are obviously of the cause and effect syndrome and likewise one's own distinction of aakaasha and Brahman. But in practice one might not be convinced as of a sheer senselessness and as of an absurd conclusiveness besides lack of concentration or tenacious doubt. Prima facie, this type of mindset be not of deep thinking and of intuitive meditation. Intuition is the mind's ability to gain knowledge without conscious thinking. It is about acquiring unconscious knowledge, insight, and inner sensing. It is an important concept spirituality. Intuition is based on psychological experiences and self awareness perception via the unconscious that under time constraints. That is the feeling or understanding that makes one might believe or know that something is true without being able to explain why'. In other words intuition is the ability to acquire knowledge without recourse to conscious reasoning and as the sixth sense. Humans are unique amongst all living species in that; they tend to have five active senses which are working all the time during our waking hours. These five senses, which are sight, sound, taste, touch, and smell, are like the doors and windows of the mind. They point outward into the world and are a vital conduit for the exchange of information between the mind and the world. The five senses are routed through the brain and into the mind, where inputs are quickly analyzed, and infereces drawn.

Thus the conviction of the Truth and of the distinction of Para Brahmatva and aakaasha. Be that so one should be fixing the mind through sharp meditation. In case of the other then the entire matter be with the suppor of reasoning and evidence. Then the conviction of the ‘Sat’ the Truthfulness and of Aakaasha be firmed up. By the means of most intensive introspection and meditation as also of logical reasoning, Brahman and Akasha be different from each other. Aakaasha would appear as real nor Brahman as having the property of space being provided.

To that person who be aware that akaasha be illusory and the Adiviteeya Para Brahma be unassociated , - be that as per pancha bhutaas - or even in the daharaakaasha - the fact be of the issue of dwiteeyata and adviteeyata indeed, even by ‘tarka meemaansa vaadis’. When one's own superficial impressions might be of duality of aakaasha and paramatmaas but Parabrahma's uniqueness be unchallengeable.

When one's analytical impressions of Satya the Eternal Truth and of the Uniqueness and of Aakasha be possible by constant churning of reasoning and deep meditation then one be amazed to

note the person attributing reality to aakaasha and suffering from ignorance about reality being pure existence as void of all attributes. The expression of the stanza 'Vaasana' denotes desire or of 'impression' of the nature of Sat and Akasha.

Thus when the Unreality of Akaasha and the Reality of Brahman are firmly established in the inner psyche, then one should follow the same methodology and of differentiation of Brahman, whose nature is of pure existence bereft of pancha bhutaas of Vaayu and so on. Hence the method of concentration, evidence and reasoning.

The Reality of Brahman is of non dual pure consciousness, indivisible, incorporeal, infinite, and all-pervading.. Brahman is of the nature of existence-knowledge-bliss-absolute-the ground of all existence, basis of all awareness, and source of all bliss. It is the reality of all realities, the soul of all souls as the constant witness of the changing phenomena of the universe. From the absolute point of view, Brahman alone exists. Brahman has two aspects: transcendent and immanent. In Its transcendent aspect, Brahman is devoid of name and form, sex and attributes. But in Its immanent aspect, Brahman is endowed with them. Through Its inscrutable power called maya, the transcendent Brahman appears to be conditioned by time and space and to manifest itself as the creator, preserver, and destroyer of the universe. Brahman's \ 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!' All the same the range of Maya is limited and that of vaayu all the more.. Maaya is as of part of Brahman only while Aakaasha is but a segment of Maaya indeed!

Having discussed about Parabrahma, Maya Shakti and Akaakasha, then about the properties of Vaayu as being possessive of perceptibility to the senses of touch, speed and motion. Existence and the properties of Maaya and of Aakaasha be also perceptible in Vayu. When one affirms that that Vaayu be ever existing then that be by the virtue of the nature of Maya. Further vayu be discernible as of the tanmaatras of aakaasha too. More over they are of shoshana-sparsha-gamana - vega are the basic characteristics of Vaayu . In fact further Gayatri represents Pancha Pranas viz. Prana-Apaana-Udaana-Vyana -Samana. Further one would presume that the universal principle be of one's very existence. If the idea of existence is abstracted from vaayu and what is left off be the nature of maaya which might as well imply that Maaya be as of non existent as a non entity; even the fundamental property of aakasha be basically rooted to sound yet intertwined with vaayu.

Existence was a natural concomitant of all the beings in Srishti but not so and thus of aakaasha be an affiliated to Vayu but now in the ongoing context these are self contradictory. Then the contradiction be that space be an attribute of aakaasha was not found in Vaayu which as the ability to produce sound, which is also found in Vaayu , which again is also the attribute of aakaasha as found in Vaayu and if so, where be the contradiction!!The reply is as follows: Vaayu is essentially unreal as that be the attribute of Maaya and unreality and its multitudinous make beliefs. Maya being the power be not subject to perception, but its far reaching effects are thus for a change against the cause and effect analysis. In other words, Vaayu as the vyavahaara hetu sadvastu rupa as of its pradhana dharma; after

further analysis that be the tatva shunya midhyaatva. Dwiteeya dharma be that vaayu emerges from aakaasha which impacts the sound tanmaatras. As sadrupa parabrahma as one's antaraatma be manifesting aakaasha. Hence Vaayu being unreal because its as being an adjunct to Maya, both differ from Reality.

There might be subdivisions within the non existence: 'Sad aaset' or as per Existence - these are two vedic terms. Universal existence be of Sat and Asat. Indeed both the expressions be equally relevant. Both refer to the same yet of varied contexts. Thus the 'sadastu nama and rupaas' be both of the kalpitaas and so be of sadrupa naamās; like wise 'sad asat'kalpanaas and bhrama maatraas. Be that clarified that either of the expressions do certainly prove the 'advaitabhaaba' of 'Eko Brahman' as of the singularity of Jeevatma and Paramatma of of mutual reflections merely - one as of Atma Saakshi and of the Paratpara.

What is real as regards is 'Sat' the Para Brahma and the other various fragmentations are Unreal even including Aakaasha. Having made a deep mental analysis, the unreality of Vayu too likewise- in fact even of Pancha Bhutaas of Prithivi-Aapas-Tejas- Vayu and Akaasha and even the inexplicable Dharaakaasha. 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!

As in the case of Vayu, one could think of Agni which nodoubt of a more limited range than Vaayu and of other tanmaatras too as of Sound (Shabda), Touch (Sparsha), Vision (Roopa), Taste (Rasa), Smell (Gandha) as related to each sense organ. A similar consideration could be related to other pancha bhutaas too enveloping to the Universe. Now agni is formed from a tenth part of Vaayu and in this way each element is one tenth as extensive as the preceding one.

Now they were eventually named as the Pancha Maha Bhutas of 'Prithivi- Aapas- Tejas- Vaayu and Aakaasha' - is termed as '**Pancheekarana**'. The process involves each of the five elements splitting into two halves and one half of each further spilling into four parts. Thus we have space splitting into two and one of the halves further splitting into four parts. Like that each of the elements undergoes divisions. The four of one-eighth parts are now distributed to other elements. Thus air, fire, water and earth each of them get one eighth of Aakasha. Similarly the other elements get distributed giving again one full for each of the units. Thus Akasha retains half of its own and one -eighth of other Elements. This process is called Pancheekaranam or grossification of the five of the Elements in their subtle or fundamental nature. In other words, division of each of the Elements by two equal parts and further into four equal sub parts with each of the other four elements and so on and such 'quintipli - cation process' is known as 'Pancheekarana' or a systematic admixture of all the Pancha Bhutas into a

warp-weft process of each formation of weaving a cloth! Agni's specific properties of are heat and light. This is an additionality to the properties of Agni and the derivatives of perceptibility to the senses of shabda and sparsha or sound and touch. Thus, Sadrupa Brahma- Maya-Akasha and Vayu amshaas be added to.Agni's ushna and tejas sabhavaa is well realised nodoubt while Sadrupaahma- Maya-Akaasha and now of Vayu too are all well defined s their respective guna-rupa and their respective dharmaas as applicable.

Parabrahma- Prakriti Maya-Aakaasha- Vayu having been since identified excepting the foremost , aakaasha and vaayu too, now the analysis of agni which too be discernible.Since the realtiy of agni along with its domestic uasage of cooking and such endless utilisations, so be of jalaas too as the latter consists of one tenth of agni. Brahman's awareness albeit by the intensive and extensive magnitude of one' own perceptibility to the senses of sound-touch and sight and as of aakasha-vaayu and agni too . Since the illusory character of water as considered apart from had been established, now prithvi too which arises from one tenth part ofwater.Thus the Sadrupa Brahma having analysed of the midhya swarupaof vahni and of the one tenth of jala rupaas, besides of rasa-gandha-sparsha - drishyaadi gunas too.

Bhu Devi be possessive of her properties of existenece and perceptibility to the senses of sound, touch and taste and the differece of Brahman Himself.Maha Narayana Himself be stated as Vishnu salvaged Earth (Bhu Devi) from being sunk into the under-world of 'Rasatala' by the fierceful demon Hiranyakasipu. The Great Boar lifted up Earth by His 'damshttra' (Jaws) even as the demon was annihilated. Bhu Devi was stupified in bewilderment but after recovering from the shock, she was emboldened to pose a volley of queries to Varaha Deva as to how the entire Universe got dissolved, how the process of Creation was revived after each Kalpa, how 'Dharma' (Virtue) and 'Adharma' (Vice) were balanced and in which kind of extreme situations that Lord Vishnu would incarnate in various forms.the Supreme Force manifested as Lord Narayan-'Nara' meaning water and 'ayan'denoting abode- who in turn created Earth. Together, Narayan and Earth produced an Egg and from the navel of the Lord, who was lying in yogic sleep, sprouted a lotus; on the top of the lotus stem appeared Lord Brahma who was asked to commence Creation. The illusory characteristic of Bhu Devi be realised when when it is recognised and reaised that one tenth of its form be of it forms the comos.

Hence the statement Bhuh paadasya vide Maha Vishnu Sahasranaama: *Bhuh paadouasya naabhir vidaduranila chandra suryattra nertre karnaavaashaah shiro dyour mukhaapi dahano yasya vishvam sura nara khaga go bhogi gandharvai dayityahi chitram ramyate tam tribhuvana vapusham vishnumeesham namaami/* May I prostrate Maha Vishnu the sarva vyaapi as extent in tribhuvanaas who has Bhumi as His feet- aakaasha as His navel, Vaayu as His breath, Agni as His eyes., maha sapta samudras as His 'udara' in whose abdomen be 'sura, nara,khaga, gandharva daityas.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*. Pajapati 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.

This Universe in entirety comprises of Chaturdasha Bhuvanaas comprising the Living Beings viz. Bhuh-Bhuvah- Svaha-Mahaha-Janah-Tapah-Satyah as of the abode of Brahma Himself; there besides the Adho Lokaas of Atala-Vitala- Sutala,- Talaatala- Rasaatala-Mahatala and Paataala lokaas.

As one might seek to abstract the Universe and the ready existence thereof, then the drishyas-sounds-touches- breathings and so on along with the mutual interactions of desires, angers, anguishes, infatuations and so on. Yet that indeed be an integral part of existence and the intensive play of illusions.

The universe, and the human experience, as an interplay of Pursha the eternal, unchanging principles of, consciousness and Prkruti the Maya of(the temporary, changing material world, nature. While Purusha as the Antaratma the latter as Māyā. The knowledge of Atman is Vidya the, and the knowledge of Maya as Avidya the lack of awareness, and of true knowledge. Maya has the tendency to imagine something where it does not exist yet antaratma as right in the body which though be temporary natures as of karma paripakvata and hence the ephemeral body and the ever perennial antaratma.

Thus it is only an illusion or Maya that duality of existence is a justified phenomenon as of one's own hallucination; 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 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, tamasoma jyotirgamaya, mrityormaamritam gamaya*'! Thus existence and freedom/liberation be sought bythe true insights and correct knowledge of the principles behind the hidden magic and the interplay of Atman and Maya. The Soul is imagined first, then the particularity of objects.As a rope, not perceived distinctly in dark, is erroneously imagined. As when the rope is distinctly perceived, and the erroneous imagination withdrawn, only the rope remains, so when distinctly perceived, be the Atman. When the living beings realise the diverse objects appear real as then it is all mere Maya, with which one be self deceived of the essence of the Brahman the Supreme Soul.

As the Reality be camouflaged by the overpowering thick screen of ignorance then the non dual Paramatma and of the world of Reality be indistinguishable and as such the pragmatic action be ever persistent. Once this visible creation of what is recognisable be then dealt with as unreal, even then the action reaction syndrome be still persistent; indeed, pots be known to be formed as of clay, still the forms made of the pots be remaining already. Once the reality be realised and the world of duality be comprehended then duality of the universe be differentiated from the one of non dual subsistence, as the objects of sense proportions be continuing to appear as ever before the dawn of one's awareness of the Absolute Truth. *Sarvam khalu idam Brahma* or 'This All Is Brahman Only' and *Akshitamasi, Achyutamasi, Praana samsthitamasi* or 'You are Indestructible, Undecaying and Praana the Essence of Life is Eternal'! These highly popular dictums are of unmistakable orientation of Advaita Philosophy, emphasizing that 'Paramatma' and 'Antaratma' are just the same. The role of 'Maya' or Fallacy is so strong and deep that the thick screen of dark ignorance totally camouflages the brilliance of Truth, owing to the severe sway of physical limbs and senses. 'Avidya' or Ignorance is thus to be necessarily surmounted by 'Jnaana' and 'Sadhana' to discover the Self! Nitya Karma, Upasana,

Sankalpa are indeed the stations of this voyage in the furious onslaught of high tides of 'Samsara Saagara' only to discover within!

The followers of Sankhya, Vaideshikaas, Buddhists, Jains and so on be saturated with very many tatka meemaamsaas as to the real nature and multiplicity of Nature and Paramatma. Empericalliy this Universe be true as of pratyaksha darshana but certainly not logically.

Avigjnaataam sadatdhitam---/ There are very many philosophers possessve of opposing views disregarding each other yet Aakaashat patitam toyam yadhaa gacchati saagaram sarva devah namaskaaraam keshavam pratigacchati'/ Right from the high sky layers there could be manifolded rain falls and may therefore be varied explanations just as there be numberless ways and means to the mountain top as to be realised as Parabrahman.

As one's own mind-buddhi and vigjnaana be disregarding the notions of duality then only be the real non dual entity. That might not actualy be reflective of the conception of non duality. That person of firm conviction be as of a jeevanmukta indeed as of atma jnaana of self realization .

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. Bhagavan Shri Krishna explained vide Sankhya Yoga thus: ' Let me explain to you 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!' '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 permanant 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!None indeed could ever decimate Atma as no weapons could tear It. Fire would not turn It into ashes, Waters would not be able to dry It up nor drowned. It fills in and over shadows Pancha Bhutas the Five Elements as manifested by It, Itself. It is firmly established and the Universe itself is manifested by It. Atma is permanent, ancient as being Timeless, and is well beyond comprehension. Arjuna! Make an effort to be aware that both the Antaratma the Self Consciousness of 'charaachara srishti' all over the Universe and the Suprerme Paramatma are identical. Do try your very best to learn

that one's conscience and the Almighty are identical. Yet the live body within which that Dazzling Spark is Paramatma the eternal Antaratma in all the creatures! The body which you are obsessed about is any way mortal and has to cease sooner than later, anyway with or without this battle.'

At the last moment of one's life time there should be the mutual identification of the illusory duality and the adviteeya reality. In the process of discernment of 'Neti, neti' or not this, not this; as of 'not gross, not subtle, not short', Brahman by nature being non-dual, is the changeless, bodiless, inexpressible and un-supporting. 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 !

Further reference of the previous stanza of the 'last moment of life' then the antaratma would jump off from one life to another that would imply that momentarily there could be a fleeting vision of the 'dying body' of the Vision of the Absolute and then the jump off to another bodily existence. Praana yoga kaala the refinements of speech, vision, hearing, mind and heart be affected: 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! 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.

A realised antaratma be unaffected by the impact of delusion. Even if were the same whether that person be of such a death by illness or by persistent meditation - of consciousness or unconsciousness, then that kind of death be indeed immaterial. In other words death would then be of no relevance in the context of the material universe. Indeed that kind of Supreme Indifference of mrityu nor no mrityu be true reflection of self realization. Then there would not be the severe impact of one's antaratma to be unaffected by the effects of Maya as of 'shat kanchukaas' as referred vide stanza 42 of Chapter 1 above viz. the 'Shad kanchukas' or the Six sheaths or Six Layers / Coverings and 'Malaas' or defilements of Aanaava, Maayiya and Karmika 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!

The knowledge of vedaas as acquired be the jagradavastha be blurred off during one's swapnaavastha. 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 awakenness 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 awakenness. Then the individual realises: Thou art That'. In other words, it is only an illusion or

Maya as of that duality of existence as a justified phenomenon as of one's own hallucination. 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 as the Self and the Supreme are identical. How does indeed one could ever instruct till one experiences the contrary! Mence only the 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, mrityormaamritam gamaya'!

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

Chapter Three on Differentiation of Pancha Koshas or Five Sheaths – Stanzas 1-43

It is possible to get aware of what Parabrahma all about as hidden in the 'hridaya gahvara' as covered by pancha koshaas of a human body viz. Pancha Koshas: or Five Sheaths called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss). It is from the differentiation of these koshaas that these hridaya gahvara be worthy of consideration.

Within the physical sheath there is vital sheath; within the vital sheath is the mental sheath; still within is the intellectual sheath or the agent shath and still within is the blissful sheath. Such be the succession there within be the antaratma. Thus be the succession of sheaths, one within another be the Atma gahvara. 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.

This shareera is what be generated by the seed and blood of a man and woman and grown gradually by the the female's 'stana ksheera' and the food as consumed by the child but not the Self since that be existent either before birth or after death. Thus the maata-pita dwaaraanushana of milk and food be yieding shukra utpanna further activising the panchakosha nirmaana of Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss). Further analysis be hower follow whether the shareera be not the antaratma as of of the ghataakaasha bhranti smaana. Undenaiably one' own shareera be neither existent in the previous birth nor of that of the future and hence the apparent cause and effect analysis be inapplicable. At the same time the carry forward of the karma phalita of the prarabhdha sanchitas be certain.. 'Karma Phala' is as per the decision of the Almighty too as per destiny awarded. The body in an case cannot be the Antaraatma any way. Hence the karmajnaana of an individual and as such the fallacies of akarta abhyaagama and krita vipranaasha be removed. Therefore the shareera be decidedly differentiated by the Inner Self as the carry forward and the ongoing karma sanchayata be of equal certainty too. Once one's body disintegrates after death then the flight of the antaratma jumps off to another body. Thus as the pancha praanaas pervading the shareera and provides the power and mobility to the vision and other sense of hearing, sparsha jnaana, smelling capacity then gradually be deviod of consciousness. Then the deha rupa atma be totally bereft of the paapa punyatmimika praghnatva be lost and vaayu dehaatmika purna rupa dhaarana jadatva be assumed. As to the process of exiting life from the body of an individual being, the significance of organs and their correponding senses comes to nought. as the body lies like a log of wood, then speech asserted its importance and vision as enabled by the eyes claimed its definitive role too. Then ears and the capacity to enabe hearing too is felt in the process of revival of life. Now the individual would have felt that he could not speak, see and hear. Then mind followed suit enabling the abilities of speech, vision and the potential of hearing once the body gets revived. The climactic effect is felt as a shocker to the abilities of speech, vision, hearing and thinking when Praana the vital Energy enters; indeed all other capabilities would have been put to nought otherwise and hence the highest and unique contribution made by the vital Energy, being the undisputed leader of all ! Not only the organs and senses of the body of an individual, but the concerned divinities like Surya for vision, Antariksha and Vayu for hearing, Brihaspati for speech, and Chandra for mind too surrendered to Brahma Deva for his 'nihshreyasham' or highest excellence and prostrated in homage as indeed He is the highest of all as the embodiment of Vital Energy. The individual organs disputed and declared Praana as the inevitable monarch of all: 'Speech paid unreserved homage to the Vital Force and declared that indeed Praana was the unique energy that physical existence was made possible of and as such was the unchallenged Vasishtha of all the Beings . The eyes and their consequent steady vision of a person expressed their gratitude and acknowledged their uniqueness of Praana. The ears commended Praana similarly and that all the prosperity of the worlds would be at its beck and call. The mind stated that all the knowledge, capability of thinking and the self control devices required for abstinence, sacrifice and meditation for Soul searching would be its gifts to Praana as the latter's absence was the eessence of life and living!

The differentiation of 'I and Mine' as of shareera, nivaasa sthala and such are the fall outs of the Manomaya Kosha and of Madhura bhava of the sense of belonging. It is not of the Self as that be desirous of distinctive feelings of pleasures and pains, subject however to the impact of delusion and bhranti as of fickle mindedness. Take the example of an empty vessel kept in an empty space. The space inside the vessel-Ghataakasha and all the entire space outside it-Mahaakaasha. Ghataakaasha is different from Mahaakaasha as long as 'Ghata' the Vessel is there. Ghata is the entity that is seperating the both. Ghata is the Upadi, the aspect limiting the Ghataakaasha. The moment Ghata is

destroyed, no difference remains. Similarly, Jiva is Ghataakaasha and Brahman is Mahaakaasha. The upadhi is Avidya, the shakti/quality which makes Jiva think he is different from Brahman. The moment Avidya is removed, Jiva and Brahman becomes One. In other words, the moment the perception of separation is removed, Knowledge of One dawns. Further, Space inside vessel can see/view only a limited expanse of Mahaakaasha. Just like a frog inside well can only see limited expanse of sky being surrounded by the well on all four sides.

Similarly a Jiva is able to look into a limited aspect of Brahman as it being limited by Avidya. This limited aspect/expanse which a Jiva sees is Jagat. Jagat is Mithya does not mean it does not exist, it only means that its real nature is not what appears. And the appearance is temporary where as true nature is eternal. Just like the case of Gold ring and Gold necklace. So, it is Brahman by his Shakti of Avidya/Maya creates/manifests Jiva's and make the Jiva's think that they are separate from Brahman, then reveals only a small expanse of Brahman which Jiva perceives as Jagat due to Avidya but also the Jiva feels the presense of an infinite expanse of Mahaakaasha invisible to him this again happens due to the work of Maya- the Shakti of Brahman. Similarly, Jiva is Ghataakaasha and Brahman is Mahaakaasha. The upadhi is Avidya, the shakti/quality which makes Jiva think he is different from Brahman. The moment Avidya is removed, Jiva and Brahman becomes One. In other words, the moment the perception of separation is removed, Knowledge of One dawns. Further, Space inside vessel can see/view only a limited expanse of Mahaakaasha. Just like a frog inside well can only see limited expanse of sky being surrounded by the well on all four sides. Similarly a Jiva is able to look into a limited aspect of Brahman as it being limited by Avidya. This limited aspect/expanse which a Jiva sees is Jagat. Jagat is Mithya does not mean it does not exist, it only means that its real nature is not what appears. And the appearance is temporary where as true nature is eternal. Just like the case of Gold ring and Gold necklace. So, it is Brahman by his Shakti of Avidya/Maya creates/manifests Jiva's and make the Jiva's think that they are separate from Brahman, then reveals only a small expanse of Brahman which Jiva perceives as Jagat due to Avidya but also the Jiva feels the presense of an infinite expanse of Mahaakaasha invisible to him this again happens due to the work of Maya- the Shakti of Brahman.

Indeed the term of intellect is the reflection of pure consciousness and that which permeates and saturates the entire body upto the tips of fingers while being in the jagradavastha. However in the dream stage and in deep sleep in the Vigyanamaya Buddhi or Sharpness of Discrimination the Self be changeable. Person under reference who was fast asleep and since fully since conscious by now, his body would have then absorbed the functions of the sensory organs through its awakeness or consciousness, for instance as his heart got absorbed in Akasha or the Sky that is the Supreme Self! That specific phase is called 'Swapiti' or Semi Consciousness. Then his nose the organ of smell and more importantly the medium of breathing is absorbed into Praana or the Vital Force, and similarly the eyes into vision, ears into hearing, tongue into Speech, heart into Space and mind into the Self Consciousness! In other words, all the limbs of the body during the stage of deep sleep rested and got integrated with the respective parent manifestations) As the Self was passing through the phase of the dream state, then he feels on top of the world like an emperor sometimes and like an ideal and virtuous Brahmana as though he was a spotless and ideal human being and carrying all his Subjects or Followers freely without resistances and hindrances just as all his limbs and senses are under his full control! In this ideal stage, his thoughts are unchallenged, his body parts obey fully, senses are

perfect. When in deep sleep known as the state of 'samprasaada', a person experiences perfect purity of mind and either a specific consciousness or of none; then in that state, the nervous system of the body comprising as many as 72000 nerves named 'hita' might get activated. These are the metabolic effects of the intake of the food and drink into a human body and these extend from the heart to the pericardium- a fibrous sac-like membrane surrounding the heart connected to the main blood vessels extended from top to bottom of the body ie brain to feet. Thus the Self is conditioned by its reflexes emanating from its intellectual inputs. The dormant impulses come to the fore during the deep sleep. These impulses tend to reflect on the thought process screen of the person in the deep sleep; the thoughts might flash tendencies of a baby, a youth, adult, aged person, a King or a Brahmana! 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 manner 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 Hiranyagarbha 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!! In other words the manomaya kosha might lead to the bhraanti bhava, deha gehaadi padaardha yukta ahambhava, mamabhava, abhimaana possibly of kaama -raaga-krodhaadi yukta niyata swabhaava as shareera's typicality and of maanasika dourbalyata.

Now the functionality of one's own intellect as generated from the human's Pancha Koshas or Five Sheaths viz Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss) and their time for enjoying the fruits of deeds of virtue. In a further analysis about the inward reflections of bliss as of the acme of enjoyment as apparently in the conditionality of deep sleep as akin to the anandamaya kosha. This state is explained as of the sheath of bliss. Now the entity for sometimes known as 'karta' would lead to as of the 'kaarana'. Karta or as Bhokta as of the awareness or of consciousness which be termed as of manasa or of mentality and that is defined as that of 'kaarana'. Having explained of the Mental faculty then is derived from buddhi.

While elaborating of the self analysis about the inward reflections of bliss as of the acme of enjoyment as apparently in the conditionality of the preceding stages of buddhi sthira and the self control of manovaa kaaya sthita, then should be there not be finality! In other words, by granting that the pancha koshas initiated from the bhojana tripti of Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss), then would that be the finality of the unification of the Self with the Supreme Self!

Then the further stanzas be the reply: Indeed, the contentment of the five layers of the body be an undeniable experiences; the existence of the buddhi backed up by preceding faculties is a next step to blissfulness. *Swayamevaanubhiti*-- All the same, since a person be the Self but unable to be the object of experience only subjectively but not objectively then the Unknowable continues to be a mystery. Be not get confused to say that the mystery be never of non existence of the ever-existent. If the Self be non-existent then where indeed be the enquiry of panchakoshas and especially of the Blissfulness anyway! Panchakoshaarikta paramaatmaanubhuti be of the relevance. Swayamatmaanubhuti rupa bhava be still accomplishable.

Further stanzas explain about the objects of taste viz. sweet, sour, salty, bitter and savory that could be imparted to others. That is the nature of the self to be imparted to others. Besides these an individual could impart nava rasaas too as of emotional state or emotions as of Shringara (love/beauty), Hasya (laughter), Karuna (sorrow), Raudra (anger), Veera (heroism/courage), Bhayanaka (terror/fear), Bibhatsya (disgust), Adbhuta (surprise/wonder) and Shantha (peace or tranquillity). Since there be nothing to hamper either a taste or a rasa or of any experience, the Individual Self be unmoved lastingly. Thus all the things and experiences as of passing shadows even as of wavery feelings. In other words, all the objects and feelings of an individual be of subjective nature. Indeed the Antaratma be far beyond this universal rule. The Inner Self is the awareness of Sat- Chit-Ananda as that ever lasting Truth- Chit is of Consciousness and Ananda the Lasting Blissfulness.

Shruti Vakyaas assert that Antarama as the reflection of the Unrealizable be paradoxically Self Revealing. That be so as before the evolution of Srishi and the ever revolving Kaala Chakra when that Superiormost alone was ever resplendent. As 'That' shines then follows the Shine. The Swayam Prakaasha the Absolute the crawls there behind prakaasha of the Universe, with Surya-Chandra-Nakshatra Mandali. When the Universe was non existent and unmanifested, the Supreme Self was- is and ever stunningly dazzling.

How indeed that by which one could assess the nature of universe and specifically of a Human being so that the awareness of the Para Brahman ! What could be the methodology by which one could follow in thus specifiv context. By what could the knower be know. One is aware that only one's mind could do so yet what are the enabling ingredients for this typically unknowable to know about!. Then this typical query of how to know of what ought be known about. The key to this query is explained: The examples of a goldsmith improving his skills of better design and beauty effected ornament after ornament and that of a caterpillar jumping to another leaf after the previous one have been cited and the point of transmigration of a Soul emphasized. 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. 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!

Who indeed be the one to know what be the mystic awareness! In an analysis that it should be self explanatory as that should be on the basis of self consciousness about what to be known. It is the consciousness that directs one of the 'Panchendriyas' or 'jnanendriyas' - the sensory organs and 'karmendriyas' or the functionary organs to act! Who is the foremost to activate Praana the Vital Energy and demand the obedience of mind to revitalize for setting the action-reaction cycle! 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! 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. That is, Paramatma although be of the nirguna swarupa or devoid of gunas or characteristics yet be of the 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 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. 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! 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 unfulfilling 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 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! 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 subtler than subtle; grand as the grander, 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. With an effort of cognition of the Primordial and All pervading Energy and of 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!

Having thus explained at length about the swyam prakasha paramatma by the jnana vigjanis, one would wonder about that person of dull and inexperienced be of which kind of consciousness indeed. In each and every act there would be some thing to know and that is of common knowledge and experience. To say that one knows of the consciousness which is like a container of those objects but not to know should be of self deception. In other words Absolute Power is never seen by anybody not willing to know about, as it is not a sense object and as such, it is its own evidence of the desire and 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. 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 humans and Celestials alike that allowed them of the feeling of victory in the battle of evil forces and of virtues ensuring the stability of the Universe.

Is this not therefore shameful for a person to lash the tongue to express the doubt that what is consciousness be unless as of 'naastika' of materialistic and even of nihilistic or atheistic mentality. Otherwise for a genuine person should tend to express the desire: 'I do not know yet desire to know what consciousness is all about and assert likewise. This be so as since without the awareness would not make a head way to use the tongue again. In knowing the usage of tongue alone would know what to know about the self consciousness as a step forward to learn of the Supreme Consciousness. Of the vidita and avidita manavaas, the recall of ghataakaasha and of mahaakaashaanubhava. The space inside the vessel-Ghataakasha and all the entire space outside it-Mahaakaasha. Ghataakaasha is different from Mahaakaasha as long as 'Ghata' the Vessel is there. Ghata is the entity that is separating the both. The moment Ghata is destroyed, no difference remains. Similarly, Jiva is Ghataakaasha and Brahman is Mahaakaasha. The moment Avidya is removed, then Jiva and Brahman become united.

As one would normally perceive the normal objects in life, then what might be the remaining be the pure consciousness as of the nature of Parabrahma. Such is the normal understanding. By eliminating for a while the 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), then what would remain be the innermost nature of the pure consciousness as being the remainder. Hence one's own Self be existent surely. Then be of the explanation of Maya the delusion be activated. Shrutis then would expose the falsity of the position of falsity as of the form of very thick - and impermanent ignorance be in the form of Avidya. No sooner than avidya be crossed over than the perception of what remains be released and awareness of the Parabrahma Vidya be dawning.

It is normally emphasised that Vidya and Avidya lead to different paths all together in human life. 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 Raajasika mentality perform the Sacrifices either seeking returns of for satisfying their own egos; the third category of 'Taamasikas' perform worship, if at all, without faith and as a formality. Having

detailed the three categories of Satva-Rajasa-Tamasa gunas, 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! 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! 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 Prakriti 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! 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. 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! Prakriti or Maya is the driving force of Creating-Preserving, Destroying and Creating again while the Real Owner of the Chariot of the Universe is the Supreme How indeed a person of Kevala maayaajanita bhranti once having discarded be ashamed of the everlasting Parabrahma. Such a human who might feel that the Unknown be not existent be non-existent be any way non-existent soon enough. No doubt that person could be able to visualize due to ignorance and be not convinced of the Lasting Reality. Ignorance be never blissful. Awareness of something beyond of comprehension could not claim that he knows not indeed does not know. It is known to him that is ignorance. After all Brahman be never be realisable although be in anybody and everybody as the Self be enabled by way of vision, capacity to hear, the thoughts and the knowledge as 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.

Be there a query of what one's own Inner Self all about then the reply should be that 'THAT' be neither This nor That. This be the pancha bhutaatmika shareera, of Pancha Koshas, Pachendriyaas, Shat bhaavaas of Shanti Bhava or the Attitude of Peacefulness as practised by ages; Daya Bhava or of the Feeling of a Master to a Servant; Sakhya Bhava or the attitude of friends and supporters; Vatsala bhava or of a parent to progeny; Mathura bhava of Love and Belonging; and Tanmaya Bhava or of Spell boundedness; Arishadvargaas of kaama-krodha-moha-mada-matsaraas- There are 350,000 Nadis in human body but the principal nadis are fourteen viz. Sushumna, Ida, Pingala, Gandhari, Hastajihva, Yashasvini, Pusha, Alambusha, Kuhu, Shankini, Payasvini, Sarasvati, Varuni and Yashodhara. Also there are Shat Chakras: Moolaadhara, Swadhishtana, Manipura, Anaahita, Visuddha, Agjnaa from bottom to top of backbone; and Sahasraara there beyond. But That be indescribable as the Inner Self which be ever on the constant movement from one shareera to another

shareera as per the prarabhda- sanchita baggage of the karma on the simple principle of ‘ as one sows, so the reaps.

Thus an object beyond one’s perception in its presence be seen and felt then how the antaratma swarupa nor the gunaganaas be felt possibly indeed. Pratyaksha ghataadi padardhaas be known by the shabda-rupa-darsha-vaasanaas but how to describe and believe THAT . Hence the cognition of the Incognito. Indeed, manifestation of Brahma be as of an unmanifested ever, because it makes everything manifest in all the knowledge, all objects, all distinctions, more than speech, mind or manas, sankalpa as of the constructive faculty. It is through will that everything comes into existence. Again, though will defines a phase of Brahma, there is something greater, viz. thought. After thought follows meditation, understanding, strength, food, water, heat, space, memory, hope, and breath, or life; everything is breath. Further, by a circuitous route, then one could be finally destined to the immortal, unrestricted, undifferented, self-supported plenum which is below, above, before, behind, to the right, to the left, which is the whole existence and non existence too below and above, a before and behind, a right and a left, a spirit for whom a whole world exists, therefore all these are themselves spirit, or the Parmatma.

While one’s perceptive ability be not enabled to seek the knowledge of the Unknown directly, that has to be visioned by one’s own effort and then the self revealing. Existence of the shareera, its self consciousness and then the infinity be thus the step by step cycle of karya kaarana kartavya for the brahma jnaana. In other words, the atma tatva be impacted by panchendriya dehaanobhuti itself while the antaratma be of swayam prakaasha samsiddha. Antahkarana vishishtha rupa darshana be hence the Karma Nirvahana -leading to Karma ‘Sat - Nyaasa’ further leading to the Jnaana Vigjnaana and then the Atma Darshana Jnaana [Bhagavad Gita was precisely designed as of the Yogas of Sankhya- Karma Karma Jnaana- Karma Sanyaasa- Dhyaana- Jnaana Vigjaana- Bhakti- Gunatraya Vibhaaga- Purushottama Praapti and Moksha.] Thus the Saakshi Rupa swaswarupa maatra kartavya janita Atma Jnaanodaya be the resultant.

After all the shareera be perishable and Universal Existence be not denied. The objective world too would vanish in the swapnaavastha although the sensory organs be functional as praana the vital energy be ticking. This be so even during the further dehaavasthaas too. For instance the sphere of activity is the dream state or sub-consciousness. Its consciousness is in-rooted or inward bound and looking within; it is possessed of seven body limbs and nineteen mouths, and is capable of experiencing the joy of subtle objects. This Taijasa which is essentially stationed in ‘swapna sthaana’ is no doubt active otherwise too but since there are direct means of awareness by way of mental vibrations, it is dormant excepting in the dream stage when it gets activated. 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. 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 'Tajjasa', the mind assumes sub-consciousness becoming aware of the internal objects and these appear as real.

As all the forms are destroyed, then the ghataakaasha be destroyed the formless space be the resultant remainder. Hence as all the perishable things once destroyed thus the everlasting and imperishable Supreme Self be the Ultimate Reality. As the ghata be in smithereens then what indeed remains the aakaasha as the daharaakaasha remains, thus the process of elimination as of 'neti neti' of not this nor not that.

Hence as of the previous analysis, nothing remains after every thing be destroyed then the the self consciousness be the remnant. When the shruti vakyaas assert that Atman be not this not that then that negates the further impact of Bhranti or the forceful maya too. When the gross body would perish then vision is blocked enabling to visualise that particular 'Self' enabling to see every thing is different. Similarly what one hears or thinks or knows by way of vision, capacity to hear, the thoughts and the knowledge all are self-sourced; thus one's own Self is within that very Self; everything else is indeed perishable! Thus this gross body consisting of organs and senses is perishable but the 'Antaratma' or the Consciousness is imperishable and Everlasting! Thus the next logical step is to seek the path of Realisation of what Brahman is all about which indeed is Self-Introspection itself! Now, the path of Realisation of the Self and /or the Supreme. The Reality of Self unified with the Supreme Brahman be now analysed. The 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:-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: That person 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. In other words, the purvokta yukta shruti pramaanaas be of siddha vakyaas. 'Neti -neti' Not this, not this, would dismiss the thought, image, concept, sound, or sense distraction. Any thought, any feeling, is discarded, again and again until the mind is clear and the Inner Self is revealed. When one would get into the habit of 'neti-neti, then would you also discard thoughts of worry, doubt, or fear, and become established in the light of the inner self. Due to the actual existence of duality, nay the multiplicity, due to ignorance, smell is different, vision is different, the capacity of hearing varies, speech sounds diverse, the pattern of thinking or mindset is varied, and the faculty of the understanding is highly dissimilar too. But when the veil of ignorance is removed and since the Absolute Self which is neither dual nor multiple, every thing falls in place and one starts its attributes

to hear, see, smell, touch, taste, feel, think and react precisely the same in unmistakable and distinctive uniformity! Therefore one has to clearly understand as to who is the Singer, then the song is indeed just the same! The Self is thus the Supreme in that blueprint, be it vision, or hearing, or feeling, or thinking or whatever! Through which instrument should one know That Knower excepting deep introspection merely.

By now it has been well established that Parabrahma and the nature of pure consciousness. While Paramatma be the adviteeya and ananta- then only Reality be Indivisibility and indeed be of Invisiblity and be of Unmaginable nature. Paramatma is Nameless, and Formless. Nothing whatsoever be predicted of Brahman. Jada padaartha be of no parts. Yet, Sat is neither jada nor perishable, being nameless- differentiable. Sadrupa vastu be of swagata-sajaateey and vijaateeya nirupa vastu. That vastu could be of swagat bheda aashankaa sambhava might not be of body parts. Drishyamaana and anubhavamaana swarupa be indeed the tyaaga yoga. That badha sahita ahamkaaraadi drishya vastu be never the saakshirupa Inner Self alone as the mute specator in the chariot of the epheral existence of the shareera with ahamkaaraadi drishya rupaas. Parabrahma lakshanaas as of satya rupatva be of *swayamevaanubhuti tatvaat* or of self genrated experience. Parabrahma the Avyata- Shasvata-Sarva Vyapta-Ananta- Aja- Ayvakta or the Unknown, Everlasting, Infinite, Unborn and Unrealisable. That Abstract -Conceptual- Intangibility defies space-time parithis. Time Cycle is calculated on the basis of Padardha (Matter) and Parithi (Space); the sum of Space occupied and the movement of Matter determined is the Paramaanu Samaya (atomic time). Thus the matter, Space and Time are measurable. But Parabrahma is there and far beyond. Space, time, and the objects therein be all the illusions created my Maya. Pancha Bhutas, Panchendriyas and Tri-Tatwas viz. Manas, Buddhi and Ahamkara total up to PrakritiMaha Maya obstructing the clear vision of Pure Consciousness due to multi layered 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!. Desha kaalaanvaya vasu kalpita maayaa prabhava be hence drawing a strong screen and thus the vision of the Infinite Brahmaakara be unseen. Vyaapaka deshakrita paricchhinna bhava be disabling the view of the parmaardha maha tatva. ‘Satyajnaanamatanam Brahma’ be the oft quoted Truism in the sanaatana dharma. The Truth- indeed the Absolute Truth is Eternal. Parameshvara the Unkown and the Jeevatna as the reflections but for the dense impenetrability of Maaya and its illusory adjuncts of avidya and deha-desha-kaala paristhitis. To a query of whether Paramatma and Jeeva be limited to each other, then the answer be and affirmative no. Jeeva’s functionaiity is limited to the body functions only.

The enormity of Maya Shakti be such as to control every thing and any thing including Pancha Bhutaas, Panchendriyaas and so on. Indeed the sthaanu paraneshvara be a mute , taciturn Singularity the Invisible Absolute SATAM SHIVAM SUNDARAM. From out of the human body sheaths the Ananda Maya Sheath of the human body vis a vis the external world be ever present. In other words the satya rupa-jnaana rupa- ananta rupa Brahma alone be of the vaastavikata. Jeeva bhaava and prakriti bhava be of the kalpita midhyaa swarupaas merely. Some might say the parameshvara shakti only be of the sarva vastu padaardha niyamana karana. But indeed the Eternal Truth of Satyameva Jayate.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 gold hued.

The sweep and domination of Maya Prakriti be so determinant and overwhelming that indeed that has to be accepted as without the same the universal nature be dissimilar away way. That be the power as of one’s one consciousness as the bridge of faith to cross samsaara to the Paramatma . ‘
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 to 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, 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! Having crossed the bridge of faith thus there be the feeling of Chit shahti as that power be appearing as consciousness because tht is related to Brahman while owing to its association the Omni Potent verges into Omniscient as of Swaprakaasha
This Maya derives Its Might and Shati from Brahman after all! Thus Parameshvara’s upaadhi rupa Maya Shakti be generating prithivi, jala, agni, vaayu aadi pancha bhutaas, dash dishas , trilolaas and essentially the shareeraas, their aakaara vikaaraas, panchendriyaas and so on. The Maya Shakti thus having settled down to make the universe ticking the kaala chakra from yuga yugaantaraa ever and for ever.

As an individual’s shareera as not only of pancha bhutaatmika but also of Pancha Koshaas or of Five Sheaths called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss) and as thus associated with the Individual Jeevatma. This is also related the generationa as father-son-grand son in either way too. But the jeevatma be indeed having none of these paternal maternal relationships excepting of Paramata merely and that avinaavaabhava sambandha be darkened by the ever elusive Maya Prakriti. Ultimately that person who could visualize the Self as the Supreme Self be rebirthless and of Jeevan Mrityu for now and since ‘jaatasya maranam dhruvam’ be united with the Unknown. That person of vairagya saadhana brahma vethaa be able to gain parabrahma praapti would never look back. When vidvan purushaas once being repleted with tatca jnaaa they be rid of janma marana kaala pravaaha. Ultimately, Purusha the Self as existing in the indwelling abode of heart is stated to segregate that Reality from this body of the Self like the stalk of the munja grass and visualise the Absolute Consciousness from the body as of the Pure an Clean Substance that is unadulterated and Ever Serene Immortality.. Having gone through the evolutionary process of freeing from the account of virtue or vice, desire and ignorance, then be the attainment of ‘vimukti’ and the Status of Brahman as the Self! Anybody else who could most painstakingly follow this arduous pathho set up an exemplary evidence to all the residents of the Universe under the unique guidance of no less a Deity of Mrityu besides of Dharma and Nyaya as like of the Lord of Virtue and Justice without being not tempted by worldly desires but pursue the path of Realisation vigorously and accomplish Brahman right within his own Self! Once enlightenment dawns in the mind and thought of a person due both to knowledge, contant 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 Conciousness as the reflection of the Suptreme 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!

Indeed, those who refrain from the ills of Samsaara has the ways and means of attaining the Self or the Inner Conscience viz. Antaratma, despite the pulls and pressures of Panchendriyas and mind, on gaining intelligence backed up by appropriate knowledge. The Antaratma is Paramatma himself, once the veil of ignorance and of Maya is cleared! Once enlightenment dawns in the mind and thought of a person due both to knowledge, contant 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 Conciousness as the reflection of the Suptreme 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!

Chapter Four on Dwyaita Viveka or Differentiation of Duality- Stanzas 1-69

This Universe ought to be reconciled with as Prakriti and Parameshvara as of the duality of Arupa-Avyakta-Shasvata - Sarva Vyapi- Aja-Ayavya and on the other the Maya janita Prakriti. The limitation of duality is stated as the bondage which the jeeva would have to be reconciled with. Maaya rupaka dwaita jagat kaarana bhuta antaryami Parmeshwara had to generate the I-Consciouness of Ego as of Ahamkaara. Thus be the very beginning of ‘Thou and Thine’ as of Me and You. This Me as the Self and its Unification with the Supreme Self is the Sanatana Dharma all about. Sanatana Dharma asserts that The Unknown Almighty manifested the ‘Anda Chatusttaya’ or the Four- folded ‘Brahmanda’ viz. Shakti, Maya, Prakriti and Prithvi - or the Supreme Energy, the Ignorance/ Make Belief, the Nature and Earth. The entire Universe, replete with that Almighty is all-resplendent in Abstract Form, yet in Entirety. He is on top of the Parama Tatwas; the Shuddha Tatwas or the Pure Elements viz. Paramatma and Maha Shakti and the Parama Tatwas representing the ‘Swa swarupas’ or the Forms of Individual Selves as the Unique Integrated Maha Tatwa. The Swa-Swarupas are representative broadly of Chid-Ananda-Ichaa-Jnaana-Kriya the Pancha Maha Shaktis. The Collective Form is named ‘Atyanta Chamatkaara Swaswarupa’ or the extremely astonishing Reflection of the

Avyakta- Shaaswata- Vishnu- Ananta-Aja-Avyaya or the Unknown-Eversasting-All Pervading-Self Manifested and Unending Supreme .

Maya the Prakriti and Brahman as mutually associated be imparting the universal existence and consciousness repleted therein. Fundamentally stated that the Unknown Paramatma be imparting the awareness as the root cause and the causative Maya be responsible for conjuring up of universal creation, the names and forms as of pancha bhutaas, panchendriyas, and so on. Thus Maheshvara the efficient cause and the fall out impact of causation be the universe and its inhabitants be they the sthaavara jangams with their intuitive ability and disabilities. Thus the material and immaterial complexities form images of the universe be of 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!

From the Parama Tatva alone got manifested the succession of aakaasha, vaayu, agni, jalaas, bhumi, vegetation, bhojana and thr shareeraas . 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! *Idamamagre* --be explained the Brahman alone as the Supreme Self existed as of Pure Existence and desired to become multi faceted and hence the objectifying Maya which to start with the kaalamaan the time cycle, then the Space and further the Being.

The immutable Parabrahma be emanating sparks from a blazing agni jwaalaas, so be the spectacular sthaavara jangamaas, and thus the jeevaas. It is further explained ths before the manifestatation of the Univerese, Parabrahma alone was in a potential form. From the Virat Prurusha got manifested Maharshis, humans with stree purusha bhedaas and above all the kaala chakra and Tri Murtis as the

Srishti- Sthiti-Samhaara kaarakaas. Srishti purva drishyamaana jagat, there was only adviteeya sadrupa Parabrahma and having expanded the sadrupa by sanlapamaatra pancha bhutaas, sarva praanis ranging andaja-jala

(Now creatures or Beings acquiring own Souls are of three kinds of seeds, viz. those which are born as of 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. 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!

From the Virat Swarupa 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 'dashangulam' 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) . Yet, He controls 'dharma and adharma' or virtue and vice by shapes every Being's act with the latter's hands and legs or the actions.

Paramatma having assumed countless forms as the jeevaas had entered all the jeevaas as the antaratma as a mute spectator. A jeeva is hence the holder of the vitality ticking in in the form of praanopaana-udaanavyaana samaanas in that rented abode subject to destruction sooner or latter. Hence the meaning of life all about.

Now the meaning of Chaitanyam. A jeeva is stated to be the substratum of one's pure consciousness as of the subtle body. The analogy be of the causal body or of underlying fundamentality as seized of the avidya and agjnaana. Therefore the reflection of pure consciousness in the subtle be impacting a jeeva and the individuality thereof. 'While in the state of deep sleep a jeeva is stated as of avidya'. The state 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 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 an undifferentiated mass of over all consciousness. Hence a person of avidya, the principle of individualisation be hardly operative. In otherwords, the adhishtaana rupa chaitanya be of lingarupa of amorphousness or of formless fluidity.

Now the Maya Shakti or the Moola Prakriti that Mehashwara be approved of for the reason of jagat nirmaana be overpowering the Jeeva. Hence the cause and effect syndrome or a set pattern of symptoms. In there words as a simple explanation : Maya Shakti is an approved tool of avidya as well backed up by Paramatma to facilitate the jagat srishti. In other words, 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 Prakriti 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 the Universe of creation- destruction and revival yet again.

The jeevaas as being self deluded and overpowered by the impact of Maya the Illusion would tend to be powerless and cling to the body and hence result in grief. Mundaka Upanishad vide III.i-1& 2 and so is the explanation: while one regales by enjoying the sweet tastes of different kinds of material happiness, the other appears like calculating the consequences. The analogy refers to two individuals: one enjoys and is immersed with the joys and comes a slave of even evil influences quite in disregard to immoralities, the other exercises restraint and resist undue temptations. Even as the two specimen human beings are in the same 'samsaara', there the obvious references of temporary materialism versus lasting happiness of spiritual fulfillment, the latter being an excruciating and prolonged hard way indeed!. The knowledge of the Supreme is 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 Prakriti 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!

In Vedas there is a description of the duality created by the jeeva as the latter by action and reflection, the Jeeva creates saptaannaas seven types of food. The jeeva be then creating the jnaana rupi medhaa and tapasya as the karya kaarana. Referring back to the division of food to the martya loka prajas, to the celestial beings, to the lower beings and the remaining for the Self another quarter' thus the paranaana vibhajna yogyata. Further the food grains like wheat, rice and pulses would tend to be distributed to the praja, then the ingredients of the food to the full moon and the new moon sacrifices meant for the celestials, the milk for the lower animals and the mind, speech and the pancha praanaas for the Self - all these seven types of food distribution. Even as the objects are created all by themselves, albeit with the grace of Pramaatma, yet the action and reflection pattern was conceptualised by the Jeevaas as of objects of fulfillment and of contentment. Thus food is truly and fundamentally conjured up by Parmatma and of course by Prakriti Maya while the corresponding resultant impact of good and bad be on the jeevaas. The permutations and combinations of the trigunaas of satvika-raajaika-taamasikas as of Prakriti-Maaya kaaranaas the various objects of sentient or nonsentient or fluidity of formlessness would be or to the contrary. The ability and as of course the circumstance, the action or of karmaacharana of a individual is dependent. Further, the concept of enjoyment of what parameshvara be granted to an individual be as of gems or gifts be as of individual gifts. In other words, what all was manifested by Parabrahma be worthy of bhogya by the jeevaas and kartutva and bhogatva samanvita too. As the shareera as of the pita-maata samyoga kaarana be the bhoga saadhana yogya. The sarva jagat be of saptaanna rupa and bhoga yukta while thr kartavya and bhogatva kaarana be that of jeevaas only and squarely. Maaya parinaamarupa Ishvara sankalpa maatra. Ishvara nirmita vastu padaardha be of bhinna bhinna yogya saadhaanaas merely.

In other words, the saptaanna vibhajana be as per the Natural Laws immemorial as per shastravihita even as of karmaacharana, paradaaraadi vishayaka chintana, himsapurvaka chinatana be to certainly be of nishiddha kaaryaa as of manasaa-buddhipuvaka vichaarana vimarshaas.

As the food and its outcome of satisfaction became a reality as per the magnificence of Paramatma, albeit by the courtesy of Prakriti as His alter ego, the objects of experience and enjoyment for the Jeeva loka are readily available aplenty. This is on the analysis of a man and woman analogy and the chain of creation of sons and daughters; just as woman is related to the parents who brought her into being and to the husband who be loving her after the sacred vivaaha. Ishvara is the manifester of the univerese and the provider of the ways and means of the life and existencce, be they of pleasure or pain. Yet the enjoyer or sufferer of the deeds as per their deeds or misdeeds are per praarabdha sanchita kartrutva of the karta-karma and kriya syndrome. In other words, what Parameshvara dwaara jagat nirmaana had occurred then what could be the saadhana!

In the process of jagat nirmaana, manifestaions, modifications, and the functionalities be all owing the the might of Maya as created by paramatma the sthanu swarupa. While the actual enjoyments or sufferings as the case that be, the objects were the outcome of the three gunaas of satvika, raajasika and taamasika classifications which are quickly interchangeable as of kaleidoscopic images. And this Maya or Prakriti being the might of Parameshvara , the universal creation be actually rooted to the Moola Virat. The creation of objects and the experiences of fulfillment or other wise be of His own through the screen of the opaque and impenitable Prakriti. Thus Maaya's parinaama rupa be of Ishvara sankalpa. The antahkarana vritti rupa too be of bhoga bhagyas or of the yogyata kaaranaas. The saying is that a plant leaf to be pulled off, then the branch of the plant be shaken too and so the root of the plant; like wise the karmaphala be of the sanchita praarabhadha kaaranaas.

Like the gems as nava ratnaas of maanikya-muktaaphala-vidruma-marakata-pushparaaga-vajra-neela, gomeda and vaiduryas or ruby-pearl-coral-emerald-devejya-vajra-blue sapphire-hasonite and cat's eye are indeed all flawless and natural, but these gems affect differen persons differently according to their mental states and reactions. The differentiation be the creation of Nature of individuals but not that of Prakriti and not of th moola kaarana paramatma. One might feel excited in securing them and another might not while yet another might be passive reactuonless.. Thus the jeeva be responsible for the happiness, disappointment or indifference but indeed they are all created by the Nature and as of the Original Srishti Karta. The jeeva creates these kind of mental reactions as in the case of gems of excitement, disapppointment or indiffrent passivity as per the desha kaala paristhitis too.

In other words , Ishvara nirmaana nava ratna praapti be causing prasanata, krodha or virakti and udaaseenata bhaavaas. But little realizing that these three types of bhaavanaas be as of their saatvika-raajasika and taamasika variations.

In terms of personal relationships, as for instance one might consider differenly of a female as a wife, a daughter, daughter in law , a sister, a sister in law, a cousin, a mother, or a cousin but the same stree be the same unchanged and like wise of a man too. Hence, these various relationships be varied yet there would be no changes in the woman's appearence be seen to result from the other persons ideas.[Infact there also be of jaati-mata-kula- bhedaas could even might add to the same stree or purusha and as Manusmriti explained that as per kaala maana, there would indeed be further diluting of the concept of a stree.] Jneya vilakshanata owing to jnaana vilakshanata and once jnaana bhinnata would occur, then aakaara bheda sweekaarata should occur.

These varied relationships might be observed, but no changes in the same woman's appearence be noticeable as far as the objective and resultant view from others. Indeed hower the objection to this kind of explanation be as follows; this very woman has a subtle body and more so of a physical body composed of flesh and veins if not of all body parts.. Although the objective view or of other's ideas

about her might not affect her physical body, yet their maanasika pravartana or of the mental structure of haava bhaavaas, manasika spaandana be entirely different and varied.

Different ideas formed regarding an object be presupposing the existence of such peculiarities in the object itself, as it might be rather not possible that the ideas should arise without the existence of such peculiarities and even mental aberrations. Bhraanti kaaranaas might affect the objects and perceptions in the states of delusion, dream stages or lapses of memory and imaginations. Other wise pratyakshaadi pramaanaas be leading to ghataadi padaardha vilakshanas be exposed.

As further clarification of the bhraanti kaaranas which one's manastatva could assume the form of the varied external objects contacted there would be modifications as per the circumstantial evidences. Adi Shankaraacharya, and his disciples Padma Paada, Sureshwara, Hastaamalakaacharya, and Totakaachaarya each being the major exponents of Chatur Vedaas of Rig-Yajur-Saama-Atharvanaas had readily accepted the principle that one's mind be assuming the form of external objectivity and the spontaneous reactions on the mental retina. Adi Shankara had further clarified that just as melted copper or further matter any metal could be once melted could be cast and hence assume the form of the object perceived by it. Be there a doubt that once the metal could once melted, the Surya rashmi teevrata be eventually on the down swing and thus the vastu rupa be gradually solidified. Similarly one's mind would be assuming the forms of the objects which be perceived by it.

As Adi Shankara explained both by his own illustrations vide Updeshasahashri and by his bhaashya on Brahma Sutras as above, His shishya Sureshwara annotates as below: As the Jeeva the cognizer with due modification of his mindset proceeds towards the object of cognition, might even by sparsha and then would assume the form-its shape and so on. Then the adhishtaana sahita buddhi sthira would be able to accept the pramaana. Actually there would be two kinds of reflexes or spontaneous responses of material and of mind's settings. The material is targeted to one's mental frame and hence the jeeva is directly impacted by the evoking responses of the material, its possession and of its exciting opportunities of enjoyment. Maanasollaasa Grandha -Verse 3.6 explains: The psychology of cognition is as like this: The Jeeva is the cognizer, and is produced by a particular individualization of the all present substratum or ground consciousness. That is the ground of pure consciousness which by the exercise of its prior, Maaya, wills to individualise and quicken the understanding of intellect in the "I" consciousness the Jiva. This delegated or 'reflected' consciousness is naturally endowed with volitions and affections as a result of previous karmaas. This cognizer would want to know some thing extraneous impinging on the sense organs. What ever be the case, this desire brings about the modification of the mind, which is the same as a modification of the I- Consciousness, which is itself a modification of the substratum consciousness. This search proceeds to go toward in search of the vaguely desired object. This search may not proceed beyond the brain where it may find a form of the desired object. It then goes back with the imprint of the form and then the cognition is complete. Some times where there is no impinging on the senses, a desire may arise in the 'I - Consciousness and the search continues, may be inside the body as in the case of producing a bodily pain to study its nature; may be outside the body till the object searched comes in direct contact with the sense organa, and the above process is produced ending cognition.

Further explained as follows that the agreement and difference, one would be able to arrive at the conclusion that it is the mental creation and attitude that causes the bondage of the jeeva to be rid of the net of agjaana. Samanvaya and Nishchayata is the essence of uprooting the bondage. In other words the anvaya and vyatikata dwaaraa manomaya dwaitata bhaava be of the bandhana rupa. Jeeva dwaara rachita maanasa prapancha be then spotted as of the sukha dukha kaarana . Hence the

significance of the Sankhya Sidhanta or of enumerology as 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 acvivities all churned in one's mind aided by the life energy viz. Praana the vital energy. Thus the Samkhya Theory commends Trigunas of Satvika-Rajasika and Tamasika nature of human tendencies and innate qualities: Satva guna is of goodness, kindness, and positiveness- Raajasika trait is of dynamism and even impulsive and proactive while tamasika trait is of ignorance, laziness, negative and pro destructive. Thus the Sankhya Jnaana is of typical human nature and a rather astonishingly complex mix of tendencies and traits! This Theory is of Self orientation and is of the questioning of the Unknown but of the derivative belief of one's own celestial and purely subjective belief of Somethingness beyond comprehension!

In the dream state, in a jeeva's vision, none of the external or material objects be visualised. In that 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! Thus in the dream stage, the individual self creates his own world, puts his body aside and creates himself. In deep sleep or the state of mere slumber, one is neither normal nor of dreams, desires, fears, feelings. This is the fulfilled state of 'praajna' 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 an undifferentiated mass of over all consciousness since he is the specific host of duality as of the states of waking, dream, and other states of mental vibrations. That be something like that when the mental functions are temporarily suspended, and no pleasure or pain be felt inspite of the proximity of the outer objects. A jeevan mukta's faculty of perception continues but owing to the creation of the egoistic part of the faculty of understanding, the percept or the sensitive observation insight be lacking as of one's pleasure or pain.

When a liar out of mischief and naughtiness were to utter to another person that his who went abroad was no more even while the latter were hale and hearty, the father should indeed be terribly aggrieved. While this might have really occurred so as the son under reference had actually died while no news was delivered to him by any body, then that would only reveal that the son's demise, then that should reveal that the departed son's bondage had been freed.

In other words the manushyaas during their phases of anavya-vyatireka bahyaantara jaagrad - swapnaadi kaala- bahya vishaya anubhuti of sukha dukkhaas, stree purusha putra dwandwa bhaavaas be rid of then that indeed by the phase of jeevan mukta shareeraas as of just a step behind parameshvara taadaatmya..A jeevan mukta may have knowledge of either Saguna or Nirguna Brahman. If his knowledge is that of Saguna, he will proceed to Brahma Loka upon death. A jivan mukta may also experience fall from samadhi and also suffer from effects of prarabdha karma videha mukti or physical death of the mukta; After videha mukti, the mukta may either head for Brahma Loka via devayaana or in the case of a sadyo mukta videha mukti It is immaterial that such a 'jeevan

mukta' or he who is freed from the death and birth recycling always but still alive despite his being the mirror image of Parameshwara Himself as explained in the previous stanza, whether leaves his mortal body in a punya kshetra like Prayaga, Pushkara or Kurukshetra or in a rotten outcasts's hut ! The phrase 'mukta kaivalyam' signifies the end result! Indeed that Mahatma liberates himself into Paramatma. It may be that in several cases, the Purusha concerned might lose his memory of his earlier life on account of the forsaking his body memory on account of the termination of the three vital inputs viz. vaayu, pitta or bile and slesha or phlegm and as suvu the body gets inert like dead wood or stone and loses consciousness rather involuntarily. It would be no concern whatever that his memory gets defunct as his essential consciousness targeted to the Supreme as his vital energy leaves the body gets absorbed into the Supreme consciousness The attainment is the avoidance of Maya Prakriti's hold, as the Being has got absorbed into pure consciousness and of the Paramatma.

All the same, what had been described above of anvaya vyatireka siddhanta and finally the possibility of jeevan mukti is indeed of over simplification of life. This would amount to pure idealism and might deprive of the universal objects of external and internal action reaction syndrome and disorderly set of symptoms. But the Vedic reply be a firm NO. This be due to the acceptance of the fact that external objects do doubtless affect the mental screen there by affecting the discretionary power of yes or no or the positivity or negativity.

The Buddhist Theory of Kshanikavaada or Momentarism and the Sunyavaada or Nihilism are also demolished as baseless. Vaiseshikas 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. Theory of Buddhist Realists, verging on semi- nihilism or general rejection of established social conventions and beliefs especially of morality and religion- a belief that life and human values are worthless. Indeed, Vaiseshika Thought atleast allows the feeling that some materials are of permanent nature while others get destroyed and disappear; but nihilism is indeed unworthy totally! As regards semi-Nihilism, four disciples of Lord Buddha viz. Vaibhashika, Sautranika, Yogachara and Madhyamika set up four systems of Philosophy; Vaibhashikas are Realists or Sarvaastitwa Vadins who accept the Reality of both the outside and inside world consisting of external objects as well as consciousness and inner feelings. The Sautranikas are the Idealists or Vigjnaana Vaadis who hold that thought alone is real; they maintain that external objects are inferred and thoughts and imagination are inferences. In other words Sautraantikas and Vaibhashikas believe in respectively the inferential and perceptual existence of matter or things. Like Vigjnaana Vaadins, Yogacharas believe in the existence of consciousness or ideas only; they hold that ideas are alone are real and there is no external world corresponding to these ideas since outward objects are unreal just as dream objects. The fourth category comprise Nihilists or Sarva Shunya Vaadins / Madhyamikas denying the existence of every thing comprising realists, idealists and total nihilists. They maintain that even the ideas are unreal as everything is highly momentary. Things of now are different from the next moment! Sarvaasthitwa Vaadins admit whatever one sees, hears, and feels ie elements and elementals as also the internal faculties of Chitta and Chaittas. Elements are earth, water, fire, sky and air while elementals are colours, organs of vision etc. as also Skandhas or groups comprising sense objects, egoism or of the Self or groups of feelings, groups of knowledge or awareness of material and the groups of attitudes like liking or otherwise, merits or demerits and so on. Hence the Buddhist and such other vig jaana vaada theorists of knowledge of external objects are really not existent but for the Kshanika vaadis as per Adi Shankara Bhashya of Brahma Sutras

Further explains that the external objects would serve little purpose simply because of the impressions made on the mental retina all though one would not be able to dispense with them all together. In any case, one's cognition and intuitive experience remains due to the all around existence of objects and as such even of their dispensability too. In other words, the manomya jagat be 'not' of the bandhana kaarana nor of the baahya jagat. Even kshanika vigjana vaadis could be hence convinced of their manastava of agjnaana and gradually transform to the imperfecions of the midhya jagat and of the everlatingness of the permanence.

Be there a view that one's manastatva or the mind set that would be causing the bondage by giving rise to the pancha bhuta prapancha that could certainly be offset by the means of yogaabhyaasa 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. Hence, although by controlling the mind only the duality feeling of mine and thine be uprooted . Neither vastu siddhi kaarana nor of its prayojana be any way reasoning for the Ishvaraaveshana. Y igaahyaasa and its earnest anushthaana be helpful even for tatkaalika upashamana kaarana. Parammabrahma vigjnaana be the samasta paasha vimukta hetu indeed. Parama Shiva Jnaana be bestowing atyanta shaanti prapti kaarana. Thus the anvaya and vyatireka means be thus the bandhana vimukti kaarana.

Further, 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-Prajapatior Maha Purusha with the active assitance or Maya the Illusory Powers to run the system of as Life as assisted by the Sub Powers of Devas as materalised by the mutual inter-action of Maha Purusha and Maha Maya! Figuratively speaking, if only Akaasha or the Interminalbe Sky is like a piece of leather and capable of being rolled out then the Form and Fearure of the Supreme is possible of Realisation and the search of Almighty and of Bliss is what one could ever aspire! Maha Jnaanias 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 tht Truth is realised by thrusting ino the Uknown Realms of Eternity then the Hightest Mystery in the Vedanta and no Teacher or Guide could ever lead him to but only have to 'Swaanubhava' or Self Experience! 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! Tthe Yoga way be indeed 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.. 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! 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!

Parameshvara nirmita dvaita prapancha midhya swabhava jnaana could be ever present in the samsaara. But the duality of the Reality and of the Illusion be possible only when there be periodical

pralayas when there be Eko Naaraayanaa. The creation is not annihilated but its unreal character be realised. When a snake identified with rope as of sarpa rajju bhranti that would smack of ignorance. Adishankara explained to his disciple as to how ignorance creates the dvaita ita bhava of me the self and you the Super self. Till such dwandwa bhava would persist till then the Viveka Jnaana as also the sarpa rajju bhava be ever persistent.

The univere as manifested by Parameshwara as of duality of Thine and Mine be actually a blessing than a hindrance as That Unknown's playfulness be not contented with and hence created Maya to clearly distinguish the concept of materialism and spiritualism. More so the kaala chakra was invented and the periodical pralayas to facilitate srishti-panah srishti methodology. After all, bahya prapancha nivritti be the mighty tool of brahmajnaana and henc the need for the Thine and Mine bheda bhava. That was not the play ground of Brahman's bheda bhava of duality and the net of Maya as of both the parties of of the Jeeva and the Jeevatma. At the pralayaavastha the dwaita prapancha be dissolved. As the blueness of aakaasha would not prajudice the knoweledge of the space, so also the creation of the universe be certainly not a hindrance to the awareness oh Brahma Jnaana. Hence the Ishvara nirmita dwita-advaita jnaana be of samanvaya pratpti yogyaas. The universal conceptuation of duality by a Jeeva be of two types; tha which confirms and that which does not confirm with the scriptural injunctions and this fundamental awareness be kept on the screen of mind till the Realisation of the Unknown. Even this Duality in confirmity with the scriptures too be renounced as per the pravritti nivritthi formula. 'Pra' means 'variagated' and 'Vritti' stands for 'chitta vritti' the mentality as thoughts do constantly changing. In Pravritti Maarga one would constantly experience sufferings, misunderstandings, disappointments or passing times of happiness and contentment but rarely the feelings of equipoise. To be on the path of 'Nivritti' means a life of peace and quiet- both outwardly and inwardly. One's 'antahkarana' or the psyche invariably full of desires be rid of 'Nivritti maarga' by jnaana or knowledge. Vedic dharma is twofold, characterized by Pravritti (karmik and societal action) and Nivritti (inward contemplation). There be one impulse in one's minds prompting to 'do' and another impulse not to. There is one set of ideas in the mind always struggling to get outside through the channels of the senses, and behind that, although it may be thin and weak, there is an infinitely small voice which suggests there against. Hence the celestial words of the phenomena of Pravritti and Nivritti, stimulating forward and another circling inward. Thus Pravritti is the act of enjoying material and sensual pleasures as is a natural instinct in all human beings. It means to live amidst worldly duties and interests with the senses and actions directed primarily towards the external world. The happiness derived out of it is defined as 'Preyas' the path of pleasure resulting from societal urges on the Path of Pleasure. Nivritti, on the other hand, is the act of abstaining from material and sensual enjoyment. It calls for a sacrifice on the part of the individual to give up all worldly pleasures. It is the path of 'turning back' of the path of turning within towards spiritual contemplation, and placing the Almighty at the centre of one's existence even after fulfilling family and professional duties. According to Vedic concept both pravritti-marga, and nivritti-marga have the basis of spiritual or religious life. In animal life there is only pravritti-marga. Pravritti-marga means sense enjoyment, and nivritti-marga means spiritual advancement. In the life of animals and demons, there is no conception of nivritti-marga, nor is there any actual conception of pravritti-marga. Pravritti-marga maintains that even though one has the propensity for sense gratification, he can gratify his senses according to the directions of the Vedic injunctions.

Hence reflection on the nature of the Individual Self as Paramatma is on the mental screen be actually in the confirmity with the scriptures. Yet that sense duality, albeit be in the confirmity with the vedic jnaana ought to be renouced ultimaely. This again the directive of Shrutis. Hearing, thinking and deep meditation or even of pathana-smarana-and nitthi dhyasa or no doubt the effective tools but

there ahead the merger of duality in to the oneness as of tadaatmyata. Indeed 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!

A medhaavi of chhinna samshaya who be of constant grandhaabhyaas and of jnaana vigjnana paripurnatva, having been replete with atma tatva ever focussing the torch all through the jeevana yaatra and having avoided the Layers / Coverings and 'Malaas' or defilements of Aanava, Maayiya and Karma nature, and the outer parts of the husk that cover in three layers before obtaining the pure grain or antaratma be now the matter of discussion. With such incomparable background , that meddhavi be the matter of close attention as to how the tadaadmya of the Self with the Super Self.

The jnaani having experienced flashes of the Antaratma having discarded the erstwhile bhraantis and the kanchukaas of Maya nirmittas be then arriving a higher intuitive faculty of 'Pragjna' as nearing the unity with Brahman and hence need to merely discard his maan asika shakti anyfurther . That is the time 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! 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! Then Tamevaikam vijaani: Know that one and cease further as the person replete with wisdom would cease either speech or thought. That person would then be retain the man butthi sthirata as of sthithapragjna having in the process be totally purged of dwandva bhava as being readied for tadaadmaya as of the Self be in the process anchoring with the Supreme Self.

Shastreeya and ashastreeya tatva jnana duality is apparently a matter of maanasika bhedaas of either sharpness or dullness. The dullness or unimaginativeness is a product of lust, anger, irritability and feelings of jealousy, suspicion and protecriveness all being mixed up with day dreaminess as of dullness and monotony. Contrarily, it should be essential to initiate the study of the nature and meaning of duality of one's body and that of the conceptualisation of the indivisibility of Mine and Thine or the Self notwithstanding the bhoutika shareera and the Super Self hidden as the Antaratma. Any meaningful input even to initiate the study of Brahman the Unknown the quintessential inputs be of mental poise and focussed attention and step by step. 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. Then only the nivritthi margaachananaa -rambha, after all. In order to achieve and be able to be stabilised and well established therein, the state of liberation be a far cry other wise. Indeed there is a succinct and subtle message of Atma Jnaana about the True identity of the Individual Self and the Supreme Soul. This Universe in totality is Brahman from whom it is born, exists and dissolves; hence one ought to meditate with tranquility and with sincerity; as he exists with conviction and faith, so does he depart; indeed he or she shapes one's own destiny for sure! The Self comprises of mind, the vital force of the body and inner consciousness; his soul is like the Space; he is essentially of good nature, good intentions, good actions and without complaints and craving. The Self within the lotus of my heart is smaller than paddy, barley grain, mustard seed and so on but is indeed greater than earth, space, heaven and the totality of the Universe! This Self of mine as present in my heart is what all that is performed by way of actions, what all is desired, of excellent tastes-smells-speaks, etc with no margins of non-fulfillment! Such is the status of Brahman; on departure of the mortal world, this Self of mine would leave the perishable body and be identified with Brahman. He who has this unshaken faith shall truly attain that status.

'Tatva Jnaana poorva ashashvteeya dwaita nivaarana maargaanveshanaanatara' and of enormous endeavors of quintessential inputs be of mental poise and focussed attention step by step as morality, discipline-control of life force, gradual withdrawal of sense and desires, extreme and pointed concentration, and finally the alignment of the body and Parmatma which are the jeevan mrityu status. One's liberation of life would mean that a human be desireless any further and would have no rebirth-death-rebirths anymore further but of access to paramaananda ever there after the collapse of one's ongoing shaaera. Thus the Jeevan mukti There is a succinct and subtle message of Atma Jnaana about the True identity of the Individual Self and the Supreme Soul. This Universe in totality is Brahman from whom it is born, exists and dissolves; hence one ought to meditate with tranquility and with sincerity; as he exists with conviction and faith, so does he depart; indeed he or she shapes one's own destiny for sure! The Self comprises of mind, the vital force of the body and inner consciousness; his soul is like the Space; he is essentially of good nature, good intentions, good actions and without complaints and craving. The Self within the lotus of my heart is smaller than paddy, barley grain, mustard seed and so on but is indeed greater than earth, space, heaven and the totality of the Universe! This Self of mine as present in my heart is what all that is performed by way of actions, what all is desired, of excellent tastes-smells-speaks, etc with no margins of non-fulfillment! Such is the status of Brahman; on departure of the mortal world, this Self of mine would leave the perishable body and be identified with Brahman. He who has this unshaken faith shall truly attain that status.

As one might imagine : let there be no liberation in life; I am satisfied if there is no birth anymore yet the pleasures of heaven are defective, having waning and gradation, and so are to be renounced, then why don't you give up this source of all evils, the passions? The heavenly joys might still not be that painless for two reasons that they be not put up with only for only for limited kaala maana only and that they still might evoke envious feeling due to the others of co swarganivaasis too due to the gradations. Thus the swarga sukhas are merely of limited applicability only.

Now the Tatwajnaana : If there be a false proposition of confusing swarga sukha as of the final liberation of tadaatmya of the Self and the Supreme, then the well established Laws of Scriptures be negated. If the jeeva's turbulent and confused desires be totally ripped off then the entire concept of atmajnaana of not this and not that be invalidated. Thus the jnaani, although be beyond all the injunctions and prohibitions be of impropriety. In other words, even if there might not be a successive

punarjanma too soon since there could be a gap as of an interval only owing to some swarga sukha but punarjanma yet again be definitive and the question of the taadaatmya of the Self with the Super Self as in the case of Interest payable but the principal amount of karma phala be still intact.! In deed the adviteeya sadvastu rupa tatvajnaana be possible only once iha vishaya parityaaga and the para vishayaansurana in the most earnest possible manner. As a jeeva once be able to realise the ekataarupa instead of dwandva bhavana then that type of mano bhavana be merely of swecchaa poorvaka pashutulya only. And that indeed the essence of tatva jnaana.

Acharya Sureshvara the disciple of Adi Shankara asserted that the fake and pretentious and hollow tatva jnaanis be ever with no moral restraints as of streetdogs with unclean thoughts and actions. As of andhakaara purvaka mental aberrations and defilements , such agjnaanis ought not spread the mental misinformation to the common public as indeed how glorious be the Vedic Vigyaana as Knowledge too glorious to define and be contented with.! Human Beings tend to attribute their feelings as per their own mind-set and Ahamkaara/self- pride as though they were the Kartas or the responsible persons for their happiness, unhappiness, thinness or stoutness and so on; accordingly they reflect their emotions and sentiments to their inner consciousness and Atma (Soul). But those who were enlightened and learned with the knowledge of Vedas and Scriptures would indeed realise that there was a force beyond them and their nature and that indeed was the Eternal and All-Pervasive Para Tatwa; ignorance of that Reality which was far different from the illusion was the High Divider. Due to one's own ego and ignorance, human beings tend to confuse themselves as Parama Purusha -the Self-Illuminated one- and declared that whatever was achieved or not was due to their own effort or lack of it. Brahmavaadi Rishis would clearly distinguish the Supreme, the Prakriti, and the Cause as also the Truth and Fallacy and thus seek 'Saakshaatkaara' or Ready Realisation. The dormant, invisible and unfelt Truth would indeed co-exist with the illusions of life vis-à-vis the Eternal which got camouflaged! In the 'Anaatma' Tatwa or of the Non-Soul, even Atma Vijnana too would get polluted due to 'bhranti' or illusions as likings and dislikings were produced leading to Depravities or Moralities. This was the reason why Paapa-Punyaas got generated and different kinds of human beings came into existence.

There could however be a tendency of the thought process of objectivity to overcome either the guna pravritti or the sense 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 of Light, sound, taste, smell and consciousness but a state of nirvikalpa samadhi as one of the high states of consciousness as a preamble of actual samaadhi which is stated as the pinnacle of all of spiritual and intellectual activity, where by as the precondition of moksha praapti or of the final release of the cycle of births and deaths. Patanjali Sutras annotate further that actual samaadhi is stated as ashtanga yoga when the individual consciousness and the universal consciousness be united. In nirvikalpa samadhi, the ego and samskaras or mental or emotional impressions dissolve, leaving behind only pure consciousness. It is considered to be a state of being at one with the Divine, in which Atman or the individual self and Paramatma the Supreme Consciousness be merged as of taadaatmya.

[Explanation of Ashtanga Yoga marga

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- 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 Devas and purposes, Upavaasa or Fasting, Snaana or Formal Bathing besides Tirtha Seva and 'Aniccha' or General Disinterestedness and abstinence; these are the Ten Niyamas. The next component of the Ashtanga Yoga denotes as Aasana which not only includes the right posture of formal seating like of Padmasana followed by 'Bahyatantara Shuchi' or external and internal cleanliness, Shiva Puja starting from Brahmanas, Agni, Varuna with other Devas climaxing with Parama Shiva. Included in the Aasana are Japa, Swadhyaya, and Tapas etc; Japa should be of Panchakshari viz. Om Namassivaya Mantra and Swadhyaya is of Omkara and of Vedas and other Scriptures. Japa and Swadhyaya are of three kinds: Vaachaka, Maanasika and Upaamsaka (Oral, mind-borne and Upaamshak or as guided by Guru). The next step is Pranayama or to practise interruptions of Prana or life-air or merely stated as the breathing processes of 'Manda' or mild, 'Madhyama' or medium and 'Uttamaa' or the best of variations; these interruptions comprise twelve units each of 'Uchhvaasa' or inhaling and 'Nishvasa' or 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. Yogaabhyaas should be initiated by greeting one's Guru and then to Shiva, Devi, Ganesha and others and by resorting to Padma or any other Aasana ; he should fix his eyes at a particular Target, expand his chest, raise his head, not touch his teeth of one line with another, keep looking at the tip of his nose and not look at sides; and by aligning his Three Gunas, concentrate on Parama Shiva in Dhyana on Omkara, dipa sikha or top of an oil-lamp. The Yogi must visualize a white lotus encased in a Trikona or a Triangle and set in the images of Agni, Soma and Surya and then perform meditation of Rudra on the forehead by picturing Shiva in two, or four, or six, or ten or twelve or sixteen leaves; the dhyana should be targetted to the golden and fire-like, twelve Aditya-samaana, lustrous Nilalohita Shiva. Maheswara should be retained in the hridaya or heart, Sadashiva in the naabhi or navel, and Chandrachuda in the 'Lalaata' or forehead and the prayer should be as follows: Nirmala, Nishkala, Brahma, Shanta, Jnaanarupa, Lakshana Rahita, Shubha, Niralamba, Atarkya or Unquestionable, Naashotpatti rahita or who is bereft of birth and termination, Kaivalya, Nirvana, Nishreya or devoid of hold , Amrita, Akshara, Moksha, Adbhuta, Mahananda, Paramaananda, Yogaananda, Heyopaaya rahita, Sukshmaati Sukshma, Parama Jnaana Swarupa, Ateendriya, Anaabhaasa, Paratpara, Sarvopaadhi nirmukta, Jnaanayogyaa, Unique as he has no duality). Thus Ishwara be prayed in the Naabhi Sthaana, in the middle of the Body Shiva of Shuddha Jnaana be concentrated and in the Uttama Marga by the means of Puraka-Rechaka-Kumbhaka or Inhalation-Exhalation and Retention of breathing respectively called Pranayama. A practitioner of Yoga is invariably faced with several kinds of difficulties like Alasya, Vyadhi Peeda, Pramaada, Samshaya chitta or Chanchalata, Ashraddha in the path of Darshana, Bhranti, Duhkha durmanastatha and Arogya Vishaya. Alasya is due to the heavy weight of Body and the resultant lack of preparedness. Vyaadhi peeda is caused by dhatu- vishamata or ill-health and disability. Pramada is due to fear of Abhyasa or Practice; Samshaya or a feeling of apprehension and negativity of approach; Ashraddha or sheer carelessness and laziness; Bhranti is due to a feeling of Yoga's ineffectiveness; Duhkha durmanstha or misplaced fatalism that human beings are any way subject to 'Tapatrayaas' (or of Adhi bhoutika, Adyatmika and Adhi daivika reasons or due to body-mind or God made calamities) and a general mind-set of yoga or no yoga human beings are any way subject to the ups and downs of life! Arogya Vishaya is yet another limitation to Yoga Practice due to a general belief of retaining health from other ways and means of medicines.

A successful Yoga Practitioner is endowed with 'Dasha Siddhis' viz. Pratibha, Shravana, Vaarta, Darshana, Aaswaada and Vedana. Jnaana Pratibha is the Siddhi of knowing about a Vastu or Vyavahar or of a thing of past, present or of future; this Siddhi would influence or impress others. Shravana Siddhi enables a Yogi to hear or understand any kind of sound or conversation or a happening irrespective of distance or time. Vaartaa Siddhi facilitates the experience of Pancha Tanmatraas of sabda-sparsha-rupa-rasa and gandhas. Darshana Siddhi is the ability to perceive or vision of any thing irrespective of time and distance limitations. Aaswaada Siddhi enables tasting any substance and Vedana Siddhi is the power of sparsha to experience the shape, form or a feature of a person or thing. In fact a Maha Yogi is stated to possess sixty four kinds of Paisachika, Parthiva, Raakshasa, Yaaksha, Gaandharva, Aindra, Vyomatmika, Praajaapatya, Brahmaadi Siddhis but he should discard all such powers in the quest of Shivatwa. Such Siddhis range from assuming any type of Swarupa of fatness, slimness, childhood, youth, old age, man, woman, any specie of a bird-animal-reptile, mountain, water body and so on; ability to lift mountains, drink up an ocean, flying on sky, passing through a needle's eye and endless such miracles. (The normal Siddhis are Anima (miniaturising), Mahima (Maximising), Prakamyaa (Visioning and Hearing), Isatwa (Rulership), Vasitwa (Self Control), Kama Vasitwa (ability to fulfill desires), Doora Shravana and Doora Darshana or distant vision and hearing, Parakaya Pravesha or ability to enter other's bodies; 'Devaanaam Saha kreedanam' or playing with Devas, Yatha Sankalpa Samsiddhi or instant fulfillment of desires, Triloka

Jnaana or knowledge of the happenings of Three Lokas; Control of heat and cold, Paraajaya or invincibility and so on.) Depending on the intensity of the success of the Yoga practice and the powers attained by way of controlling the Jnanendriyas and Tatwas, a Yogi could perform impossibilities but frittering the Siddhis so gained would negate the capacity to accomplish Maha Tatwa.]

A maha saadhaka who by way of the ashtaanga yoga maarga by way of acharana , dhyana and nidhidhyaasa be no doubt suffused with the adviteeya parabrahmana in solitude and be in the Pranava Naada never by way of the vagaries of mind. Costant, repetitive and and prolonged shabda of ‘ Omityakaaksharam Brahma’ as identifying the Supreme with the Self. As the ‘maanasika pravritti’ be of the paripurnatva, by the constant pranana naadopaasana, the person concerned become dumb. Drishya maana naastikata or of what be acually perceivable be blurred off. With the patyaksha pradarshita prapancha bhaava having ceased off as of unsubstantiality, the profundity of the blissful nirvaana would become so overwhelming. A steady minded and extremely concentrated pathana-mananaadi maargaacharana should finally lead to the conviction of the highest state of blissfulness.

Owing to the karmaacharana of all of the jeevaas of the samsaara, especially of the humans as of praarabdha-and sanchaya vidhaanaas, then a reflective person be distracted by the ever growing desires yet, a well reflective one could be brought back to a peaceful state of stability and even equilibrium by ever persitent spiritual meditations. Meanwhile the praarabdha karma be gradually burnt off and atma vigjnaana be sprouted as palnts and vrishaas as of pragjanubhava . Nirntara chittha vikshepa shunyata when be occuring then that person be of mental balance perfection . In otherwords the jnaana and agjnaana thyaaga be of the rosy path of advideeyata siddhi. As one’s darshanaadrashana sthiti could arrive then one’s own mind be not towards Parabrahtva but of Para Brahmartva Itself as of Jeevan Mukta Paramaabhava. It is immaterial that such a ‘jeevan mukta’ or he who is freed from the death and birth recycling always but still alive despite his being the mirror image of Parameshwara Himself as explained in the previous stanza, whether leaves his mortal body in a punya kshetra like Prayaga, Pushkara or Kurukshetra or in a rotten outcasts’s hut ! The phrase ‘mukta kaivalyam’ signifies the end result! Indeed that Mahatma liberates himself into Paramatma. It may be that in several cases, the Purusha concerned might lose his memory of his earlier life on account of the forsaking his body memory on account of the termination of the three vital inputs viz. vaayu, pitta or bile and slesha or phlegm and as suvu the body gets inert like dead wood or stone and loses consciousness rather involantarly. Ir 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.

Chapter Five - Maha Vaakya viveka- Stabilise the Intent and Purpose of Mahavaakyaas- Stanzaas 1-8

[Preamble on Veda Vibhajana by the Chatur Brahma Mukha Janita Veda Dhaara Pramapara and was ably divisioned by the Yuga Purusha Veda Vyaasa was Yajur Veda: Brihadarankya, Katha, Taittiriya/ Taittiriya Aranyaka , Isha, Svetashvatara, Maha Narayana and Maitreyi, Saama Veda: Chhandogya and Kena and Rig Veda: Atreya and Kauksheetaki]

Mumukshus are famed for declaring innumerable Maha Vakyaas like *Pragjnaanam Brahma, Aham Brahmasi, Tatvamasi, and Ayamatma Brahma* and so on. Pragjnaana shabdaardha vyaakhya be of *Brahma vyaakya. Brahma created Devas, manushyaas, chatushpadaas and in fact the enire srishti and they are all of pragjnaana tishthas and hence Pragjnaanam Brahma. Similary Aham Brahmasmi of Brihadaranyka Upanishad- Tatvamasi of Chhaandogya-Aham Brahmaami of Mundukya*

As a sensible human being by way of chashu indriya- sparsha, shravana , ghraana tatvaas would beget the chaitanya upaadhis and the antahkarana parishubhrata be derived thereby. In other words, that awareness by which the normal person concerned be able to see, hear,smell, speak and distinguish the biterness or sweetness is known as Self consciouness. After all what is the Self: The person called self comprises of awareness or knowledge of the senses of vision, hearing, touch, smell etc all directed to and emerging from his own heart and the light within. Even being steady and stable, he remains where he exists and yet wanders by way of imagination, or in a dream state of mind. He exists here yet imagines a non-real phase of mind by sheer ignorance and flight of fantasy. Being thus identified, he loses hold over his sub conscious thoughts and his imaginary deeds; indeed this dream state is one form of death or non-reality! In other words, death too is like a dream state of the Self which is indeed eternal except the situation of varied sets of body, organs and senses; put in another way, the so called realities of this and next existence are two and dreams are of a third existence!'

The one with consciousness as manifested by Para Brahma the sthaanu Rupa albeit with the proactive Prakriti Maya enabled to enregize the Chaturmukha Brahma by Himself, Indra, Deva Danavaas, manushyaas and the entirety of Srishti Jeevaas as of Pragjnaanam Para Brahman. When a preposition 'Pra' is added to the word jnaaa' then it means intelligence, consciousness, as a feature and nature as indicative of jnaaa the right knowledge . The Upanishads deal with all these words and the end goal of every spiritual seeker is to realize himself and realize the ultimate reality or Para Brahman. The awareness or jnana includes the process of understanding the external world and the internal world or the reality. According to the upanishadic thinkers and Shankaracharya, jnana in the final analysis is the knowledge of Brahman. Shankara says that one can get liberation from knowledge only (Jnanadevatu kaivalyam) The positive sciences of the Hindus are referred to by the word vijnana. Vijnana is also called a shastra in Sanskrit. Any branch of knowledge which teaches knowledge and awareness is called a treatise (shastra) in Sanskrit. A shastra covers the broad areas of right and wrong, sacred and profane, comprehensible and incomprehensible things, the nature of the animate and inanimate objects. 'Prajna' is the consciousness in totality. Indeed it is just the same entity considered in three ways viz. waking-dream-deep sleep or sushupti. In this context, the analogies of a large fish moving along river banks or a hawk flying in the sky is cited as in Brihadaranyaka Upanishad IV.iii. 18-19: 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.

Now the Awareness of the Ananta-Avyakta Paramatma as permeated as the Supreme Consciousness which had manifested the Universe has all the functions of the Parigjnaana of a Self . The Self Knowledge be thus of Supreme Knowledge too. The Aham or of the Self Awareness is of Parabrahma's awareness. When united with the human intellect, the nature of Parabrahma be easily visualizable. The hypothesis of Avidya seeking to explain as to why-what and how having been ruled out and as vidya of Parabrahma once be dawned then the barricades be removed and then Self and the Super Self be merged as the innumerable water body flows merge into rivers and finally right into the maha sagara. When united thus with the human intellect then Parbrahma Tatva be well realised. The

hypothesis of Avidya be the cause and sequential Vidya be effected. Swabhaavita desha kaala vastu prapanaas once subdued by shama damaadi guna sampatti as being the mokshasaadhanaas further buttressed by shravana manan nidhidhyaasa sadhanas could enable the sukhshma rupa 'aham asmi pada' the eventually pave the path for 'Brahma'. He who contemplates on objects of desire, having a desire for them, is born here and there due to those desires; but for him whose desires are all fulfilled, whose Self is perfectly contented due to the sense of perfection, all desires dissolve themselves here itself.

By nature Prarbrama be described as of Aham Asmi. Prajnanam Brahma - Consciousness is BrahmanAyam Atma Brahma - This self is Brahman- Tat Tvam Asi - Thou art That or You are one- Aham Brahmasmi - I am Brahman or I am Divine. These utterances are contemplated as part of self-exploration, and are generally embedded within practices such as meditation and mantra chanting. Jnana yoga, in particular, focuses on the contemplation of the Mahavakyas. Adi Shankaracharya, who gave the mantra of 'Aham Brahmasmi', emphasized his own assessment. He believed that inferiority is an external effect, not infertility. He tried to make every human feel that all are equal from inside, yet the distinction between happy, sad, weak, rich and poor is visible, while everyone has the same power. One recognizes his power and other delays in recognizing his power. By recognizing one's own power and realizing 'Aham Brahmasmi', the spiritual development of a person is fixed. The word 'Tattvamasi' denotes : Tatta means Brahma and Tvam means Atma.. Every person has an Atma or the Soul. One cannot imagine the existence of a soul. 'Satyam jnanam anantam brahma' means Brahma is the truth, knowledge and eternal form. Brahman is true, not untrue, Brahman is a form of knowledge, not ignorance, not eternal, not limited. This is the form of Sachchidanand. It is Sat (True), Chit (Thought) and Ananda (bliss). Every person's soul has the ability to attain the Sachchidananda Brahmarupa. The soul with which one tries to attain Brahmarupa, that soul attains Brahmarupa. But those who are deprived of effort due to fear or other reasons, according to Adi Shankara, they are in the stupor of this world. The message of Shankaracharya is that one should try to recognize his own power and give his soul a Brahmarupa because the soul is Brahma. Thus the simple translation of Aham Brahmasmi is that I am Brahma. No misunderstanding on hearing this. What does Aham stand for? Aham stands for - What Is Brahma to stands For? Brahma stands for 'Fullness,' or 'Wholeness' - What is Asmi stands for? -Asmi stands for 'am' - Who gave the mantra of Aham Brahmasmi? Adi Shankaracharya, when was he was questioned as to who gave the mantra of 'Aham Brahmasmi', then he emphasized that was his own assessment.

Even well before srishthi, there existed Reality the Absolute Truthfulness with neither name much less of a form . 'That' be here even right now after creation. And 'That' thus amplifies 'It' was there then and 'now' too. The expression of 'Thou' denotes of the principle of Self Consciousness which transcends the human body, senses and mind all driven by buddhi, while 'asi' reveals the identity which should be only self experienced. The intent and purpose of the usage of the expression of 'This' is in reference to Paramatma the Self- Luminous and directly self experienced. 'That' is named as the Pratyagnaatma as of the idwaling principle covering the entirety ranging from the shareera and its egotism. Even the drishyamaana jagat and other be the essence of Parama Brahma as of the nature and reflection of the Self without reference of the shareera.. That is known as the Pragnaatma the indwelling of the shareera without reference to the vikaaraas of the arishdvargaas and the other malaas.. The quintessence of the visible prapancha is thus the very nature of the self luminous Paramaatma describing the Pragnaatma within the shareera yet as of the .Pratyagatman.

All by the Supreme Self Parabrahma be of nirmala or the undefiled consciousness, the essence of purity and energetically ever active, niratishaya or the Singular One. Yet as the kartruvya swarupa,

‘satya sankalpa’ or of truthful resolution, had manifested with completeness of sagacity and virtue, ‘bahutara shakti vraatapralayodara’ or the Supreme Creator of Innumerable Shakti Utpatti-dharana-pralaya kara or the Generator- Administrator-and Terminator of Endless variety of Powers . Thus Maya as the in dwelling spirit of the sthaanu parameshvara. Hence as He be the totality of all the Inner consciousness of the gross bodies and be identifying Himseld with the totality.’

Chapter Six on Chitra Deepa-The Lamp of the Picture -Stanzas 1-290

Now as on a picture on the canvass under active reference, there would be superior and inferior objects, hence the gradations from the intelligent or unintelligent beings of humans, animals and inanimates. The Beings are painted differently, their clothings be painted differently too. His again with the Prakriti Mayaparameshvari.

[Vishleshana vide Soundarya Lahari Stanza 53 on Maya Prakriti and Chitra Lekhana

Vibhakta Trivarnamiti! *Trayee Tri –varga nilayaa Tristhaa Tripuramaalini!*

Your vision of three netras is distinguishable easily viz. rakta varna-shveta varna and neela varna.. You appear to sport with fun the ‘anjana’ - eye lash black ever that you could vision three different colours simultaneously vi. blood red-white and blue representing so that after ‘pralaya’ one could easily distinguish taamasa for the great devastation- punah srishti an the preservation of the Universe the duties of Punah Srishti under the charge of Brahma representing white colour - Vishnu reperierring sustenance and preservation and Maheshwara for periodical destruction respectively. This is how, Vishva Janani! You are the Creator-Sustainer- and Destroyer and Re- Creator setting of the machinery of the Time Cycle! Bhagavati! Representing the three colours of Aruna-Shukla- Shyama or red-white and blue, you tends to close your eyes generating ‘Shrona’ or wetness besides the creation of sacred rivers like ‘Ganga’- ‘Yamuna’ the Surya Putri and the ‘sangama’ or confluence. Indeed Devi! this is a clear demonsration of your kindness as a gift to the Universe. Yet, there is a precaution underlying in the Srishti-Sthiti -Samahaaras against there is a tendency to ‘himsa’ by the three kinds of Manasa-Vacha-Karmanas of cruelty, thieving, recklessness, cheating, shouting and untruthfulness, swift change of tones and words, down right killings, hostility and veiled talks.Pandita Lakshmidhara explains: *Vibhakta traivarnyam vyaktigatakarita leelaanjanaata yaa vibhaati tava netraanitayam idam Ihana dayite/* Bhagavati’s three eyes display three colours arun-dhaval-shyama with anjana and of Satva- Rajo-Tamogunas representing Srishti- Sthiti- Samhara by the Tri Murties for Jagat and Kaala Nirvahana. But Sthaanu Parameshwara is of nirgunatva - nirvikarata- ‘niraadambarata’ and ‘niraakaarata’ in totality. Bhagavati is how ever the camouflage or the disguising mask of concealment who is the essential Life Force ; - it is He the strong back up for the Maha Shakti as His Better - Half literally. [The concealment is of ‘himseti’ : violence- thieving- yadhoshtaacharana or act without care-blatant lying- drawing misleading conclusions- arrogance- egotism-beating- dis respectfulness - mis behavior and such acts; such impulses done as manasa-vacha-karmana be strictly avoided]

Thus basically Paramatma and Maya and their antaryami swarupaas as being of chaitanya swarupaas be manifesting the chitra lekhaana of the kaleidoscopic presentation of the entire samsaara of ‘ aabrahma jeeva paryantam.. As of the manner of chitreekarana of bhinna bhinna shreera-anga-vastra visheshataas be of the kalpamaanas in the jagat srishti of uttama-maddhya bhaava- and trinaparyanta samasta praanis, parvtaas, nedee saagaraas, and og the jada jagat kalpita chitralekhana indeed.

As the Inner Consciousness be superimposed among the sarva praanis in their respective forms, then they are automatically subjected to the various functionalities, especially of joys and lamentations

and ups and downs besides of kaalamaana paristhitis besides of the cycle of death and rebirths. Especially in reference to human beings the tapatryas originate due to Adhyatmika, Aadhi Daivika and Adhi Bhoutika reasons. Adhyatmika based Tapaas are either due to 'Shaaririka' (physical) ailments or 'Manasika' (psychological) imbalances. 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. The generality of the ignorant persons might be imagining that the varied colors as represented by the clothes and figures are real as the canvas on which the picture is super imposed. Likewise the ignorant masses be imagining that the transmigrations of the Jeevaas be undergone by the Supreme Spirit on which the jeevas are imposed. As the individual soul be entering after death then the karma sanchaya be too carried there along. That is on the analogy of the chitreekarana of varied clothes the haava bhaavaas absorbed on to the pictures and paintings as per the concerned shareera. In other words the reference of *chatanyavastha* be as per varied of bhinna bhinna shareeraas and are subjected to the janana marana of the shareeraas, be they of deva-manushya pashu pakshi-keetaka, manushyaadi shareeraas and be as per the janma marana chakra vyuhas. Just as Chitra ratha the chitreekarana on the canvas of one's own consciousness and that be of the perfect picturisation..

In the context of one's samsara one is ever aware of the expression of 'bhranti' or of illusion caused by avidya and that would have to be offset by intensive and saadhaka vidya by eradicating the agjnaana which be a detailed analysis of the chain of births-deaths-rebirths. That kind of analysis of the transmigrations of Souls that would have to be explained to all and sundry by the their 'faithfully yours' and their trustworthy one's for now. This transmigration with the attendant pain and pleasure be affecting the Supreme self is called nescience and that is what removes the nature of Reality. The absence of knowledge; ignorance, especially of orthodox beliefs as of the doctrine that nothing is actually knowable. Nescience is defined as explained here under:

[Brief explanation on Nescience]

What are human beings made of as per spiritual science? A living human being is made up of the following bodies. The gross body (*sthūladēha*) - The vital body (*prāṇa-dēha*) The mental body (*manodēha*) The intellect or causal body (*kāraṇdēha*) - The subtle ego or supracausal body (*mahākāraṇdēha*): The soul or the God Principle in every human being (*ātmā*) . . The physical body comprises of the skeletal framework, muscles, tissues, organs, blood, 5 sense organs, etc. The vital energy body is the body also known as the *prana-deha*. This body provides the vital, life sustaining energy for all the functions of the physical as well as the mental body. There are five types of vital energies or *praana*: *Prāna*: Energy for the activity of inhalation - *Udāna*: Energy for the activity of exhalation and speech *Samāna*: Energy for the activity of the stomach and intestines. *Vyāna*: Energy for voluntary and involuntary movements of the body. *Apāna*: Energy for urination, excretion, ejaculation, childbirth, etc. At the time of death the vital energy is released back into the Universe and also helps in propelling the subtle body in its onward journey. The mental body or the mind is the seat of one's feelings, emotions and desires. It carries in it countless number of impressions from this life and previous lives. It is made up of three parts: the conscious mind: It is that part of our thoughts and feelings that we are aware of. The sub-conscious mind: It contains all the impressions required to complete one's destiny in current lifetime. Thoughts from the sub-conscious mind sometimes emerge into the conscious mind from time to time either in response to some external stimulus or at time even without it. For example during the course of one's day one gets a random and unrelated thought about

some vague incident in one's childhood. The unconscious mind: This is the aspect of our mind that we are completely unaware of. This contains all the impressions that are associated with one's accumulated account. The sub-conscious mind and unconscious mind together are known as the *Chitta*. Sometimes also referred as an aspect of the mental body as the desires body or *vāsanādeha*. This is the aspect of the mind that contains all the impressions of desires. The physical organ associated with the mental body is the brain. Then intellect: the causal body or the intellect body is the body which deals with the decision making process and reasoning ability. The physical organ associated with the intellect body is the brain. The subtle ego or the supracausal body is the final vestige of the nescience and is the feeling that one be separate from God. The soul is the God principle within the Self and of true nature. It is the main component of the subtle body which is a fraction of the Supreme Principle with the qualities of Absolute Truth (*Sat*), Absolute Consciousness (*Chit*) and Bliss (*Ānand*). The soul is unaffected by the ups and downs in life and is in a perpetual state of Bliss. It looks at the ups and downs of life in the Great Illusion (*Maya*) with an observer stance. The soul is beyond the subtle basic components; however the rest of one's consciousness like the physical body and the mental body is made up of it. The subtle body is defined as that part of one's being or consciousness that leaves one's physical body at the time of physical death. It comprises of the mental body, the causal body or intellect, the supracausal body or subtle ego and the soul. What is left behind at the time of physical death is our physical body. The vital energy is released back into the Universe. The following are some other aspects of the subtle body: Subtle sense organs: By subtle sense organs one would mean the subtle aspect of the five sense organs by which one be able to perceive the subtle realm. For example one be able to perceive a subtle fragrance such as jasmine without there being any stimulus to cause it. Also the fragrance may only be experienced by one person and not by the others in the same surroundings. This is explained in more detail. As of the sixth sense. What be the sixth sense: Subtle motor organs: the subtle aspect of one's physical motor organs such as arms, tongue, etc. All activity is initiated first in subtle motor organs and then executed in the physical dimension by one's gross motor organs. Thus the Nescience: All the other aspects of a being other than the soul are part of the Great Illusion. It is called Nescience or *Avidyā* which when literally translated means absence of knowledge. The word Nescience stems from the fact that one would identify one self with gross body, mind and intellect and not with our true nature which is the Paramatma Principle within the Self shareera]

Jeeva as of the mortal body be indeed a reflection of the Self as subjected to the pains and pleasures of the transmigratory shareera but certainly not of the Real Self. This awareness is indeed the Absolute Knowledge as explained vide Vedas-Upanishdas- Smritis- Puranaas and Itihaasaas indeed. Hence this fundamental knowledge be achieved by way of non discrimination of the Jeeva and the Jeevatma as of Akakaasha which is visible yet daharaakaasha as invisible. Hence, one should always enquire into the nature of this midhya jagat, the individual self and the Supreme Self. This type of knowledge as of the paramaatha saara. And further this Absolute Knowledge be the outcome of the discrimination of the shareera and the Supreme within and without too.

Hence one should always enquire into the nature of this universe, the Individual Self and the Supreme Self. In other words, one's body apart there ought to be no duality what so ever. When this understanding be truly absorbed and this principle be clarified the idea of Jeeva and Jagat are negated, the Pure Paramatma alone ought to remain all by 'That' as of Thou Art Thou'

On vichara vimarshana dwaaraa, be there be the duality of jagradavastha of a human and the unknown, then by that kind of negation it might not be too apparent as the experience of samaasra be right before; except perhaps during the swapnaavastha. That the world and jeeva be hence perceptible

to senses and hence the mutual recognition be of certainty too. Otherwise, all the persons of the universe would be automatically liberated either in deep sleep or in swapnaavastha even. Duality is not perceived in sleep, but after all that concept of liberation any way.

Paramatma, the Supreme Self would thus be the remaining alone and that means a conviction of Its Reality and not of non-perceiving of the world. Otherwise, there need to be no possible probability of liberation. The Supreme Self should all alone be remaining in one's shareera as an integral Self and as the mirror reflection of the Supreme. That be the uniqueness of Vedantis and that be the cause-causation cycle to perfect one's own atma jnaana. Antaratma or the Inner Consciousness: the expressions such as the emotive sentience being the state of consciousness, worldly awareness or knowledge, instant mental responsiveness, brain power and retention capacity, discernment and perception through senses, capacity to think pros and cons, masterminded skill of planning, capacity of forbearance, memory power, ability to initiate and decide, tenacity and dedication, calculated sustenance, craving obsession all ending up in forceful possession; all these are rolled into one word viz. Conscience or the super imposition of the totality of senses viz. speech, vision, touch, taste and generation. It is indeed that kind of ascent of self-consciousness that submerges karta-karma-kriya into Brahman, once mortals attain at least of intervals of Immortality! In other words *nāpratīṣṭayorbādhaḥ kintu mithyātvaniścayaḥ* the expression of 'baadha' smacks of one's own nature and or the dwandva bhaava vis a vis the shareera and the shareera hidden therein as the jeevatma. It is that discrimination of bhinna jagat of this shareera and that jeevatma is indeed the hurdle of jeevan mukti.

The knowledge that would have arisen as of pratyaksha and paroksha vidya is of two kinds. What ever be realised is direct and that which be left to guess work is discriminatory and thus indirect. This process of discrimination or biased iniquity would lead to dwandva bhava. In other words the Awareness or manasika vigjnaana is stated as of dwandva bhava of pratyaksha and paroksha or discrimination of direct and indirect or the visible and invisible. Vichara, discrimination of this or that is a process of enquiry, reflection, deliberation and analysis regarding the Self. In other words, this process of discrimination is logically made of vichaara-vimarshana and vishadeekarana or enquiry-reflection and analysis. This is what the Vyakarana Siddhanta had taught to ascertain.

The sadaa vichaara of a paripakva hridaya be of the ever conclusiveness that the Satya-Jnaana-Ananta Rupa bhaava and thus ever sought to be realised; that is called the genuine 'paroksha parabrahma bhaava'. That is the essential requisiteness of jigjnaasis. Yet to assert as of 'I am the Brahman' might smack of ahambhabva and that kind of feeling be perhaps of arrogancy or of ignorance. All the same the nature of the Self be considered with a view to be indirect having direct experience, through which the Jeeva be almost instantly liberated from the shackles of life. One could learn from the Scriptures that Parabrahma Paramatma be the Singular Entity alone, that Prakriti Maya was manifested by that Singularity and that the latter inturn created the srishti-sthiti laya karana. Thus most rudimentarily the Jeevaas were positioned as a result of the chain reaction that was in position. Hence one could visualize the nature of the Self be so that to have the knowledge of direct experience and by the means of that jnaana there could be the crossing over the lanes and by lanes of agjnaana and finally lead to the high road of the Brahma Jnaana gamyasthala to pull off from the shackles of samsaara as to be provided by atma jnaana that Paramatma be right within the Self as the mute spectator.

Thus Self and the Self Consciousness is are of a 'kutastha rupa'. This is on the analogy of the Parabrahma tatva-the Jeeva and of the akaasha and of the ghataakaasha bhrama as akaasha

conditioned by water and clouds. Hence the chain reaction of bhagavad srishti of jeevaas to pancha bhutaas of prithivi-aakaasha-water-tejas vaayu and akaasha. The Aakasha.with water and nakshatras are also reflected in a ghata with water thus called jalaakaasha. A jar filled with water encloses some space and thus be able to contain it. When placed outside, it reflects the aakaasha with clouds and Stars and thus the jalaakaasha. Now, the aakaasha reflected in water particles forming a cloud as suspended in space is thus named aakaasha in a cloud .As a cloud is composed of water on a specified state, the reasonable assumption be that of the existence of the reflection of akaassha as of a cloud. Hence the Chayaitanyata be of four kinds of differentiation of Kutastha- Brahma-Jeeva and Parameshvara as on the analogy of and Parameshvara as of aakaasha- ghataakaasha- jalaakaaska, abhraakaasha.

The Self being the Antaraatma be like the pure gold made of golden ornaments as the basic substance of the Universe as the Pure Consciousness like the clay in a pot and as such,, be not of the hallucination and of fantasy of the Prakriti the Maya as the Paramatma and as such your capability of comprehension would need to be expansive. One has therefore to realize the essence of ‘atma tatva’ and its everlastingness or eternity! Just as a mirror exists within and without the image reflected in it, so be the Paramatma be extraneous and integral too just as the space inside and outside a jar, the Avyaya-Shasvata- Ananta- Aja- Avyaya.

Brahma Sutras explain II.i.14) *Tadanyatwam Aarambhana-Shabda Adibhyah/* This Brahma Sutra analyses the non-difference of the Effect or the end-result of the Cause of Brahman’s Creation Process, which indeed is supported by Vedanta Principles. Adi Shankara gave the example of a rope and a snake or actuality and hallucination with a view to clarify the the Original Tatwa and the apprehended modification: the cause is Brahman and the apprehended change is the end-effect. Vyaavaharika Bheda or changes of the Caused in terms of name, feature and quality are natural as long as there is no ‘Taatwika Abheda’ or identities of the inherent content and quality which are but the reflections of Braman the root cause! There is but one Brahman but endless forms and names of perception are caused naturally!

One’s own self consciousness is conditioned by the gross and subtle body. hen, 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).

Thus the Purusha is hence named as the Kutastha. Kutastha be fundamentally realised as the unknown Unrealisable- and Unchanging as of a mountain top be ever tranquil as of the pure consciousness One could differentiate the four folded types chaitanyatha as of Kutastha, Brahma, Jeeva and Paameshvara on the analogy of chaturvisha bhedaas of Ghataakasha- Mahakaasha-Jalaakasha and Abhraakaasha / Megha mandala sthita nakshtraadis. And that is the Chaitanya as of Known- Unknown, the Vyaktaavyakta indeed. Now, on the conceptualisation of kutastha chaitanya refers to the idea that consciousness is universal and common in all things. 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 of kutastha chaitanya, all the universe is experienced and felt as one by a yogi: there is no longer any separation between the individual and universal consciousness. In other words, the Kutastha chaitanya be superimposed by one's own buddhi or the inherent jnaana vignaanaas then that would motivate the vitality of the jeeva which be termed as forestalling the primal nescience. Indeed the theory of transmigration of jeevaatma the Immortal Self called the Supreme is like the horse drawing a cart as a spectator to the deeds by the body! All the deeds of the Self are squarely responsible by the body/sensory organs that are mortal! After all 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. The person is endowed with Buddhi (intellect), which receives its light from Kutastha as reflected in the Sattvika Buddhi, is Chidabhasa; Kutastha is primary Light Source and Chidabhasa is reflection, also known as Purusha. Buddhi being a derivative of Prakriti is unconscious; Buddhi receives intelligence from Atman or Kutastha upon reflecting it; thus Chidabhasa is Jiva (individual self) as Chidabhasa be understood as the combination of Intelligence, Consciousness and reflected intelligence and thus the Jivas are varied in their spiritual intelligence..

As the Aakaasaha as reflected in a ghata and water therein, in the same manner the kutastha paramatma too be obscured; the stars and clouds reflected in the water in the ghata is Jalaakaasha; Aakaasha reflected in the cloud is Megha-Aakasa. The Ghata-Aakasa is compared to Kutastha and the Jalaakaasha-(only a reflection) is compared to Jiva; Jalaakaasha then would obscure the ghataakaasha; Jiva obscures Kutastha; actually they obscure each other. This is known as superimposition, which prevents Jiva to realize that it is actually Kutastha. Thus the Kutastha paramatma be non-realizable due to the overpowering avidya and the latter owing to the maayaa shakti prabhaava. Jeevaas be disabled to discriminate under the delusion of superimposition of the the Maya about the kutastha. This non-discrimination be due to the initial stage of primary nescience. Thus this failure of Jiva to identify itself with Kutastha is called Mula Avidya, Root ignorance, or

Primal nescience, which is beginningless. Nescience (Avidya or ignorance) has two properties: Aavarana and Vikshepa ie. veiling and projection. Avarana obscures vision of Kutastha; therefore, Kutastha's existence is questioned by the ignorant. Avidya blocks vision of the Ananda (Bliss) aspect of the Self and by projection, creates names and forms (superimposition on Kutastha). Kutastha and ignorance can coexist in the sense that the Jiva is consciousness and ignorance, both derived from Kutastha. Ignorance obscures Kutastha. Ignorance and knowledge are two sides of the coin in ordinary sense. Where there is no ignorance there is Supreme knowledge (Brahman); where there is ignorance, there is awareness of ignorance; that is beginning of knowledge. In other words, the Jeevatma be hardly aware of the chaitanyata of the kutastha paramatma and this is indeed th anadi avivekata not to realize the moola vidya. Moola karyaagjnaana vikshea and aavarana dwaaraa be leading to two kinds of explantions viz the kutastha prabhaasa be unknowable and midhyaa vyavahaara kaarana the kutastha vigjnaana be shaded off.

One might raise an objection as to how the 'Chidaabhaasa' or the self luminous kutastha paramatma be ever aware of the jeevaa's concept of agjnaan or of ignorance. And without how could there be obscuring. there of. In other words, the possible objection of Chidaabhasa and Avidya be that these two are self contradictory as of Prakaasha and Andhakaara and the aavarana nirupana be of asambhavata too.

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. That kind of argument be falsified by one's own experience. Mention now in this context about the ignorance or avidya, as ignorance is the causation of avidya. And moreso, the effect of avidya is the non recognition of the immutable consciousness in the very Self. Chidabhasa (Jiva or Purusa) develops the feeling of 'I' or individuality, not knowing that it is only a reflection of Kutastha; this is the ego of Chidabhasa based not on substance but on reflection. How could a reflection have individuality? Between the Real Light and reflection, the former is real and the latter is a mere phantom. If there is no Kutastha, there is no reflection and no 'I' and no 'Mineness.' But the ego is mistaken for the Self. On final analysis there is no difference between Kutastha and Chidabhasa; they are one and the same. Immutable Kutastha does not make any distinction between the inanimate and the animate or the insentient and sentient (Acit and Cit); jiva, the reflection of Kutastha, makes the distinction by virtue of intelligence. In other words, the possible objection of Chidaabhasa and Avidya be that these two are self contradictory as of Prakaasha and Andhakaara and the aavarana nirupana be of asambhavata too.

After all the one's ability and the main function of logic be to express one's inner thoughts clearly and lucidly. And this be further buttressed by swaanubhava or of the proven quote of parokshaanubhava; the precautionary note be of one's ability to express one's thoughts of the resultant conviction. Against the background of the lack of knoweledge- awareness and education named nescience juxtaposed to the kutastha as these be not contradictory. Kutastha be certainly co exist with avidya that could overshadow even surya rashmi which could ceratainly pass through muddy waters. None could contradict simutaneously as one being conscious of not ignorant. Immutable Kutastha does not make any distinction between the inanimate and the animate or the insentient and sentient (Acit and Cit); jiva, the reflection of Kutastha, makes the distinction by virtue of intelligence. Hence the discriminating knowledge which is contradictory to avidya as be evidenced by the Janaani or the

knower of the Truth. Then what is it that be not coexist with ignorance or Avidya. Indeed, that vichakshana jnaana that could sift from the illusory maaya screen. Awareness of Reality is relative while pure consciousness be defined as Absolute and Fundamental. Projection of an illusory façade on Reality or the attributing the misleading properties of mistaking one and another is known as super imposition.. That is named as Vikshepa (Vikshepa be of varied forms of Anyonyaadhyaasa, Adhyaasa, or Adhyaropa; Vikshapashakti provides the tanmaarraas to the shareera. Immutable Kutastha does not make any distinction between the inanimate and the animate or the insentient and sentient (Acit and Cit); jiva, the reflection of Kutastha, makes the distinction by virtue of intelligence. method of de-superimposition (Apavada) of the superimpositions (Adhyaropa) - as in such Sruti passages: Adhyaropa is the superimposition of the unreal on the real, like the false perception of a snake in a rope which is not a snake. On Kutastha or the portion of the all pervading consciousness the conception of the gross and sbtle bodies accompanied by buddhi rests while the latter being transparent could provide the reflection of the shareera of kutsatha. The presenc of Avidya and the extention of ‘aavaranaas’ do pave the path for the identification of the Sat Chit Kutastha. Then Maya should vanish as the Kutastha be appearing as the gross and subtle shareeraas be vanishing . Thus one could realise that the Paramatma Jnaana and the Maaya prerita Agjnaana be afterall coexisting in the anitya swarupa anyway The indescribable power in Brahman called Mula-Prakriti. This consists of three Gunas or modes called Sattva, Rajas and Tamas. Originally it is in Samya-Avastha or the state of equilibrium. It divides itself into Maya, Avidya and Tamasi through the three modes respectively. Maya gives rise to Isvara, Hiranyagarbha and Virat. Avidya gives rise to the individual Jivas. Tamasi divides itself into Avarana and Vikshepa. Avarana is twofold; viz., Asattva Avarana and Abhana Avarana. The Vikshepa Shakti gives rise to the five Tanmatras, viz., Sabda, Sparsa, Rupa, Rasa and Gandha. The Antahkarana is formed of the collective totality of the Sattva portion of these Tanmatras. The Prana is made up of the collective totality of the Rajasic portion of these Tanmatras. The Jnana Indriyas and the Karma Indriyas are respectively formed of the Sattvic and the Rajasic portions of these Tanmatras differently. The five gross elements, viz., sky, air, fire, water and earth are the effects of the quintuplication of the Tamasic portion of these Tanmatras. Thus is the creation of the universe.

Now, before the discerning vision of the Eternal Truth, Maya Shakti should vanish and cease to delude the Eternal Tuth as Kutastha would cease to appear as subtle and gross body and shine on by the self effulscence. True indeed the Atma Jnaana and discard the ignorance for ever.

One’s own chaitanyata kaarana be stated as of avidya nirmulana and aavritti saadhakaas. On kutastha as hidden by avidya the ignorance as the concealing power is stated as projected or super imposed the subtle and gross bodies. It is like the imposition of silver over the mother of pearl as that be known as vikshepa or distrattion and confusion. This is like due to concealing the avidya. When there be the mistake the nature of a mother pearl be concealed in silver that is ignorance. Then on the concealed power, the chaitanyata be conveniently camouflaged. In the illusion about the silver, the pearl oyster be mistaken as silver as of ‘thisness’ and of the so called ‘Reality’ In the same manner the expression of the ‘Self’ be as of the word of ‘thatness’. In the same way the expession of the Self and of ‘existence’ that be pertaining of kuthastha as transferred to jeeva through the mistake caused by nescience. The blissfulness of kutastha is incomprehensible and ambiguous to the physical senses of a jeeva as of the blue exterior and the triangular form of a mother of pearl are lost in vision. In the illustration of that which is superimposed is called silver, so be the power of the on kutastha .That illusory projection leads to the sense of individuality of egoiscic and deceptive illusion as superimposed in Me and of Myselfness. Further the normal drishtantaraas, the general feeling be as of self recognition of one’s own aakaaraa-vyavahaara-vikaaraas and of the egoistic ‘myness’ and as of individualities. In other words, ignorance and its ramifications as of the preponderance of kamakodhaadi arishad vargaas and such mental aberrations are the vikshapa kaaranaas of one’s

mental balance as of chaitanya. The 'sthoola deha and the sukshma deha taratanya kaarana' be concealing the chidaabhasa and tatva be known as vikshopaadhyaasa. Shakti gata amsha and satya rupa be hiding away the chidaabhasa kutasta gata rupa paaramaardhikata thus. Just as the rajata bhava of a silver feel be hiding the pearl, in the same manner one's own self consciousness be concealing and hide from the view of the kutastha parama tatva from the actuality. Hence the Midhya bhaavana and chidaabhasa parama bhavana vyatyaasa.

Referring to the illustration on this expression of 'This' as being visualized as the silver although not of the mother of pearl, so is the self recognition the Self but without reference to the expression of one's own 'aham' of ego. In other words, this silver and the human personality are the same, but not relevant to the blemish of neither the silver metal nor of the egoistic feeling of the human self. More clearly stated be that when one states that a self or of silver be focussed for assessment, then what be understood as that of the purity aspect of the human or the metal but not those of the blemishes. *Idam amsham* or the expression should refer to the aspect of purity of the Self or the Silver Metal 'only' but not the interpretative qualifications at all. Then how could be the analysis of purity-impurity investigation. The expressions of purity and blemishes with the expressions like Devadutta be swyam be passing on to examining the purity of Paramatman and the 'possible' pluses and minuses or the positivity verses negativity of a Jeeva the Self. To make sure this is pure silver or shades of blemish and stained imperfection be decided by Devadutta the mediator and arbitrator judge or referee. *Idam rupyamidam--/ This is silver or cloth with purity or of stains' - or this jeeva be blemishless or there without-would need to be a Devadatta as a referee.* Similarly, the expression of the Self be applicable to three entities of 'I- 'We- 'He--She-'It'. [I the Self- I the Selfless- or finally the Thou Art Thou.] This mediation be the responsibility of a Deva Dattha indeed as the Arbitrator Judge .

In reply to the explanations as above as on the concepts of Mine and Thine, or those of the Self and the Unknown Supreme, the doubt might arise that there be variations of the Egoistic 'I' with shareera and its vissitudes as of successive, alternating, or changing phases or conditions, as of life or fortune; ups and downs: be contrary to the Kutasta. Then the reply to the doubt be the clarification that the Self be Kutastha or the Supreme Self Itself . The further doubt be arising as to whether the Self be excluding the idea of another and be not referring to the kutastha the Supreme Self. Then the explanation clarifies for good that the Supreme Self or The Paramatma. Yet another sandeha as to the 'ghata' by Itself be unaware as that might be misconstrued as an Inanimate object. Pat be the reply, that Paramatma be the Omniscient or the All Knowing, whether the knowable be animate or inanimate indeed!

In other words, Swyam and Paramatma be of paraspara ekaartha vaachi maatraas. Achetana ghataadi padaardhaas be mere tools to exemplify or illustrate the Eternal Truth and as the synonyms. Atma Chaitanya margaanveshana be too complex to educate, yet so facile by the unnerved practice as the layers of the agjnaana be gradually dissolved. The climatic succession of maanava prayatnas be able to realise the Unrealisable..

Indeed the Supreme Parama Tatva pervades the entirety of the Universe both animate and inanimate. The Jeeva is but a reflection of the Kutastha. The fundamental distinction rests on the awareness of what the chitanya or the understanding ability and intellect be all about. The vimarsha jnaana or the innate capability is popularly named as chidaabhasa or the reflective capability of a jeeva. Just as the conscious jeeva be able to realise an illusion of what is a kutastha be all about and the parama jnaana of the Self and the Super Self , that is the definition of chidaabhasa as related to 'reflection of Brahman' or universal self. The self can be divided into the individual Jiva and Paramatma . The

reflection of the Universal Self within the individual is chidabhasa, a kind of self-realisation, essential on the path toward enlightenment. When one is stuck in the suffering of the gross, physical body (Annamaya Kosha), it is impossible to recognise the soul as a reflection of Brahman, leading to avidya, or ignorance. Chidabhasa has the following seven stages, divided into two categories: One comprises of Bandhana or Bondage owing to three reasons viz. bondage of Ignorance, also known as Avidya, the state in which a person thinks that they are their thoughts, and that and the physical world is the only reality. There is no knowledge or understanding of any sense of self. Then the other factor is of Aavarana- denial, veiling or concealment, in which the Self is thought of as an object to be proven. This is a form of expressed ignorance or mistaken knowledge. Further is due to Vishepana the Self Projection, where there is an erroneous understanding of the self, and an underlying frustration of not being able to experience it and then again the Paroksha- or of Liberation as a person develops faith in Vedanta and learns about the existence of the self, but believes it can only be understood by Mahatmaas- Aparoksha or experiential understanding of the self, no longer as an outer object but as an inner, conscious subject. This would be the next forward step of Shoka nirnaya or the end of suffering, otherwise known as moksha, in which the knowledge that 'I am the self' provides liberation. This is where seeking and worrying about the self stops. And finally the tripti as of complete contentment with what is, a sense of spiritual nourishment and deep understanding that the universal self is reflected in the individual self. Just as the conscious jeevaas are created by illusion based on the kutasta paramatma, even so, on it the inanimate objects are created by avidya and thus no illusion can be possible without any thing that could rest against like a precious metal say of silver, serpent hood, mirage without a shell, rope or least or surya kiranas.

Then a doubt might arise that the expression of the Self be not like the words of 'this' and 'that' and that could be explained as of 'I' and 'he' etc. It is therefore reasonable to conclude that the objects denoted by 'this' and 'that' are also of Paramatma anyway. In 'This is Self' and 'That is Self', 'This' and 'That' would no doubt refer to the Self, but in this firmness, 'that is non-intelligence then the reference be to non self. The reply then be as follows: 'This' and 'That' do not refer to 'I' and 'You' and 'he' as distinct entities but also the Paramatma, which be the common element in them all. They are like 'correctness', 'in correctness' etc, but not synonymous with Atman. Besides, the expressions of 'This' and 'That', 'the Self' and 'the other', 'you and I' are opposite pairs as well known in the common usage no doubt. This kind of explanation regarding 'this' and 'that' not being the Self any way.

The reply to this doubt on 'This' or 'That' be not only applicable to 'I' - 'You' - 'He-she- It' as being of distinct entities, but also the Antaryaami Paramatma as of the uniform-homogeneous consistency. Further the concepts of 'This' and 'That' are of the applicability of 'Correctness' - 'Incorrectness' or 'Perfectness' - 'Imperfectness' and moreso in the context of the Supreme Unknown. All these perceptions and hypothesis could be only about the Paramatma but certainly inapplicable to the Supreme Unknown.

Moreso when one states of This or That Self, then the opposite of 'the Other' is the Kutastha only. The opposite of 'You' however is 'I' which is egoism verging on insensitivity and of selfcenteredness. Now this Jeeva would be superimposed on Kutastha. Hence there are the two conceptions of the Self: one of the immutable permanent Supreme Kutastha and the other the acting Self named Jeeva even replete with Ahmata or in plain expression as of the egoity.

As one might state that this be silver then one could realize so instantly as per one's own consciousness and mental sharpness. Similarly one should be readily able to see who am I. The Self and the Immutable and irreversible Supreme Self be equally lucid to one's own buddhi. Now the

superimposition causing the identity of the 'I' and 'Self' is caused by nescience or ignorance. When this agjnaana could be negated and reversed then there be the possibility of tadaatmya.

Paramatma then asserts that the Almighty be the Sarva Bhutaatmana then, now and ever as the avyakata and shaasvata. And being the Outstanding Tapasvis be absorbed unto Me as of Taadaadamya. 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! 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! Indeed Paramatma is the nucleus in the heart as kindled fire, yet with all apparatus like praana-heart-mind-and panchendriyas or sensory organs. Only Food is the sole machine to kick start the cycle. This is the formation of body by the Atma- within or without. The nucleus weaves 'pranis' and is totally devoid of the 'vikaaras' or the negativities like evil, age, death, sorrow, uncertainty of Life and death, entangles, age, sorrow, temporary contentment and reliefs. He is the creator of Beings subject to the ups-and downs of all the Beings whose past and present is according one's 'karma' both in the erstwhile and ongoing chain of births and deaths. Paramatma who strictly enforces their conduct and tick marks the dos and donts and that is called the fate of each and every Being. Thus Paramatma is free from all aberrations that are due to Beings and is free from evil, age, sorrow, hard luck or luck, disease, death and rebirth. He is kaarya-kaarana-nirmukta or free from the cause and effect cycle. - and mukti pradaayika as per the scale of pluses and minuses. Indeed He is the Singular Bridge who could let cross from the ocean of Samsaara to the Land of Eternity. Hence He is essentially kind and helpful to the deserved. He is Narayana the all pervader as the creator and absorber of pancha bhutas the Five Elements and the Universe and Beings hidden beyond Surya and the Solar orbit. Brahman is the Supreme doubtless. He is the Indweller as the Antarama, 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 praana 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'!

It is the nescience or agjnaana and avidya that veils the nature of the Inner Self . 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; complementarity 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 ! 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 '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 of for satisfying their own egos; the third category of 'Taamasikas' perform worship, if at all, without faith and as a formality. 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'! Thus as long as the fructifying karma be persisting, the mind and body as also the effects of karma be continuing and hence the nescience too.. Be that as it may, the material body, which is the resultant of avidya further backed up by the action of karmaacharana as of the aagaami- sanchita and praarabdha all await their fructification.

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 : (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: 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! Some of the tarka meemaamshis and logicians stick to the view that even as the material cause of an object be destroyed, its fall off effects be continuing further and likewise why not the body of a knower of truth be persistent further time when its causes of agjnaana be destroyed. After all the samsaara be of the anaadi rupa then yet shruti-yukti and anubhava then why the nescience be destroyed too.

According to the logicians the cloth be retaining the form for the next round yet the threads viz. the material causes that would last for a few more times be destroyed. By the same reasoning, the body might persist for a proportionately long time when its cause, the ignorance of countless ages is destroyed. The protracted endurance time should be proportionate to the cause Moreso there could be another illustration to this theory that revolution of the time cycle be the persistent and that

nescience be removed, and would not be so! After all the time lapse would have to be as per the causation. Thus as per the logicians their theory ought to be supported by vedic proofs which need to be carefully analysed: Could reasoning and experience be the base but not, imaginative theory as being not trust worthy. Hence, there would not be any utility in getting diverted to the so called logicians who feel that prarabhda karma and cycle of time are the major constituents and it be well nigh impossible to state 'aham brahmaasmi' as a mere hallucination; in other words the logicians always tend to argue that a Being in the process of creation be never ever able to seek mutual merger with the Unknown as one's birth -death-rebirth is a sheer fact of existence. So called logicians conceited as being scholars and the haisplitting academic intellectuals be never guess the Truth of Existence and wander due to their imperfect reasoning and logic as being bereft of vedic knowledge. Even some others seek to concede the authority of the Vedas, they due to the inability to harmonize the true import of the texts of vedas and falter in the interpretation of the 'goodha vigjnaana' of the stanzas and get confused. They also tend to quote isolated passages out of context and seek to interpret the wrong ways and impose the 'self' too subjectively. In other words those dussaahsa tarka vivaadis be stayed away far from. Vichaara Vimarshis and pratyaksha pramaana nidarshana chaitantnyas be ever encouraged and they only could guide to the ways and means of yet unrealizable kutastha parama satya rahasya.

Persons ever soaked up with materealism, offensive impropriety and displaful vulgarity thriving on false perpetual evidences would seek to regard the aggregate, beginning with Kutastha Paramatma and the connectivity with one's own gross body. With a view to support their rather perversed materialistic views, they would seek to some irrelevant passages from the Shritis and seek to impose the gross body of Paramatma. 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!

'Saamaanya paamara siddhantaas' then accord the example that as when ever there be a death, then the gross body be perishing and Paramaatma be different anyway. Normally the general viewpoint be that as long one's life span concludes then they tend to stay that He or She be of 'ayurdaasa' be over unfortunately and hence be neither breathing nor speaking, but never would tend to say that the Atma be leaving the gross body. They tend to say that death would mean the negation of food or of the annamaya kosha had collapsed and therefore the sthuula shareera be worthy of burning to ashes only! Yet little one on the normal course would state that the antaratma had left the gross body.

In fact the nastika siddhaanta be buttressing the view that the gross body would fall as of swabhava siddha or as of the natural process of death with neither reference to karma-dharma and such illogical misrepresentations and misunderstandings, after all but of deha paristhitis only. When one's view point be such, then how indeed be thejada rupa panchendriyaas be functional without the antaraatma! How could one's buddhi be fuctional at all. How the jada rupa shareera be repleted with chenangatva! The naastika vaadins be then totally devoid of what normally stated as 'common sense'!

One is indeed aware that every human being be very obviously aware of senses, guna trayaas of satvika- raajasika-taamasikaas just as each or any living being as of the illustration is of a lamp, but the wick, the oil and the flame together provide light. The humans be co existing, or quarrelling and so on thus be replete with consciousness. Then this sense of consciousness is apparently derived from the Unknown as of the Atman, the Paramatman.

The Hiranyagabha School followers are possessive of Pancha Praanaas are indeed the Antaratma and even have the view point of panchendriyaas of vision-smell- touch-taste and hearing are all but subservient to the vital airs . Hence the Praanaatma vaadis are a type of materialists and firmly feel convinced that the body senses are essentially based on the vital airs and hence one's own consciousness. The Vital Prana Vayus be continuing to function not only in the jagradavasrha, but in swapnaadi sthitis as well. Quite a few passges of Shrutis seek to describe the vital sheaths of a body viz. Pancha Koshas called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss)

While so much had been described of Prana Vayu and its unequivocal role in not only the materialistic welfare but also the firm step forward to the spiritual bliss , the worshippers of mind and its equilibrium and stability should be the supreme controller of the panchendriyas and their tanmatras. In reference to the quest fo the attainment of Antaraatma, mind be surely the controller to get stabilised foremost. The mind blowers do often hit the mark of bliss and that should be the hall mark , even as the praana nodoubt be in place. In other words, the siddhanta of highly elevated seat of bliss be easier accomplishable by mind controlling hand hence be of upper hand even if the life force be strong enough and stable. One's own mind is the cause of the bondage of existence and the release of a human be speaking of the mind sheath and as such Mind is the gateway to attain Paramatma. The mind is chiefly spoken of as of two kinds, pure and impure. The impure mind is that which is possessed of desire, and the pure is that which is devoid of desire. It is indeed the mind that is the cause of men's bondage and liberation. The mind that is attached to sense-objects leads to bondage, while dissociated from sense-objects it tends to lead to liberation. Thus there have been several interpretations of manas as the vital means of approaching the Unknown and the Everlasting. Manas has of the ability to the sense by proximity, foresight and extended physical consciousness having been broadly classified of kaarya-kaarana chitta as of the state of agility- focus on objects, information, thinking, concentration and of heightened thinking yet of chanchalata- and a product of indriya dhridhata and chanchalyata alike too. Basicallly one's manas be as of a swing of Vidya or Avidya, representing buddhi as of chittha dhridhata or chitta chanchalyata.

That Paramatma comprises of momentary states of intellect and the flashes of the mental absorption and thereby the material pleasures be rejected and spiritual awakening be kindled up. That was how Goutama Buddha was blessed with enlightenment and that indeed was the Boudha view point. The intellect endowed with the faculty of understanding be the basis for the mental vision and one's antahkarana be awakened up. That instrument called as the 'antah' and 'karana' is stated as of the foursome functionality of manas-chitta-ahamkara and buddhi as of the instrument of panchendriyas and their tanmaatras of hearing, feeling, seeing, tasting, smelling, speaking, grasping, moving, procreating, and eliminating, besides the pancha bhutaas and the vital panchapraanaas. Thus Antahkarana the the combined substance of manas-buddhi- ahamkaara and chitta. This antahkarana is as of the seed form eventually be beyond all the three states and merge into the formless non-dual Consciousness, where there is no duality, therefore no mind, no antahkarana. One's true nature is beyond waking, dreaming, and deep sleep, yet we also want to know how antahkarana operates in these three level of Consciousness, so that it becomes a magnificent tool to play with in these three

levels. Eventually antahkarana would swim around in one's awareness all the time, as it becomes a part of constant self-awareness. This be how antahkarana relates to other concepts, processes, or insights, kleshaas, and gunaas of satvika-rajasicataamasikaas. This is because as of self-awareness.. Therefore antahkarana itself would have to be transcended, for non-attachment toward antahkarana itself, while Consciousness that appears to play as antahkarana be of self-awareness by which only the True Self could eventually reveal itself. In other words Antahkarana be noted as of two kinds of vritthis viz. of 'I'-Consciousness and 'This--That Consciousness; the first be of subject consciousness and the other as of object consciousness. Hence the observation of the inner organ of Antahkarana: there are two observations: The idea of 'I', self or ego which is Vignaana, Buddhi- or intellect and secondly the idea of 'this - that' as of Manas. Evidently (because the expression of Aham is used), Buddhi, Vigjaana is used in the sense of Aham pratyaya, Ahamkaara , and not in the sense of the discriminating faculty; nor is mind used in the sense of 'doubting faculty, but s the objective consciousness.

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While explaining of Pragjnaana, Aitareya Upanishad gives a list of 16 functions of mind which represent the single generic term 'Prajnana' or cognition. These are : 'Samjnana' or awareness - 'Ajnana' or comprehension - 'Vignina' or understanding- 'Prajnana' or knowledge - 'Medha' or retentiveness- 'Drishti' or insight- 'Dhriti' or resolution- 'Mati' or opinion- 'Smriti' or memory- 'Manisha' or reflection- 'Juti' or impulse- 'Samkalpa' or conception- 'Kratu' or purpose- 'Asu' or vigo 'Kaamah' or desire- 'Vasha' or will.

Prashna Upanishad also term mental phenomenon as '*Antahkarana*' or internal sense which is constituted by four psychological faculties. These are: '*Manas*', '*Buddhi*', '*Ahamkara*' and '*Chitta*'. The '*Manas*' refers to that faculty which receives the external stimuli. The message is then passed to '*Buddhi*' or intellect which proceeds to analyse these stimuli with the power of discrimination. Further, the message is passed to the '*Ahamkara*' or ego which renders unique properties to the incoming message through the '*Chitta*' or consciousness. These are all psychological experiences and cannot be empirically proved. Cognizance of the univesal happenings be not possible without one's egoity which is the derivative of mental cognizance. That is vigjnamam all about . Mental function of realisation of something different from the Self as the Atma and the objective world is the effect of the intellectual function as known as ego. The idea of the non self is based on the on the idea of Self as what is not self is non self.

:*Kshane kshane janma naashavaham vritte*---explains that as the 'I' consciousness be appearing and disappearing as the momentary occurrences and accordingly one's intellectual transitoriness would need to be renewed repeatedly. In other words, Kshanika vigjnaana be of one's own manovritthi; thus the kaarya kaarana bhava be exposed. As 'aakaara vritti' of one's body be arisen, then the 'aham vritti' be a generated too and hence be of the kaarya kaarana bhava and the swayam vigjnaana prakaasha too.

Recalling 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), the Vigjnaanamaya or the sheath of intellect is denoted as the Self-Awareness. The entire universe is cognized by the same as of the births and deaths, pleasures and pains and hence the jeeva or the individual self be of the belonging of the vigjnaanamaya kosha . The jeeva or the individual Self be identifiable with that Vigjnaana kosha or the intellectual sheath.

The concept of Aham or of the Self is of 'kshana bhanga jeevana maatra' and the vigjnaana be as of the flashes of momentary lightnings in a cloud or the twinkling of an eye. Thus one is ever aware that the Self be beyond vigjnaana or total cognition. This siddhanta be acceptable to Maadhyamika Buddhists too. That a jeeva or an individual Self be ever subjective of the vigjnaana or of the Intellectual sheath. This was readily endorsed be vedic proof too.

Quoting the Chhandogya Upanishad : 'In the very beginning, the Universe non-existent; Srishti purva, this drishyamaana jagat was non-existent'. The Upanishad VI.ii.1-2 is quoted about 'Adviteeyata' or Singular Existence manifests surprising Plurality all rolled out from same uniqueness that 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 inferred '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. When one is referring to some one like the Unique Brahman, the aforesaid possibilities are ruled out. But Buddhist say that perception and the objects of perception are the creation of illusion. But Taittiriya Upa. stresses: II.vii.1)

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 no doubt 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!)

Nirdhishtaana vibhaanrebhava--be a refutation by vedantis that there could be no illusion without a substratum which is not an illusion. The existence of Paraatma Atma being the quintessence of Reality there is an illusion of a rope being a snake or a ghata being the mahaakaasha. That kind of void has ripple effects as of the substratum on which what parama tatwa should be pierced through.

The vedic view, say the Naiyaayikaas be the beyond the intellect sheath or vigjnaana kosha there be another sheath viz. He bliss sheath which no doubt exists but invisible.

Atma tatvais stated to be of anumaatra. Prakriti is energy, activity, vibration and creative power. Parameshvara is stable, inactive, immobile and insensitive- yet the Supreme. Being quiescent and motionless, it is Prakriti that keeps everything pulsating, from planets and stars to the atom, and is inseparably united with nirgu na paramatatva.. Paramatma can be called matter and Shakti energy. Not only are the Paramatma and Prakriti be basically united and the same is confirmed by Anu Shastra or the atomic science according to which too matter becomes energy. Thus ‘without being united with Prakriti can Paramatma be even stirred! The first vibration by which the Parabrahman becomes aware of Itself is caused by Prakriti. Thereafter it is vibration after vibration in ‘aarahana and avarohana’ manner being Praana the Life Energy!’ Thus the Vedic philosophers still dispute variously as to whether Paramatma be of atomic size or all pervasive or both.

Some Vedic philosophers called ‘Antrarlaas’ with the view point of Paramatma be of the Atomic size as that might be to saturated with passageways of as fine as a thousandth part of a hair. In other words Atma Swarupa be as of anu- paramaanu-parinaama maatra. SomeVaishnavaadis felt that antaraala be of atyana sukshmaati naadi pramaana .

Paramatma be delineated as per Vedic texts, as the ‘smaller than the smallest’, ‘minuter than an atom and ‘more refined than the most refined. This pratyagrupa atma be of the ‘anu maatraadi atyanta anumaatra paripaana’ and even of ‘maha parimaana indriya rupa kevala vishuddha shareera.’. This jeevaatma’s sukshma rupa be of vyaapya chitanya rupa as per the sanaatana dharma as of that digambara jain philosophy and be of the of the sukshmatara aapaada-mastaka vyapya kalpitaas yet of ‘aapaada mastaka paryanta chatainya deha- and maanasika dhaaranas’ too .Shvetaashvatara Upanishad 5. 9 is quoted as to the Indivisibility of the Unknown Paramabrahman: In the Immutable, infinite Supreme Brahman remain hidden the two: knowledge and ignorance. Ignorance leads to worldliness and knowledge, to Immortality. Brahman, who controls both knowledge and ignorance, is different from both. Knowledge and ignorance both remain concealed in Para Brahman. Ignorance is the cause of birth and death while knowledge leads to immortality. These opposites are controlled by Brahman, who therefore, is different and apart from them. He is without any attributes. The Mantra says Brahman is *ananta*, without end, without beginning or concluding. He is unlimited by time, space or other factors. Brahman is the source of knowledge and ignorance. Brahman is *akshaya*, never perishable or subject to modification. He is unchanging and unchangeable. Brahman is higher than the first manifest which is called *Hiranyagarbha* (also as Brahma, Prajapati), the *Saguna Brahman*. As *Saguna Brahman* manifests from *Nirguna Brahman* the latter is higher than the former, the first manifest. As Brahman is the Lord of everything, He is said to control knowledge and ignorance, both belonging to Maya, the power of Brahman himself. Maya of ignorance entangles a person in the phenomenal world, while Maya of knowledge brings him Liberation. Knowledge means spiritual pursuits by means of which the seeker attains Liberation. The one and the many are both contained in the Supreme.

Digambara Jains too hold that that Paramatma be of such a size as of the innate ability to animate the shareera from head to foot while seeking to quote the Vedic proofs. Vedas affirm that the Antaratma be of the medium size a from head to foot of the shareera even up to the tips of the nails.

Digambara Jains assert that Paramatma be so subtle and delicately faint being able to enter into the finest capillary of the passgeway of a human body as of the facile way by which to slip into the sleeves of a arms and legs. The Digambara Jains also would seek to the facile adaptation to size- volume-and such other characteristics of a human body as it enlarges or diminishes its size to accommodate itself to the partas of the body inti which they might seek to enter irrespectibe of the proportions of the directions or dics and hence known as the dik-ambara or of the clan od digambara

clan of the Jain religion. Hence the Antaratma be able to accommodate itself to the totality of the shareeraas into which it seeks an entry ther into and thus the clan of identity of Digambara Jainism.

The Digambara Jain Thought it be contradictory to the Vedic Thinking. Paramatma be defined as Indivisible and Imperishable as of the example of a perishable 'ghata' or a pot and as such there are two logical fallacies viz., the cause be bereft of an effect and an effect be also bereft of cause and as such the cause and effect syndrome be defective. As the Self is subject to perishability then the karma of good and evil to be too be subject to 'krita naashana' hence the concepts of prarabdha-sanchita carry- forwards be not accountabe and hence the 'Akrita abhyaagama'. As per the Vedic Thought and the karma siddhanta this ideology is stated as defective. Bhagavad Gita vide Vigjnaana Yoga Chapter Seventeen stanza states *Na maam dushkritino muuddhaah prapadyante naraadhamaah, maayayaapahrita jnaanaah asurum bhaavamaashritaah/* Arjuna! Those who are habitual evil performers, below average humans and those affected by the darkness of ignorance are impossible of my attainment as the dominance of material desires and obsessions wipes off the awareness of Reality and Self awakening. *Chaturvidhaa bajante maam janaasukirorjuna aarto jijnaasuraarthee jnaanee cha Bharatarshabha/ Teshaam jnaanee nitya yukta ekabhaktirvisheshate, priyohi jnaaninotyartham ahamna cha mama priyah/* Bharata shreshtha! Only the truly virtuous persons of good characteristics only 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. Hence explains that Paramatma be neither of atomic nor of medium size, but is infinite, and like aakaasha be infinite and all pervasive as per shrutis:

Now having established the nature and the infinite disposition of Atman, there could be varied and different view points of that being of consciousness or of unconsciousness or a mixture there of. Once the thick screen of Maya has be dispensed away with from the Self then the latter would assert : 'I am the pure vision; my ego has gone down, so has the difference between world, the Self and the Supreme Unknown without positive and negative rules; I am the expansive Bliss; I am the witness, independent, exerting in my greatness; without old age and decay, opposing sides, pure knowledge, the ocean of liberation; I am subtle without any attributes. And above all the changeless consciousness, beyond reason and action, I have no parts, unborn, pure reality. I am endless knowledge, auspicious, indivisible, faultless, reality unbounded. I am to be known by Agamas, attractive to all the worlds. I am pure joy; purity, sole, ever shining, beginningless; I have ascertained the highest Truth.

The followers of Prabhakara/ Madhvaacharya Siddhanta and other hetu vaada logicians assert that Paramahman by the very nature was of not any consciousness and for instance Akaasha be realised as of a substance and sound is an attribute of Akaasha any way. According to them, Paramatma be essentially the substance like prithivi-aapas-tejas-vaayu and their tantaatraas of Sound (Shabda), Touch (Sparsha), Vision (Roopa), Taste (Rasa), Smell (Gandha). These tanmatras are related to each sense organ.

As per the Prabhakara Siddhanta, the Antaratma and the mental faculty be combined together due to the sanchita karma siddhanta as of the effects of the previous actions and the sumtotal of the different properties. When the Self and mind get disassociated, then karma would be ineffective, as for instance in the deep sleep state the mental faculties become dormant and quiescent. When the antaratma and one's own intelligence are manifested then there be desires, mental rejections, and karmaacharana and the consequent pleasures and pains. During one's life time, the Self be ever subjected to the action-

reaction syndrome always from birth to death as per one's own karma nirnaya. Further, the ritual oriented karma kanda would readily endorse thereto by being supportive thereto. In other words, one's own triguna sampatti be the buddhi vikaasa kaarana. As dharmadharmadrishta bala samyogata be rooted to maanasika samyogata. Then that be the atma chaitanya rupa hetu.

Of the sheaths of the shareera, the sheath of bliss which persists in the deep sleep and tureeyaavastha but be not get manifested in consciousness fully. Followers of Prabhakara School state that the nature of the Self be actually the characteristic of the bliss sheath. When a person would feel tht during the sleeping stage with comfort and without desires. In the Vedas too the Antaratma be attributeless, while however desires be the attributes of one's mind. Brihadaranyaka upanishad stated likewise too. (I.V.3) as of the Vedic View: (Prajapati designed three items viz. the mind, the organ of speech and Praana or Vital Force; normally it is stated by many that they are absent minded, or they have not noticed, or they have not properly heard; thus it is through one's mind that he or she hears, notices or sees. Mind is the deposit of desire, resolve, doubt, faith or want of these faculties, steadiness or wavering, sense of shame or shamelessness, intelligence or dullness, fear or courage and so on. Mind reacts if one is touched, or sees, or hears. Speech is indeed possible only due to tongue and mind; hearing is possible through ears and mind again; likewise mind is that which activates any of the sensory organs. Now, the Vital Force comprises of the five types viz. Praana-Apaana-Vyana-Udaana-Samana- and Ana. Each of these units of the Vital Force have their own functions: Praana connected to the heart capable of moving mouth and nostrils, Apaana functioning the area of heart till the navel facilitating excretion; Vyaana regulates prana and Apana requiring force and strength; Udaana causes digestion and internal movement of 'jeerna rasaas' or the juices for digestion and mobilising the body region from feet to head; Samana is that which helps absorption of food and drinks; and finally 'ana' is the general stabiliser of the totality of body functions. Thus the body is identified with the three principal the organs of speech, the mind and indeed the Vital Force.)

Moreso, during the waking and dream stages, when one's mind be operative desires are felt yet not in sleep when the mind be non functional. Further according to the logicians like Prabhakara, there be several all pervasive atmaas and therefore each being connected with all the odies and the consequent body actions too. Could that be logical at all!

Now the Sankhya siddhanta be too rejection worthy as that be seeking to disconnect and separate the concepts of Purusha and Prakriti besides reject the possibility of both consciousness and unconsciousness as of the nature of the Antaratman. Also they seek to explain the Antaratma as of individual physical parts but of one's consciousness only. Kumarila Bhatta's aforementioned theory too is misplaced as the Inner Self be unaffected either by jagriti-swapna-tureeya sushupti limitations nor of light-darkness. Just as on one's jnaana-agjnaana variations are unaffected, the Self be totally immunised of. Further more, 'Samyoga sambandhata' or mutual body contacts are of mereky transitory nature. Taadaatmya sambandhatha is truly amazing as of material part and immaterial part and vice versa. That kind of relationship is stated as of an illusion. In the subject-object analysis both are of the indivisible antaratma only.

The theory of identity in which the concepts of tadatmya and identity are clarified in order to have comprehensive understanding of identity. Since tadatmya is normally understood as identity, the concept of identity is critically considered with reference to the principles of indiscernibility of identicals and identity of indiscernibles. Two important paradoxes of identity are examined. An attempt has been made to establish interrelationship between absolute identity and relative -essential-identity. The concept of tadatmya – sambandha as relation of identity found in contemporary logic.

Since 'tadatmya' is normally understood as identity, it is necessary to analyse the concept of identity first. In the concept of identity is critically considered with reference to the principles of indiscernibility of identicals and identity of indiscernibles. Two important paradoxes of identity formulated thus: Even though the notion of identity is a familiar one, in the process of identifying someone or something gives rise to cluster of issues coming under the problem of identity. Any adequate theory of identity ought to provide a proper explanation of changing features of the world accounting for its same-ness. In ordinary parlance expressions like 'same' 'similar' and 'like' bear a cognate relation with identity.

According to Prabhakara, the Soul is of the nature of the Doer and Experiences- it is something entirely different from the Body, the Sense-organs and Buddhi.- it becomes manifest in all Cognitions, it is eternal-omnipresent and many, one in each body; in the sense that it is realisable or cognisable by each man for himself. That the Cogniser is something different from Buddhi (Mind) is proved by the fact, among others, that Buddhi is inert and absent during sleep, and yet there are Cognitions during sleep. Buddhi is the same as Manas, Mind. The Sense-organs cannot be regarded as the Soul; because one would often perceive a single object by more than one Sense-organ, say the touch. Thus the Body can never be accepted as the Cogniser; because it consists of the Earth and there is no cognition or consciousness in particular of Earth. The term Antaratma be applied to that only which is endowed with intelligence, and the Body is not endowed with intelligence; the sole criterion for this lies in one's own consciousness; as a matter of fact one could actually have the consciousness of things past and future also; hence it cannot belong to any objects that are perceptible by the senses. If the Antaratma were to be the only source of all cognition, then as the Atma is everlasting, cognitions also would have to be regarded as everlasting ; which is absurd. Hence philosophers have held that while the Soul is the basic (according to some, the material or constituent) cause of Cognition, it needs the help of other auxiliary causes; and as such an auxiliary; Prabhakara deposits the Contact of the Soul with the Mind; this contact being brought about by a certain action of the mind, due either to the effort of the Soul or to the Unseen Force of the previous activities (Karma) of the Soul; these efforts and Unseen Forces also being the effects of previous Mind-Soul contacts; and so the infinite cycle goes on. This Mind-Soul contact is not the only cause of one's cognitions; if that were so, then the perception of colour would be possible for the Blind also. Hence the operation of the Sense-organs also has to be admitted. Even so, it is the Mind-Soul Contact that is the cause common to all Cognitions. Thus then, the Soul is the Agent, enjoyer bhokta of experience; the Body is the abode or receptacle of experience; the organs are the instruments of experience; and the objects of experience are of two kinds -internal, in the shape of Pleasure, Pain and the like, and external, in the shape of the Earth and other things; the Experiencer consists of pure Consciousness. It is in these five that all truth is centred ; there is nothing beyond these five; they comprise the Universe. Though the Soul, the Agent, enters as a necessary factor into every act of Cognition, it is not itself amenable to any of the ordinary means by which things are cognised. The Soul is self-luminous; in this sense it is cognisable by each man for himself.

The followers of Kumaarila Bhatta and Prabhakara were of the confirmed view point that one's consciousness be concealed mysteriously in one's own antaratma on the basis of one's deep sleep of a human being. Kumārila Bhatta was one of the two most important teachers and scholars who fought against the nihilistic philosophies of Jainism and Biddhism to re-establish the glory of Vedic religion..He was defeated by a well-known Buddhist teacher named Dharmakīrti.He is also credited with the victories over the Jains in the court of the king Sudhanva in Karṇāṭadeśa, in Dakshina Bharata . He has written a detailed commentary on the Sābarabhāṣya of the Mīmāṃsāsūtras of Jaimini in the vārttika form viz.Slokavārttika-Tantravārttika. Their view was inferred from the fact of the

remembrance of sound sleep by a person of awakeness. The knowledge is concealed by one's own ignorance. Their feeling was that their remembrance of unconsciousness in deep slumber would not be possible unless there were at the same time be a conscious element .Sushupti avastha be of ' aspshta chetana rupa' of annandamaha kosha of the panchakoshaas or of 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). The antaratma of the purvokta jnaana in the sushupti dasha be acually experiencing a state of semi consciousness.In such deep slumber there could not be a possibility of memory of what actually be experiencing then. '

Now, Kumarila Bhattha be taking umbrage in Shritis and declares: ' in sleep neither the seer nor the visualisation be absent. The goal of Mimamsa is to provide enlightenment on dharma, which is understood as the set of ritual obligations and prerogatives that, if properly performed, maintains the harmony of the world and furthers the personal goals of the performer. Since dharma cannot be known through either perception or reasoning, one must depend on revelation in the Vedas, which are considered eternal, authorless, and absolutely infallible.

Now about jadatva and prakriti rupaas: Prakriti is functional and the Maha Purusha the Unknown. Unconsciousness is stated as the fundamental nature of Prakriti the premordial substance which is stated as the ever changing modes of the three gunaas of satvika-raajasika and taamasika gunaas which the deha be ever susceptible and even changing. This Prakriti which is functional as the 'de facto' presence and science be providing relief to the Almighty.The unconsciousness in the swapna paristhiti is understandably indicative of Prakriti the material cause of balance-motion-and inertia or sthirata- asthirita and jadatva .Sankhya siddhanta would setforth the conception of prakriti as the bondage and release the Purusha as of truthful self awakening.

It is further explained that though Paramatma be of purity and noncontactible or not having a means by which contact be made and as of pure intelligence, still be subjected to bondage and release all due to the agjnaana of the essence of Prakriti and Paramatma.. The Sankhyaas as like the Nauyyaikaas / Prabhaakaras the Sankhyaas too would seek to hypothesize and claim a plurality of Selves and explain how different destinies to fulfill in one's lives. The release of the Antaryaami from the body be indeed the true nature of bondage since the Self and the body made of prakriti be mutual release.

As Sankhyaas as Naiyaayikaas postulated as in the preceeding stanzas of Brahma Sutra Adi Shankara bhaashya had explained in some detail, the mahatvatva be indeed not superior to Avyakta Bhagavaan. What is Maha Tatva: 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.

Now Prakriti the undifferentiated matter is not the as Mahat, the differentiated matter while the Eternal Spirit is unattached and pure. The Pradhanaas opined the Prakriti or Pradhana as the state of equilibrium of the trigunaas. As it is unconscious prakriti be unchangeable after all. The conscious antaratma is without the association of the shareera. Be this well realised that Purusha and Prakriti are eternal even as sajaateeya or vijaateeya principles be accepted. Chhandogya Upanishad explained vide VI-ii-1-5 -on: 'Adviteeyata' or Singular Existence manifests surprising Plurality all rolled out from same uniqueness. Further Kurma Purana's Ishvara Gita states:

(Be this well realised that Yogis were indeed able to hypothesize the existence of Ishvara. As Prakriti be the functionary owing to the proximity and nearness of the self consciousness and Parameshvara being the supreme controller of Prakriti yet be distinct from and superior to the Jeevaas. Thus having analysed the characterisation of a Jeeva and Ishvara following be as to how Brahma Jnanis had sought to explain: Vedas affirmed that 'Atma' or The Soul which was Unique or Singular, Vigorous, Wholesome, Tranquil, Tiny, Ancient, Intrinsic and beyond Tamo Guna was the Purusha, the Praana or Life and Maheshwara himself as also Agni, Kaala and the Unknown! This Samasara or the Universe was created by Parameshwara who also absorbed it into him; the Maha Maya which surrounded lesser layers of Maya created various Beings; indeed, the Pure Atma was not subject to changes nor features; it neither allowed transformation nor was prone to motivation. The Supreme Atma was neither Earth, nor Water, Tejas / Radiance, Wind nor Sky. It was neither Life, nor Mind, nor the Unknown, nor Shabda /Sound-Rasa/ Taste-Gandha /Smell; it was not the feeling of the Self nor of the Voice. One could not identify the Soul as hands, feet, nor the Marmaavayaas; neither the Kartaa the Performer nor Bhokta- the one who experienced the performance; The Atma was not Prakriti and Purusha; not the Maya /Illusion and Life; in fact the Universe and Paramatma are clearly separated entities! Just as darkness and light were clearly distinctive, Samsara and Paramatma had no relevance of each other. Purusha and Prapancha too were quite different like sunshine and shadow. If Atma were unclean, diseased and full of malices by nature, then it could never have been purified even after thousands of lives and Yogis or Sages could never have visioned a spotless, blissful, indestructible and eternal Soul otherwise! Paramatma therefore emphasised thus: Human Beings tend to attribute their feelings as per their own mind-set and Ahamkaara/self- pride as though they were the Kartas or the responsible persons for their happiness, unhappiness, thinness or stoutness and so on; accordingly they reflect their emotions and sentiments to their inner consciousness and Atma (Soul). But those who were enlightened and learned with the knowledge of Vedas and Scriptures would indeed realise that there was a force beyond them and their nature and that indeed was the Eternal and All-Pervasive Para Tatwa; ignorance of that Reality which was far different from the illusion was the High Divider (Due to one's own ego and ignorance, human beings tended to confuse themselves as Parama Purusha -the Self-Illuminated one- and declared that whatever was achieved or not was due to their own effort or lack of it. Brahmavaadi Rishis would clearly distinguish the Supreme, the Prakriti, and the Cause as also the Truth and Fallacy and thus seek 'Saakshaatkaara' or Ready Realisation. The dormant, invisible and unfelt Truth would indeed co-exist with the illusions of life vis-à-vis the Eternal which got camouflaged! In the 'Anaatma' Tatwa or of the Non-Soul, even Atma Vijnana too would get

polluted due to 'bhranti' or illusions as likings and dislikings were produced leading to Depravities or Moralities. This was the reason why Paapa-Punyaas got generated and different kinds of human beings came into existence. That was also the reason why the Unique Partamatma was displayed in variegated types of Beings due to Maya Shakti or the Power of Illusion. Munis therefore believed firmly that Atma by itself was 'Advaita' or Singular but due to interaction with Maya looked as several entities, just as hot sunshine would pollute the Sky and hence the Purity of Atma was affected. When Yogis could view all the Beings as existed in their own selves, that would become the achievement of Brahma Bhava. When Yogis reached a Samadhi Position or an Elevated Status of Enlightenment perceiving that all Beings in the World were just the same then they would have reached Atma Darshana or the Vision of the Soul and Brahma Bhava or the feeling of Oneness. Yogis would then have no further desires and reach a stage of Fulfillment; then they feel equality of all Beings and sincerely reach a sensation of Oneness or Brahma Prapti. When Yogis vision 'Paramartha' and the Uniqueness of the Supreme then Maya or Illusion would have been destroyed and the entire Universe would look as a Single Entity.

When Yogis realise that birth, old-age, misery and disease would happen due to 'Karma' or previous actions and of the awareness of that Brahma Gyan, then Shiva Rupa would have been realised. Just as Rivers and Rivulets would reach the Ocean finally, the individual 'Jeevatmaas' would get submerged into Paramatma. Hence, Vigjnaana was ever-existent and not Samsara; Vigjnaana / Knowledge was surrounded by Agjnaana/ignorance. In other words, what ever was Nirmala, Sukshma and Avyaya was Jnaana and the rest was worthy of discarding. Sankhya Yoga was that Jnaana only and was the Essence of Vedas. That was what worth concentrating about.

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

' I am Antaryami, Avyakta, Maayavi, Parameshwara, Sarva Veda Swarupa, Sarvatma, Sarva Kaama, Sarva Rasa, Sarva Gandha, Ajara, Amara, Sanaatana and full bodied with hands and feet, although I can move without hands and feet. I am fully aware of the ins-and-outs of the Prapancha but none knows about me. Some call me Adviteeya and some 'hetuvaadaas' claim that they are aware of the Cause of their existence, but for sure even Devas are not aware of my Reality as they are all steeply immersed in Maya. Now, listen to me carefully: Even being fully independent of and distinct from Maya, I provoke Maya to create situations due to reasons of such situations and accordingly Maya generates the specific situations. My all-pervasive 'deha' or Physique [which certainly not the outcome of Pancha Buthas or Gunas or Tatwas which were my branded products] is perhaps partly visioned by Tatva darshis and Maha Yogis and some selected few are even absorbed into me which is called Sayujya! Such handpicked ones would not have 'Punarjanma' for even crores of Kalpas; indeed that would be my Directive and Discretion. The Atma Tatwa or 'the Saankhya Yoga Samanvita Vijnaana' that I am now indicating in a hazy form may be taught to Brahma Vaadis to their sons, disciples or trusted Yogis only and to none else!)

Now the Shrutis too had explained the juxtaposition of jeevaas - the Supreme and the Prakriti as of a triangular referencing besides of the control of the three gunaas too and their extensions. Prashna 3.-of Taittireeya Aranyaka explains 3.21.2: Body organs of human beings as follows:

Chitta is akin to sinew, Bhava to liver, Rudra to the minute liver parts, Pashupati to the gross portion of heart, Agni the heart, Rudra again to blood, Sharva identified with the kidneys, Maha Deva with the inner ribs and Chandra the 'aoushadhipati' with the internal organs.

Hence Parameshvara be ever engaged in controlling the human bodies and the three gunaas too.

Prakriti evolves be the mere proximity of the Maha Purusha according the yoga system of Patanjali too.

Indeed there had been quite a few philosophers as of kalieadoscopic view points of what Parameshvara be. Indeed there could be innumerable ways and means to climb up to the mountain top. ‘ *Aakaashat patilam toyam yadhaa gacchati saaragam, sarva deva namaskaarah keshavam pratigacchati, shri keshavam pratigacchaatyonnamah/* They all would readily quote suitable texts from the Shritis and could take to their own interpretations.

Patanjali Yoga Sutras explained that there be human miseries be broadly there are five kinds of kleshas: 1) forgetting, or ignorance about the true nature of things (avidya), 2) I-ness, individuality, or egoism (asmita), 3) attachment or addiction to mental impressions or objects (raga), 4) aversion to thought patterns or objects (dvesha), and 5) love of these as being life itself, as well as fear of their loss as being death.

Then there are three kinds of Vipaakaas or maturity viz. Jaati-Aayush-and Bhogaas viz. Birth, Jeevana and Sukha Duhkhaas. For, both Sankhya and Yoga schools of Jeeva is stated as an enjoyer of sufferer. Further the doership is based on the principle of buddhi and indeed the fall out properties of one’s buddhi. Jiva is the end user of buddhi while be the sufferer or enjoyer of buddhi. The concept of Samaadhi be that as of the seperator of buddhi and hence the bias be arisen and hence the sufferings be wiped off as par the Patanjali Yoga system afore detailed.

As regards the query that if a human being be able to overcome bondage and release the much awaited Ishvara Jnaana the Shriti pramaana asserts that without Parameshvara’s approval nothing indeed could move as even a piece of grass be able to move. The famed adage in the vernacular vocabulary states that without Ishvaraagjna an ant too could bite the human body. Nature functions in the fear of Ishvara. Parameshvara even being the Supreme Ruler is never attached yet with the over all sovereignty .

Indeed jeevaatmaas hinged on to a shareera are least affected by the shaareerika kleshaanekaas but they fail to comprehend their real nature imagining that the body be sufferings and the follow up raga dweshaas and so on too. Thus although free from the Paramashvara, the jeevaas be suffering indirectly being the witnesses. In other words though Paramatma be of purity and noncontactible or not having a means by which contact be made and as of pure intelligence, still be subjected to bondage and release all due to the agjnaana of the essence of Prakriti and Paramatma.. The Sankhyaas as like the Naiyaikaas / Prabhaakaras and the Sankhyaas too would seek to hypothesize and claim a plurality of Selves and explain how different destinies to fulfill in one’s lives. The release of the Antaryaami from the body be indeed the true nature of bondage since the Self and the body made of prakriti be mutual release . The logicians deny therefore the controlling power of Paramatma ‘ per se’ indeed as the latter is totally detached and neither have the quality of knowledge, effort and desire even as Parameshvara be distinct from the Jeevatma owing to the eternal qualities. But from the example of Jivatmaas, it is clear that one’s consciousness wherever it be an attribute might come into play only occasionally and that would make Parameshvara as so much subject to ignorance as Jeevatma.

Further explains that nitya jnaadi guna kaarana only be the swabhaava but not the ancestry and the erstwhile lineage. In this context Chhandogya Upanishad explains: The Story of Satyakaama Jaabaala proves that nature and nurture are more significant than ‘Vamsha’ : IV.iv.1-5) The Story of Jaabaala-Satyakaamka reveals that nature and nurture are of far more significant than one’s family lineage or Vamsha. Satyakama aims of practising Brahmacharya or celibacy in the true sense of the term by Snaana-Gayatri Japa- Homa-Vedaadhyayana- Guru Susrusha- Satya Vachana. He approached Haridrumata Gautama to accept him as his disciple and the latter enquired of his family lineage. He

then asked his mother about his family background. She replied that in her youth she was busy performing several duties and remained engaged in serving, but she would not know specifically about the 'vamsha'; she as Jaabaala was his mother and he was Satyakama and as such the son would be named Jaabaala Satyakaama ! Satyakama returned to the Guru, who cogitated thus: a non-Brahman would not be able to say this and said : 'fetch the 'samidhas' for the homa'; as Satyakama fetched the fuel then Gautama declared that Satyakaama would be accepted as his disciple! Having initiated Satyakama, the Guru selected four hundred sick and thin cows and said that he would not accept less than a thousand; indeed Satyakama lived for years and did return to Gautama with a thousand of well fed cows as Guru Dakshina!

Hence Satyakaama-Satya sankalpa and such rudimentary aspects are of quintessence of worthy jeeva as the latter alone be truly able to desire and and resolve. Parameshvara being endowed with cognate attributes be ever engaged in the very many subtle parts of the shareera. As Ishvara be endowed with pertetual knowledge, srishti be internable too. As such Hiranyagarbha too be endowed with a subtle body. Ishvara is stated as the totality of all minds animated by consciousness. In this context, vedic knowledge is clear and much proven despite the views of twisted minds of some logicians. Upanishads explain: Maha Narayanopanishad's Chapter One Stanzas 10-11 states: 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) 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) 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; '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 contant churning!'

Then Pancha Dashi stanza 113 focusses on the glory of Hiranyagarbha in detail in the Udgita Brahmana of Brihadaraanaka Upanishad .Hiranyabrahma is asserted as the totality of all subtle bodies as not to be considered as a Jeevatma since being free from the totality of desises and karmaas. Parameshvara being endowed with cognate attributes be ever engaged in the very many subtle parts of the shareera. As Ishvara be endowed with pertetual knowledge, srishti be internable too. As such Hiranyagarbha too be endowed with a subtle body. Ishvara is stated as the totality of all minds animated by consciousness. In this context, vedic knowledge is clear and much proven despite the views of twisted minds of some logicians.

[Shvetashvatara Upanishad I.xiv -I.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) 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)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!]

While focussing on the glory of Hiranyagarbha in detail Veda Vyasa addressed a huge gathering of Rishis initiated the description of Linga Purana by stating that Omkara comprising 'A'kaara, 'U' and 'M'kaara denotes 'Shtula' or Gross, 'Sukshma' (Miniscule) and 'Paraatpara' or the Supreme Forms. The Omkara Swarupa has Rig Veda as its Face, SamaVeda as its tongue, Yajur Veda as its neck and Atharva Veda as its heart.The Pradhana Purusha or the Prime Being is made of 'Taamasika' Feature representing Bhagavan Rudra, 'Rajasika' Feature standing Brahma, 'Satwa Guna' denoting Vishnu and 'Nirguna' as Parameshwara.Linga' and 'Alinga Rupaas' and Primary Creation: Invisible Shiva called 'Alinga' is the root of the visible 'Linga' or 'Prakruti'/Shaivi/Maya or the Universe. Thus the visible Linga (Prakriti) is Shiva Swarupa itself. The synthesis of the Alinga and Linga is known as the 'Aoutthama' Linga, which is devoid of 'Gunas' or characteristics. The Alinga Paramatma is Infinite, Constant and All-Pervasive as also the Unique Trimurti Rupa performing the three deeds of Srishti-Sthiti-Samhara in the manifestations of Brahma-Vishnu and Shiva as the Beeja (Seed) Swarupa. Prakriti or yoni is created by as many as twenty-six inputs viz. *Maha Tatwa* (Supreme Manifestation), *Ahamkara* (the Great Consciousness) comprising the *Tri Gunaas* or Tamo-Rajaasa-Satwa Gunas or features; The Tamasa Ahamkara creates *Tanmatras* or Subtle Forms of Matter viz. the foremost Tanmatra of Shabda (Sound) leading to Akaasha (Sky); Akaasha creating the Sparsha (Touch) Tanmatra; the Sparsha creating Vayu (Air), the Vayu creating the Rupa (Form) Tanmatra; Rupa Tanmatra creating Tejas or Radiance (Agni); Agni creating Rasa (Taste) Tanmatra; Rasa creating Jala or Water; Water creating Gandha (Smell) Tanmatra; and Gandha creating Prithvi / Earth; thus there is a perfect link between *Pancha Tanmatras and Pancha Bhutas*. Now the Saatwika Ahamkara created *Pancha Jnaneindriyas, Pancha Karmandriyas* and *Manasa* or Mind; the Pancha Jnanendriyas are Twak (Skin for Touch), Chakshu (Eyes of Vision), Nasika (Nose for Smell), Jihva (Tongue for Taste)

and Shrotra (Ears for Hearing); the Pancha Karmendriyas are Vaak (Speech), Payu (anus), Upastha (Marmendriya), Hasta (Hands) and Paada (Feet). As the twenty six inputs of Mahatawa-Ahamkara-Tri Guna- Pancha Tanmatras-Pancha Bhuta- Pancha Jnaanendriya-Pancha Karmdendriya and Manas were ready and in Position, there manifested Brahmanda the Golden Egg with Brahma seated inside along with Vishnu and Shiva who too floated over the Maha Jala (as distinguished from Water as a component of Pancha Bhutas) of a volume of ten times more than that of the Golden Egg; of MahaVaayu ten times more than that of the volume of Maha Jala and of Mahaakaasha or the Greater Sky of ten times further of the volume of Maha Vayu. Interestingly, there are several such Brahmandaas in the Maha Srishti!

Connotation of Omkaara and analysis of Alphabets related to Shiv's Body Parts :

Maharshi Lomarshana, the disciple of Veda Vyasa, while addressing the Sages at Naimisha Forest described that at the Maha Pralaya or the termination of the Universe after the Maha Yuga, the Supreme Bhagavan created Vishnu with the aid of Satwa Guna who was floating on Maha Jala or the Unending Water Sheet and from his navel appeared a lotus with Brahma as materialised with Rajo Guna seated thereon; the latter questioned Vishnu about his antecedents and consequent on mutual arguments about their Supremacy there was a fight; at that very time there appeared a Colossal Agni Linga emitting enormous radiance and heat which neither had a beginning nor end. Brahma took the Swarupa of a gigantic 'Hamsa' or Swan and flew up with great speed of its own as also of enormous wind power to ascertain the top of the Maha Linga while Vishnu assumed the Swarupa of a black 'Varaha' of ten yojanas of height and hundred yojanas of width and slided down the Maha Linga to ascertain its bottom. As neither the Hamsa Rupa Brahma who flew up and up for thousand years nor the Varaha Rupa Narayana who slided down as much time could discover the bottom or the top and returned to the starting point by another thousand years; both of them reached there totally fatigued. Then there was a reverberating Sound of AUMAs the sound of AUM emerged from the right side of the Maha Linga, there appeared Sanatana Bhagavan; from Him, the sound of 'A kaara' came, followed by 'U Kaara' and 'Ma kaara' and the sound in between was the 'Naada Swarupa'; the extraordinary radiance of Surya came from the Northern direction as the pious form of U kara or of Pavaka; Makara was of Chandra Mandala and above it was the Suddha Sphatika Rupa or Pure Crystal Form representing Maha Deva in Tureeya Awastha or the Prime and Pristine Form. This Form was Unique, devoid of Duality, of Sunya or Nothingness; of Purity and Immunity and of no beginning-middle- termination. Indeed that was the Spring of Ananda or Sheer Joy as also the synthesis of Tri Vedas represented by Tri Murtis and the sure way leading to Maha Deva! 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 'Uridaya' 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.]

Now the Virat Purusha as of the form of the Universe in its entirety extending in all directions with all His body and limbs as described by Purusha Sukta as follows:

[Explanation vide Purusha Suktam vide Rig Veda 1.10.90

1) *Sahasra Sirsha Purshah Sahasraakshah Sahasra paat, Sa Bhubim Vishvato Vrutwaa Atyatishthaddashaagulam/* (Bhagawan/ Maha Purusha who has countless heads,eyes and feet is omnipresent but looks compressed as a ten-inch measured Entity!)2) *Purusha ye Vedagum sarvam yadbhutam yaccha bhavyam, Utaamritatwa--syeshaanah yadanney naa ti rohati/*(He is and was always present submerging the past and the future and is indestrucible and far beyond the ephemeral Universe) 3) *Yetaavaa nasya Mahimaa Atojyaaya -gumscha Puurushah, Paadosya Vishwa Bhutaani Tripaadasya -amritam Divi/* (What ever is visualised in the Creation is indeed a minute fraction of His magnificence and what ever is compehensible is but a quarter of the Eternal Unknown) 4)*Tripaadurdhwa Udait Purushaha Paadosyehaa bhavaatpunah, Tato Vishvan -gyakraamat saashanaa nashaney abhi/* (Three-fourths of the Unknown apart, one fourth emerged as the Universe and the Maha Purusha is manifested across the Totality of the Beings including the animate and inanimate worlds) 5) *Tasmaadwiraadajaayata ViraajoAdhi Puurushah, Sa jaato Atyarichyata paschaadbhumimatho purah/* (From out of that Adi Purusha, the Brahmanda came into Existence and Brahma spread himself all over and became Omni Present. Then He created Earth and Life to Praanis.) 6)*Yatpurushena havishaa Deva Yagna matanvata,, Vasanto Asyaaseedaajyam Greeshma Idhmasharaddhavih/* (The Yagna Karyas done by Devatas with Maha Purusha as the Aahuti converted Vasanta Kaala as Ghee, Greeshma Kaala as Indhana or the wooden pieces, and Sarat Kaala as Havi or Naivedya); 7)*Saptaasyaasanparidhayah Trissapta Samidhah Kritaah, Devaad Yagnam tanvaanaah Abadhnan Purusham Pashum/* (To this Yagna, Pancha Bhutaas of ‘Prithi-vyaapas-tejo-vaayura akaashaas’ and the Day and Night as the ‘Parithis’ or the boundaries of the Yagna Kunda; twenty one Tatwaas viz. Pancha Karmendriyas, Pancha Jnaanendriyas, Pancha Bhutas, Three Ahamkaaras, Three Tanmatras of Sprasha-Rupa-Rasa; and Mahatawa as Samidhaas; Devatas as Ritwiks and Brahma as Yanga Pashu) 8)*Tam Yagnam barhishi proukshan Purusham jaatama -gratah, Tena Devaa Ayajanta Saadhyaa Rishayascha ye/* (All the Participants of the Yahna viz. Devas, Sadhyaas, Rishis and such others perform the ‘Prokshana’ or sprinkled the Sacred Water on the Yagna Purusha and accomplished the Yagna);9) *Tasmaad yagnaat Sarvahutah Sambhrutam prushadaajyam, Pashugstaagschakrey vaayavyaan Aranyaangraamaschaye/* (In this Universal Yagna emerged ‘Dadhighrita’ or Curd-Ghee Mix, Birds, Ferocious and normal animals, and such others were created); 10) *Tasmaadyagnaatsarva hutah Ruchassaamaani jajnirey, Chaandaagumsi jajnirey tasmaat Yajustasmaa dajaayata/* (In this Prapancha Yagna were created Rig Veda Mantras, Sama Veda Mantras, Gayatri and other Chaandasaas out of which Yajur Vedas too emerged).11) *Tasmaad ashwaa Ajaayanta yekeycho bhayaadatah, Gaavo hajajnirey tasmaat tasmaa jyaataa Ajaavayah/* (From this Yagna were created horses, two lined teeth Mrigas, Pashus of four legs like cattle, sheep and buffalos). 12) *Yat Purusham vyadadhuh katidhaavyakalpayan, Mukham kimasya kou baahoo kaavuuroo paadaavuchyete/* (As Devas made the Sacrifice of Brahma, of what all Forms were manifested; of which type was His Face; of what kind were His hands and of form were His thighs and Feet?) 13) *Brahmanosya Mukhamaaseet Baahoo Raajanyah krutah, Vooroo tadasya yadvyshyahi Padbhyaagum Shudro Ajaayata/* (From the Lord’s face emerged Brahmanas, His hands came Kshatriyas, His thighs the Vaishyas and His feet the Shudras); 14) *Chandramaa Manaso jaatah Chaksho Suryo Ajaayatam, Mukhaadindraaschaagnischa Praanaadvaayurajaayata/* (From His Mind was manifested Chandra Deva, His eyes Surya Deva, His face Indra and Agni and from His Prana the Vayu Deva);15) *Naabhyaa aaseedantariksham Seershno Dhyoh Samavartata, Padbhyaam Bhumir-dishaha Shrotraat tataa Lokaagum Akalpayan/* (From the Lord’s navel came out the ‘Antariksha’, His Head the Swarga, His Feet the Earth, Dishas or Directions from His Ears; and likewise the various Lokaas); 16)*Vedaahametam Purusham Mahaantam, Aditya Varnam Tamasastupaarey, Sarvaani Rupaani Vichitya Dheerah Naamaani krutwaabhivadan yadaaste/* (Thus I have realised that Paramatma manifested Himself in innumerable Forms and nomenclatures and that He is a

Kaarya- shila or of Practicalities, Mahimanvita or of Undefinable Grandeur, the Ever Lustrous Sun-Like Appearance or of Inner Consciousness far away from Darkness or Agjnaana); 17) *Dhaataa purastaa –dyamuhaa jahaara Shakrah pravidwaan padishaschatarha, Tamevam Vidwaanamrita iha bhavati Naanyah pandhaa Ayanaaya Vidyatey/* (It is that illustrious and knowledgeable person possessive of the Supreme Awareness realising Paramatma and recognises and visualises Indra and other Dishaa -dhipaas that is qualified to attain Mukti; indeed there is no other route to Moksha!) 18) *Yagnena Yagnamayajanta Devaah Taani Dharmaani Prathamanyaasan, tey ha naakam Mahi Maanah sachantey yatra purvey Saadhyaah santi Devaah/* (Devataas came to worship Paramatma by means of this Yagna and assumed the Primary Forms of Manifestations of Dharma; The intial and arduous procedures of Dharma that were assiduously practised by Devatas and Sadhyaas came to the Guidelines and whosoever followed the Regulations like performing Yagnas are competent to achieve higher Lokas.) 19) *Adbhayah sambhutaha Prithivyairasaascha Vishva karmanah samavartataatdhi tasya, Twashtaa Vidadhadrupameti tatpurushasya Vishva -ajanamagrey/* (As the Universe got manifested from water and the Essence of Bhumi, Paramatma created Brahma and the latter created the Universe. That Brahma filled in the Fourteen Lokas and thus the whole Creation is the handiwork of Brahma!) 20) *Vedaaha meham Purusham Mahaantam Aditya Varnam tamasah parastaat , Tamevam Vidwanamrita iha bhavati naanyah pandhaa Vidyateya -naaya/* (If any person could realise that Supreme Soul who is too magnificent to vision like Surya much less to visualise then he is as good as Paramatma Himself; that is the way to attainment and the the path of Glory and Moksha.) 21) *Prajaapatischarati garbhey Antah Ajaaya-maano bahudhaavija -atey tasya, Dheeraah parijaa -nanti yonim Mareecheenaam padamicchanti vedhasah/* (Paramatma is reputed as a highly action-oriented Splendrous and Supreme Being who has neither beginning or termination. Mahaatmas and Maharshis like Marichi are indeed aware of His Accurate Form and crave and toil to Attain Him) 22) *Yo Devebhya Aatapati yo Devaa -naam Purohitah, Purvoyo Devebhoy Jaatah Namu Ruchaa Braahmaye/* (May I prostrate before the hallow of that Paramatma who illuminates Devas, whom Devas earnestly consider in the highest esteem as they are but His own reflections and who is the Eternal and Singular Truth). 23) *Rucham Braahmam janayantah Devaa Agrey tadabruvan, Yasthyai -vam Brahmano idvaat tasya Asan vashey.* (As Devas made great endeavours to understand an inkling of what Paramatma was all about as they could never get even some clues initially, then Devas realised that whosoever among the Devotees similarly made enormous efforts to execute genuine quests about Him should automatically obtain their control mechanism too.) 24) *Hreeshha tey Lakshmischa Patnou Aho raatrey paarsvey Nakshatraani Rupam Ashvinou vyaattham/* (Hey Vishnu Bhagavan! Your ‘Ardhaanganis’ or ‘Better Halves’ are Hree Devi the Symbol of Modesty and Lakshmi Devi the Emblem of Prosperity are your side manifestations of ‘Ahoratraas’ or day and night. The Nakshatraas constitute your Celestial Formation. And Ashvini Devatas are the full visage of yours as flower blooms!) 25) *Ishtam Nanishaana Amum Manishaana Sarvam manishaana, Om taccham yoraavrinee Mahey/* (Bhagavaan! We beseech your kindness and grace a to grant us the bestowing of successful and worthwhile fulfillment of our *Iham* and *Param* ; Bhagavan!)]

Smritis explain that Virat is the essence of the Universe and its profile in entirety, extending in all directions with an infinite number of heads-limbs-and visions and hence one be ever and ever meditating on Virat. For example vide Shvetaashvaratra Upanishad is quoted as follows vide .3-3 a) The Truth of the Truth, the paramount Truth! b) Profile of Virat Purusha c) Cosmic Person being the Antaratma is unaffected by the Individual body’s actions!

There are several worshippers who are of the conviction that Virat on the ground to Virat Brahma as of the four faced Brahma Himself as of supreme creator of srishti as of ‘aabrahma keeta paryantam’ from even insects to worms as to be considered as being replete with Parabrahma. Brahma then meditated for long before taking up Srishti and Avidya or Ignorance came to emerge in Five Forms

viz. Tamo Moho Maha Mohastaamisrodhyandha Sanjnitah/ (The five Knots of Avidya were Tamas, Moha, Maha Moha, Tamisra and Andha Misra viz. Darkness, Delusion, Great Delusion, Pitch Darkness and Blind Darkness). Brahma Deva desired to initiate Creation and meditated; as there was darkness all around, he made the First 'Abhavika Srishti' of aimless and casual nature and the result was of purposeless vegetation around mountains and trees; the thought of the Second 'Tiryaksrota' or a Zig-zag channel / flow (srota is a flow and tiryak is wavy) flashed in his mind and the persons produced were ignorant and egoistic. Brahma then meditated further and the result was of 'Satvika' or 'Urthwa Srota Srishti', the Third in the Series of Creation; the Superior and Divine Beings thus created were highly virtuous, ever-happy, truthful and full of Satva Guna and they were Devas, whose Chief Mentor was Brahma himself. This Srishti was no doubt very satisfactory and Brahma was contented but he felt that there should also be the Fourth Creation of an 'Arvaak (Abhimuka) Srotas' titled 'Sadhaka Sarga' with a mix of Satvika and Rajasika nature with Tamasika features as well; the end products were Siddhas, Gandharva-like Beings and Manushyas. The Fifth Creation is titled Anugraha (Blessings) Sarga comprising four divisions viz. Viparyaya (Loss of Awareness), Shakti (Strength), Siddha (Accomplishment) and Mukhya (Principal); in other words Persons in these categories have little consciousness to begin with, gain strength, reach the Goal and then join the blessed category but they all are in the cycle of births and deaths. The Sixth Category related to the Bhutaadi Srishti of Creatures and Elements.

Put it differently: Para Brahma's first Creation was that of 'Mahat' or The Primary Principle; the Second was that of Tanmatras called Bhuta Sarga; the Third was Vaikarika Creation or Aindria Srishti relevant to Sense Organs as Prakruta creations evolved by full consciousness and fore-knowledge; the Fourth Category was Mukhya Sarga related to the Creation of Immobiles; the Fifth was of Tiryak Srota of animals and lower species; the Sixth was Urthwa Srota of Divine nature viz. Devatas; the Seventh was of Arvak Srota or Sadhakas including Manushyas; and the Eighth was of Anugraha Sarga as per the four classifications afore-mentioned. The Ninth category was of Kaumara Sarga of the Manasa Putras of Brahma viz. Sanaka, Sanandana, Sanaatana and Sanat Kumaras of extreme brilliance but were 'Viraktaas' or dis-interested in and dis-associated from the Deed of Creation as they excelled in the quest of Paramatma. The subsequent Srishti related to 'Sthaanaatmas' or Deities of their own Positions like Water, Fire, Earth, Air, Sky, Antariksha / Ether, Swarga, Diks (Directions), Oceans, Rivers, Vegetables, Medicinal and other herbs and medicines, Kaala Pramana of Measures of Time, Days and Nights, Weeks, Fortnights, Months, Years, Yugas, Maha Yugas and Kalpas. Brahma then created Devatas, Pitru Devas, Nine Manasa Putras named Bhrigu, Angira, Marichi, Pulastya, Pulaha, Kratu, Daksha, Atri and Vasishtha who were acclaimed as Nava Brahmas. He created Rudra from his anger; created the concepts of Sankalpa (Conception), Dharma (Virtue) and Vyavasaya (Endeavour and Enterprise). Out of the Pancha Praanaas or Five branches of Life's breath viz. Praana-Udana- Vyaana-Samana-and Apaana, Daksha was created from the speech, Marichi from the eyes, Angirasa from the head, Bhrigu from the heart and Atri from the ears, all from Brahma's Praana Vayu; besides Pulastya from Udana Vayu, Pulaha from his Vyana Vayu, Vasishtha from his Samaana Vayu and Kratu from Apaana Vayu. Brahma continued Srishti of Devas from his mouth, Pitras from his chest, human beings from his organ of generation, Asuraas from his buttocks; Brahmanas from his face, Kshatriyas from his chest, Vaishyas from his thighs and others from his feet. He also created lightning, thunder, clouds, rainbows, Mantras of Rig-Yajur-Saama Vedas, Yaksha-Piscacha-Gandharva-Apsara-Kinnara-Raakshaas; birds, animals, reptiles and seeds.

Stanza 116 hence clarified as of the view of several views that the commonality of the persons should worship the Creator Brahma created the people. As Brahma spent his thousand Yugas long first night, he found water all around and resurrected Earth again -and on the broad lines of what Varaha Swarupa indicated- materialised formally the Chatur Lokaas, Sapta Dwipas and Sapta Samudras. He revived the Srishti of Antariksha, Sun, Moon and other Planets, Pitras, Time, Yugas, Purusharthas of Dharma-Artha-Kaama-and Mokshas. From his first face of the 'Chaturmukha', he created Gayatri, Ruks, Yagni related Agni shtoma etc; Veda Vangmaya, Veda Chhandas, and various Agni-Karyas; from his Southern Face were generated Yajur Veda, Traishthub Chhandas; Panchadasa Stomas and Brihat Stoma; from his western face emerged Saama Suktaas, Jagati Chhandas, Papta dasa Stoma; Atiraatra of Jyotishthoma etc; from Brahma's fourth Face emerged Atharva Veda, Anushtub and Vairaja Chhanda etc. Through out the Yuga Periods, there were countless species of Creation were materialised of 'Charaachara' or mobile and Immobile nature, defying description.

Brahma continued his Manasika Srishti or Mind-Born Creation and as a result were generated Pancha Karthas viz. Rudra, Dharma, Manasa, Ruchi and Akriti, all illustrious in their own right in the context of 'Prajaa Rakshnana' or Safety of the Public. As and when 'Aoushadhis' became short of supply and availability, Rudra Deva came to recscue and recreated the material and the grateful Bhaktas make offerings to him by the herbs and medicines in gratitude; when shortages of these were felt, Rishis and Brahmanas perform Vanaspati Homas from material placed in Three Kapaalaas or Plates along with three kinds of Mantras of Chhandaas viz. Gayatri-Trishtup and Jagati and that was why Rudra was called Traimabika or he who was worshipped from three 'Ambakaas' or Kapaalaas or Plates. Dharma the next Creation of Brahma had been a Promoter of Virtue which revived Man Kind and other Significant Species; Manas (Knowledge), Ruchi (Shraddha /Faith) and Akriti (Beauty) were the other Entities assisting Dharma as they respectively denoted Mind, Interest and Physique. By applying Tamasika Guna, Brahma desired to put to use the traits of Dharma and halved his body into two and created Shata Rupa or of Hundred Forms and the latter was indeed virtually the mother of humanity. After severe Tapas for thousands of years Shatarupa was blessed with a famed husband viz. Swayambhu the First Manu who too was of Brahma's own 'Amsha' or variation; their progeny were two sons viz. Priyavrata and Uttanapada (father of the the reputed Dhruva) and two daughters viz. Akuti and Prasuti. Akuti was married to Ruchi Prajapati whose sons were Yajna and Dakshina. Prasuti was married to Daksha Prajapati whose thirteen daughters viz. Shraddha, Lakshmi, Dhriti, Tusti, Pushti, Medha, Kriya, Buddhi, Lajja, Vasu, Shanti, Siddhi and Kirti were wedded to Dharma; the rest of them and their husbands were as follows: Sati-Rudra, Khyati-Bhrigu, Sambhuti-Marichi, Smriti-Angirasa, Priti-Pulaha, Kshema-Kratu, Sannati-Pulastya, Anasuya-Atri, Urja-Vasishta, Agni-Swaha and Swadha-Pitaras.

Stanza 117 explains Bhagavata siddhanta vaadis seek to explain that Maha Vishnu's kamala naabhi had generated Brahma Deva and thus Maha Vishnu alone be the moola kaarana of the 'Bhagavaaneka Eva Janardana'! - The Unique and the Timeless Unknown. At the foremost, Brahma got materialised from a Golden Egg which was full of water; outside the water was 'Tejas' or Extraordinary Radiance; 'Vayu' the Source of Life, which in turn was enveloped by 'Akash' (the Sky). The resultant interaction was 'Ahamkar' (the Great Ego or the Temperament or the Natural Disposition or the Image). The 'Maha Tatva' led to the Creation of Three Kinds of mind-based 'Ahamkaras' viz. Vaikarik (Satvik), Taijasika (Rajasika) and Bhutaadi Rupa (Tamasika). The Tri Gunas created Five 'Karmendriyas' and Five 'Jnanendriyas'; Five Elements of Prithvi, Jala, Tejas, Vayu, and Akash are also taken into count by the Maha Tatva. Tanmatras of Shabda, Sparsha, Rupa, Rasa and Gandha are the Jnanedriyas and the corresponding Karmendriyas viz. ears, skin, eyes, tongue and nose. Bhagavan Vishnu in the form Brahma assumed 'Rajo Guna' and made the latter take up the task of Creation in theoretical and concrete forms alike ranging from Moving Objects like Devas to Danavas, human beings, animals, birds and reptiles to Immoveables like mountains, oceans, rivers, flora and fauna; the Lord Narayana embodied Satya Guna to preserve what all was created and Rudra symbolized Tamo Guna assumed the spirit of 'Samhara'. At each of the termination points of Kalpas, Maha Vishnu rests on water over a self-generated Sesha Nag's bed and after his 'Yoga Nidra' (Meditative Slumber) reassumes the forms of Brahma, Vishnu and Maheswara once again. Thus, Bhagavan Janardana carries on with the Eternal Tasks of 'Srishti', 'Paalan' and 'Samhar'. He is the 'Avinashi' (Indestructible) Paramatma: Srishtisthithaynta Kaaranaad Brahma Vishnu Shivaatmakah, sa sanjnaam yaati Bhagavaaneka yeva Janardana! (Sourced Padma Purana)

The Origin of Creation be as follows: The Supernatural Power is indeed singular and eternal. Once this fundamental fact is recognised, explanations on the above queries would not be far to seek. At the commencement of Creation, the Supreme Energy created 'Pancha Bhuthas' (The Five Elements) of Air, Sky, Fire, Water and Earth; 'Ahamkara' (Ego or the Sense of Self or Personality); the Maha Tatva (The Great Element); Nature; the Collective and Individual Consciousness reflected in the 'Tri-

Gunās' or Three Aspects or qualities of Behaviour viz. 'Satva' (Pure as coloured white), 'Rajas' (Passion as coloured red) and 'Tamas' (Ignorance as coloured dark) in varying permutations and combinations; the 'Atman' or 'Kshetrajna' (Soul) and 'Prakriti' or Maya (Illusion); the 'Tanmatras' or the subtle forms of Matter as produced by the interaction of the Three Gunas; the 'Pancha- Indriyas' (Sense Organs) which are created by Tanmatras viz. Eyes, Ears, Nose, Tongue and Skin; the extensions of the Five Sense Organs or the 'Jnanendriyas' (Cognitive) as perceived in the forms of Vision, Sound, Smell, Taste and Touch as also the further extensions viz. the 'Karmendriyas' or the Active Expressions of Speaking, Grasping, Moving, Eliminating and Reproducing. (Together, the Jnanendriyas constitute the Entrance Doors of the Sense Organs and the Karmendriyas constitute the Exit Doors). Before the conception of the basic canons of Creation as described above, the Supreme Force manifested as Lord Narayana- 'Nara' meaning water and 'ayan' denoting abode- who in turn created Earth. Together, Narayan and Earth produced an Egg and from the navel of the Lord, who was lying in yogic sleep, sprouted a lotus; on the top of the lotus stem appeared Lord Brahma who was asked to commence Creation. Lord Brahma could not succeed and out of anger and frustration appeared Lord Rudra who too entered water to perform penance. Brahma executed severe penance too and eventually attained the powers of Creation. He created Prajapathi from the left toe of his right foot and also created the latter's consort from the right toe of his left foot. The copulative action of Prajapati and his consort had thus paved the way of 'Srishti' in a formal manner. Swayambhu Manu who was born from the Prajapathis had thus launched the creation in a regular manner. While Creation was initiated at the end of each Kalpa, there were more of such steps in the Process. For instance, there were five kinds of 'Avidyas' (False Knowledge) produced by Lord Narayana viz. 'Tamas' (Darkness), 'Moha' (Attachment), 'Maha Moha' (Extreme attachment), 'Tasmira' (Jealousy) and 'Andha Tasmira' (Anger). Thereafter, there was the 'Mukhya Sarga' or the principal creation of immovable objects like mountains and trees. Also, there was 'Thiryaksrota' related to animals (quadruped); the sixth creation was called 'Satvik Sarga' or of Deities with Virtuous nature; the Seventh creation was called 'Arvaaksrota Sarga' related to human beings; the Eighth creation viz. 'Anugraha Sarga' pertaining to Sages and hermits and finally the ninth creation was of 'Kaumara Sarga' related to Eternal Adolescents like Sanaka, Sanandana, Sanatana, and Sanat Kumara; then emerged the Ten Manasa Putras viz. Marichi, Angira, Atri, Pulah, Kratu, Pulasya, Pracheta, Bhrigu, Narad and Vasishtha. But, the foremost creation of Lord Rudra was as 'Artha Nareeswara'; collectively there were Eleven Rudras, viz. Maha Deva, Shiva, Maha Rudra, Shankara, Neelalohita, Esana Rudra, Vijaya Rudra, Bheema Rudra, Deva Deva, Bhavodbhava and Adityatmika Sri Rudra; their corresponding consorts are Dhee Devi, Dhriti Devi, Ushna or Rasala Devi, Uma Devi, Neeuyt Devi, Sarpi Devi, Ela Devi, Ambika Devi, Iravati Devi, Sudha Devi and Deeksha Devi. (Explains Varaha Purana))

Srishthi Sthityanta karaneem Brahma Vishnu Shivaatmikaam, Sa Sanjnaam yaati Bhagavaaneka eva Janaardana! (Bhagavan Janardana thus performs all the tasks of Creation, Preservation and Destruction as Brahma, Vishnu and Maheswara! *Sa yeva Srujyah sa cha Sarga Kartaa sa yeva Paatyatti cha Paalyatecha, Brahmaadyavasthaabhi rasesha Murtir Vishnur Varishto Varado Varenayah/* Bhagavan Vishnu alone scripts, secures and smashes the Samsara!) Vishnu Puran

Stanza 118: Shiavaitees on the authority of their aagamaas declare that Shiva alone be the Paramashvara be the singular who could not discover the feet of Shiva and the column of agni?.. While this dialogue was going on, there appeared a huge 'Agni Stambha' or a Column of Fire. Both Brahma and Vishnu visioned the Column which was unusually resplendent and hot and as they went nearer it looked like a Linga an image of cosmic manhood and a Phallic symbol. It was made neither of Gold nor Silver nor even of a metal nor stone. It was seen or disappeared in flashes and looked as

high as Sky and far underneath the Ground. The vision of this fiery column was frightening even to Vishnu and Brahma, let alone Devas and others who approached Vishnu for thanks-giving. Both Brahma and Vishnu realised that their own egoistic seniority inter-se was meaningless as there indeed was another far Superior Entity was visible before them. Brahma suggested that he would like to see the height of the Fiery Linga and requested Vishnu to assess its depth and gave themselves an outer limit of thousand years to accomplish the discovery failing which they could return to the same Place. As both of them failed in their missions they returned and prayed to the Linga as follows: Salutations to You the Lord of Lokas, Devas and Sarva Bhutas, Mahatma! You are the One with everlasting yogic powers and the One who established in all over the Lokas; You are the Parameshthi or the Supreme Deity, Param Brahma or the Ultimate Brahma, the Final Destination; You are the Jyeshtha or Senior Most, Vamadeva, Rudra, Skanda, Shiva and Prabhu; You are the Yagna Swarupa; Vashatkara or the All- Pervasive Supreme Controller and the Personification of Sacrifices; Omkara Swarupa; Swahakara or the Embodiment of all Yagna karmas; Samskaara or the Great Reformer; Sarva Karmanaam or He who directs all the Sacred Deeds; Swadhaakara or the Emblem of all the deeds in connection with worship to Pitru Devatas; the decider of the Regulations in the performance of Yagnas and Vratas; You are the Highest Authority on Vedas, to the Lokas, of Devas and for everything. You are the Akaasha (Sky) and its Shabda (Sound); You are the Origin and Termination of all the Beings; You are the Bhumi and its Gandha or smell; you are the Physique of Chandra; the Feelings of the Heart and the Knowledge of the Mind; You are the Basic Seed to Prakriti or Nature; You are the Samharta or Mrityu or Kaala; you are the Preserver and Sustainer of all the Lokas; the Supreme Creator; you keep Indra on your Eastern side; retain all the Lokas on your Southern side; keep Varuna on your west; keep Soma on your Northern side; Devadi Deva you are the creator and destroyer of the Lokas not once but again and again repeatedly. Maha Deva! You are the manifestation of Adityas, Vasus, Rudras, Maruts, Aswinis, Sadhyas, Vidyadharas, Naagas, Charanas, Valakhilyas the Tapaswis; Siddhaas; and all the Mahatmas. Parama Shiva! you are the Srashta of Uma, Sita, Sinivali, Kuhu, Gayatri, Lakshmi, Kirti, Dhriti, Medha, Lajja, Kanti, Vasus, Swadha, Tushti, Pushti, Kriya, Sarasvati, Sandhya, and Raatri. You have the brilliance of Ten Thousand Suryas and thousand Chandras; Vajra Pinaka Dhari or the Wearer of Pinaka or Bow and Arrows of Diamond-like radiance, rigor and resistance! Both Brahma and Vishnu continued to extol Parameshwara further: Bhasma Vibhushita, Mammadha marana kaaraka; Hiranya Garbha, Hiranya Vaktra, Hiranya Yoni, Hiranya Naabha, Hiranya Retasa, Sahasra netra yukta; Hiranya Varna, Hiranya Kesha, Hiranya Veera, Hiranyaprada, Hiranya Natha, Hiranya dhvani kaaraka; Shankara; and Nilakantha!) As Nilakantha was glorified by Brahma and Vishnu as above, he replied with the thunderous voice of clouds and a reverberating voice that filled up the Universe stating that he was indeed pleased with their commendation and asked them to visualise his Maha Yoga Shakti as they could not ascertain his beginning or end of his Linga Swarupa. He confirmed that both of them were born to him and were of his own 'Amsha' or his Alternate Shakti. Brahma was born of Maha Deva's right hand and Vishnu from his left hand and was invincible in any Loka! He blessed both of them and directed them to discharge their duties viz. Brahma to create and Vishnu to Preserve Dharma (Virtue) and Nyaaya (Justice).

Shiva asserts: My Purusha Swarupa is spread all over and the Samasara in totality is prompted by it. Yet I am always engrossed in Yoga and as such am not the Prompter either; indeed this is the key secret and those who realise this know every thing. As far as I am concerned, I do note the evolutions of the lives of the Beings and keep analysing the changes no doubt; but whatever actions need to be taken are performed Bhagavan Kaala himself. Vidwans of Shastras use the nomenclature of Maya and attribute it to the Maha Yogeshwara himself; Paramatma is far above and distinct Tatwas yet at the same time significance of Tatwas is hidden in Bhagavan! Those Maha Yogeshwaras visualise that

Bhagavan is perhaps in Nirvikalpa Samaadhi and even the prompting of actions are not done by him! This indeed appears to be the Guhya Jnaana unsolved and appears to have been hidden still in the unknown depths of Vedas! Perhaps the solution is left in the tranquil imagination of Dharmic and Ever engaged Agnihotris!

ShivaTandava (The Cosmic Dance of Maha Deva) : Veda Vyas described Shiva Tandava on the clear skies along with Vishnu when Maharshis visioned as a feast to their eyes and to the full contentment of their life-time. Those Maharshis who imagine Shiva's sacred feet in their imagination and get freed from their fears arising from their ignorance had the fill of their ambition; indeed they had actually seen and heard most memorable action with reverberating sounds across the skies! They visioned Parama Rudra with thousand resplendent heads, hands and feet with matted hair, half moon on his head, tiger skin as his clothing, huge hands swaying Trishula, Danda held in palms, Three Eyes of Surya, Chandra and Agni representing Three Vedas, Three Gunas, Tri Lokas; his physique encompassing the Brahmanda; producing 'Agni Jwaalaas' from each thumping of his dancing feet and with an awesome and frightening body profile! The Brahmavaadis had actually seen with their inner eyes while Maha Deva was being worshipped by Brahma, Indra and Devatas besides Yogis and Maha Munis with their heads down, feet prostrated and hands folded kept on their heads; they all witnessed glimpses of Narayana also taking part in the Cosmic Dance. Sanat Kumara, Sanaka, Bhrigu, Sanatana, Sanandana, Rudra, Angira, Vamadeva, Shukra, Atri, Kapila and Marichi had all witnessed too the Celestial Scene and thanked themselves with exclamations of 'Dhanya' or applauses of rare and fortunate blessings! As the Tandava was in progress, there were echos of Omkara and Veda Mantras and the enraptured Maharshis resorted to Stuti as follows: We pray to Ishwara, Purana Purusha, Praneshwara, Ananta Yoga Rupa, Hridaya Nivishtha or present in heart, Pracheta or responsible in-charge; and Brahma Maya; you are the Controller of Senses, Shanta, Achala, Nirmala, Swarna Swarupa, Para and Tatpara. You are the Creator of Samsara, Atma Swarupa and 'Anu' rupa or of the Form of an Atom; Paramatma! Indeed you are the Minutest and the Grossest; Brahma the Hiranya garbha and the Srashta of the Universe is engrossed in prayers to you; indeed, you are the 'Vedotpanna' or Creator of Vedas besides being the Preserver and the Destroyer. We can witness your Cosmic Dance in the center of the Sky; you are the Jagat Kaarana; the Regulator of Brahma Chakra; Mayavi; the Unique Swami of the Jagat; we are able to enjoy glimpses of your profile and are thrilled at the feast to our eyes. Paramatma! Your Omkara Vachaka is the seed of Mukti and is secretly absorbed in Prakriti; Sages call you as Satya Swarupa and Swayam Prakaasha; all the Vedas and Scriptures never tired of your magnificence; Rishi ganaas are always engaged in commending you while Yatis with Brahma nishtha try to enter into the glow of your profile! The several branches of Vedas and Scriptures stress repeatedly about the Infinity and Singularity of Your Swarupa or the Uniqueness of your Mahatmya as also the extreme plurality of your manifestations; but they fail to realise you and as such seek their unqualified protection and security. That feeling itself provides great peace of mind and contentment. Ishwara! You are the Anaadi or without a beginning; the Fund of Illumination; Brahma; Vishwarupa; Parameshthi; and Varishtha. Maharshis do experience pointers and hints of your glorious splendour and perform hard endeavour to enter near your orbit. We seek refuge into you Rudra the Srashta- Sharanya and Samhaara. You are commended as Adviteeya, Kavi, Eka Rudra, Praana, Brihat, Hara, Agni, Esheara, Indra, rityu, Anila, Chekitana, Dhata, Aditya, and Aneka rupa. You are Aninaashi or Perpetual; Parmaashraya or the Greatest Sanctuary; You are Avyaya, Shaswata, Dharma Raksha, Sanatana, Purushottama; Vishnu and Chaturmukha Brahma; Vishwa Naabhi, Prakriti, Pratishtha, Sarweswara and Parameshwara! You are addressed as Purana Purusha, Aditya Varna, Tamogunatita, Chinmatra, Avykta, Achintya Rupa, Aakaasha, Brahma, Shunya, Prakriti and Nirguna. It is due to you Mahadeva that the Universe gets illuminated and all the Tatwas are displayed. Our humble salutations to you Parama Yogeshwara, Brahma Murti, Ananta

Shakti Rudra, Ashraya Swarupa, Bhutaadhipati, Mahesha! Even a thought about you would uproot the seed of Karma and the cycle of Janma- Mrityu. The two regulatory deeds of controlling Mind and Thought as also physical restrictions would indeed take one to step fast to Maheshwara. Our greetings to you Bhava, Bhavodbhava, Kaala, Sarva, Jatadhari, Agni Rupan Shiva, and Shiva the most Auspicious!!) As the Maharshis eulogised to Shiva, the latter displayed his Viraat Swarupa along with the Full Form of Four Arms with Shankha- Chakra-Gada-Saranga and his typical and alluring smile!

I am Parameshwara who is the Maya among Paashaas or the hard rope strings, Kaala or the Mrityu among the destroyers and among the Pathways the destination of Mukti; You should realise that the Most Lustrous and the Mightiest ‘Satwa Padaartha’ or the Virtuous Entity is myself and am the highest powerful provocator of actions among all of the Pashus or Jeevaas / Beings in the Universe is myself; as the Beings in Srishti are Pashus, I am indeed the Pashupati. I tie up the Pashus with Paashaas for fun; Vedagnaas seek to help release the Pashus from the ‘Samsaara Paashaas’ and are called the facilitating ‘Mochakaas’ or Helping Liberators as I tie them all with the strong strings from their birth to death. Let it be made clear that there could be none else that might liberate from these Paashaas excepting Paamatma the Eternal. The twenty four Tatwaas, Maya, Karma and Tri- Gunas all together hold the Jeevas or Pashus as ‘Paashaas’ are enforced by Pashupati. The Tatwas are Manas or Mind, Buddhi or thought, Ahamkara or Ego, Prithvi, Jala, Vaayu and Akasaha; Ear, Skin, Eyes, Tongue, Nose, the two Marmendriyas, hands, feet, voice, shabda, sparsha, Rupa, Rasa, and Gandha which are all a part of Prakriti and the rest are all Vikaras or aberrations. There are two kinds of Paashaas viz. Dharma and Adharma besides the Karma bandhana; Avidya, Asmitaa or Ego, Raaga, Dwesha, Abhinivesha or attachment –these Five are constant Paashaas called Taatvika bandhanas. Maya is stated to be the root of these bandhanas. Mula Prakriti, Pradhana, Purusha, Mahat, Ahamkaran are all manifestations of Sanatana Deva; he is the one creating bandhanaas; he is the Paasha-Pashu and in the final analysis, he is the Pashupati! (Kurma Purana)

Stanza 119: Followers of the faith and doctrine of Ganesha state that the elephant faced Bhagavan be stated on the Origin and Glory of Ganesha. Vide Ganesha Purana.

Ganesha’s Origin:

Shiva Purana mentions that in the Shveta Varaha Kalpa Devi Parvati mentioned to her maids Jaya and Vijaya that there was none else worthy of worship excepting her own body sweat which eventually took the form of an outstanding form of a boy named Ganesha. The Purana further states: When Nandi was asked to bar entry into the Interior Place of Parvati as She was taking bath, Nandi no doubt prevented but Bhagavan still entered and She was not amused. She decided to create an idol of a boy which was infused with life and empowered Him to challenge anybody with the necessary powers. The boy followed the instruction and did not allow entry even to Shiva. The Pramadhaganas were asked to teach a lesson to the boy by Shiva but they were defeated in no time. Shiva Himself decided to force His entry but to no avail. Finally, an irritated Bhagavan snapped the boy’s head and Parvati became furious and Her angry manifestations surprised Shiva Himself. She insisted that the boy be brought to life forth with. Shiva suggested locating anybody sleeping in the northern direction and the Shivaganas were able to trace only an elephant. The severed head of the boy was fixed with that of the elephant and He was revived. The assembly of Deities who first fought with the boy and witnessed the entire scene earlier decided that any function in the World ought to be commenced with worship of Ganesha foremost as He is the Lord of preventing impediments and of providing success. Ganesha’s worship on Bhadrapada Sukla Chaturdhi is a must all over Bharatadesa as one is dreaded of becoming a victim of undeserving blames since Moon God received a curse from Ganesha that whoever saw the Moon on the particular Chaturdhi night without worshipping Him would become a sure target!

Ganesha Purana aptly Summarises in this context: *Sumukashcha kapilo gajakarnakah, Lambodascha vikato vighna naasho Ganaadhipah/ Dhumraketurganaadhyaksho bhaalachandro Gajaanah, dwaasashaitaani naamaani yah pathecchrunuyaadapi/ Vidyaaarambhe Vivaahecha pravesho nirgame tathaa, sangraame sankatechiva vighnastasya na jaayate/*

Further Stanzas 120-121

There surely be very many sects declaring their claims to the Antaryami Paramatma as of the Shaivaites-Vaishnavaites- Ganapatyaites-Bhairava-Mairala Shaaktyeya adi upaasakaas as of bhinna-bhinn siddhantaas- abhinivesha-maarana, mohana, vasheekarana mantra tantra prayogaas and of the tarka-meemaamsa vidhaanaas. They quote hymns from Shrutis in support of their views. In so doing the mantrocchaarana or incantations, arthavaada or texts extolling their respective Deities, kalpaas and treatises. Thus ranging from a sacred fig tree, Sun Plant , bamboo, tulasi or even a mountain rock be worthy of veneration as of graama devataas and family devataas. Those who are of self convictions take umbrage to one's own pramaanaas. For instance, even tulasi leaves are subjected to scientific and dharmic analysis: Tulasi leaves yield a volatile oil called eugenol possessing anti bacterial properties which are anti- microbial, anti-inflammarory and expectorant promoting maximum respiratory assistance. Further backed up by dharmika quotes too.:Tulasi! You are born from Amrita and are the beloved of Keshava always. I select excellent leaves from your Tree for the puja of Bhagavan. Do become the provider of boons from this Puja and enable it in a manner that it pleases Bhagavan Keshava. Mother Tulasi! Only you could clean up the mess of Kali Yug and provide a sense of direction to absolve me of my sins.' Thus one's own conviction often backed up by dhaarmika pramaanaas.

Stanza 122 further explains that those who are desirous of ascertaining the Quintessence of Truthfulness are invariably backed up by one's own pramaanaas of Shrutis and logic too. The final analysis be that of Adviteeyata of Paramatma. Bharata Varsha gradually adopted Videsha Samskrti; new culture, life-style and even new psyche. In the process, the Vedic Dharma witnessed some changes in the process of evolution. As the Rulers changed, so did the cultures yet the core remained intact. Buddha/ Ashoka created a new versions of Hinduism; Vikramaditya resisted the onslaught of Barbarians like Shakas, Mlecchhas, Yavanas, Tursharas, Parasikas (Persians), and Hunas. Shatavahanas controlled Shakas, Chinese, Bahmikas, Kamarupas, Rome and Ishaamashih (Jesus Christ). King Bhoja resisted the cult of Prophet Mahammad. But Pathans overpowered Prithviraja and thus the Bharata Varsha witnessed some dissipation of Hindu Dharma. The Varnashrama gradually became a virtual non-entity excepting in somewhat feeble and diluted forms. 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, Shaktyas 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. Then came the Brahmo Samaj movement heralded by Raja Rama Mohan Roy which no doubt was essentially Hinduism be defied that Hindu Scriptures ought to be catholic and the Samaj pioneers read out publicly to Christians and Muslims too. After a long spell the movement got dissipated. Anti-Vigraha Aaradhana Movement, Athiesm, Nastikata are the weeds in some pockets yet. But all these interpretations notwithstanding, the realism that death is the Truth, the thought that all the beings in srishti are but the birds in their respective cages and 'praanas' finally evaporate with their karmas of pluses and minuses are weighed for 'punarjanmas' in the Time Cycle till the jump off into eternal bliss which is but an illusion is possible. Meanwhile the core of Hinduism ; Vedic Culture survives, albeit incorporating and absorbing external and internal influences in the process of evolution, and continues in its quentessential form. And so does the glory of Tri Murtis, Tri Shaktis, and countless Devatas whose glory is unchallengeable in the Hindu Dharma..

Stanza 123: Maaya is explained as Prakriti the materil cause of the universe, while Parameshvara is to be realised as the 'moola kaarama' or the prime reasoning of the srava jagat or the perveder of the whole univere, consisting of sentent and insentient objects as bing the unirs of Parameshvara.

Stanza 124 provides a truthful explanation of Ishvara. Maya is the drishyamaana jagat-upaadaana kaarana while Maheshvara be the nimitta kaarana. Shriti explains: *Maayam tu prakritim vidyaat maayinam tu Maheshvaram, tasyaavayabhuthautu vyaaptam sarvamidam jagat/* Thus from antaryaami praramaatma down to sttaavara jangama paryantam be indeed of Ishvataatma merely.

Stanza 125 explains that Maya Shakti be of taamasika natuer of darkmess. The empirical experience of all is the evidence for the existence of Maya. This is the unique body of Parameshwara as without form or seed. This which does not have any form or seed, does not have differences within. The one who thinks that there is difference between them, breaks into hundred pieces and breaks in to thousand pieces and attains death from death. This is without a two, self resplendent and great joy. That Soul is the ultimate support. It is Brahman. the ultimate support. The one who knows this becomes Brahman which is the ultimate support. Devas approached Prajapathi and requested him, to please tell them about the Omkaratma .Atma stands behind and observes and is a witness. It is the Atma which is ready everywhere. Due to the illusion this Atma appears as something different. From Pragna, due to the cover of ignorance, the world is produced. For the living being, Atma is the resplendent Paramatma. Because the sensory organs are not able to feel it, it is not known, even when it is known. Prajapathi told Devas, that Atma which is resplendent and without second, which is before you, as, 'I am it and it is me'. Has it been seen?' Devas replied, 'Yes, it has been seen. It is beyond things which are known and things which are not known. Where has illusion gone now? How did illusion disappear? Prajapathi told them, 'It is not surprising that the illusion has disappeared. Because you are all people with a wonderful form. There is nothing surprising even in that. That form of the soul is natural to you all. Understand that is the form of 'Aum'. They said, 'it appears as if we have understood it and also appears as if that we have not understood it. It also appears as if it is beyond all description'. Prajapathi told them, 'You have now got the knowledge about the Paramatma. They told him, 'we are seeing it but we are not seeing it, like we see other things. We do not have capacity to describe it. Please shower your grace on us.' Prajapathi told them, 'If you want to know any thing more, please ask me. Ask without fear.' They told, This knowledge about the soul is a great blessing. Our salutations to you. Thus Prajapathi taught them. 'Understand that Atma which is spread everywhere by the practice of Aum. Understand that, the Atma which does not have any thing which is different and which is in you as the knower, is very much within you.'

Stanzas 126-127

Shrutis point to the universal experience of the insentient and illusory nature of Maya, as displayed by persons of undeveloped intellect such as of children and dullards. The nature and sphere of one's intellect is limited and inert objects exhibit insentiency and instinctively which indeed the characteristic of Maya and thus the sphere of one's intellect is extremely limited. In other words, Maya is of *tamo rupa swarupa* with *jadaavarna* as explained by Shritis ranging from *baalakas* to *jada mohatmakaas*. No person with enlightenment is ever afraid of facing trying situations once he has realised Bliss which is Brahman. This situation follows due to the strength of mind even in the physical framework of a human being; more so when the internal self is buttressed with knowledge. In such a situation, faith is stated as one's head, righteousness is the right side of the body, truth the left side and concentration is the body and Mahat or the First Born Intellect or the depth of absorption which is all-pervading named Satya Brahman (Prajapati) is the stabilising tail; 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 targeted to Prajapati Brahman who has been described as his 'hridaya' or intellect; further qualification of that Hridaya-Intellect-Brahman pertains to Truth as well. That Truth is Satya Brahman; the expression 'tat' or 'that' is repetitive since Hridaya-Intellect-Brahman and now the Truth all refer to just the same. The phrase 'Satyameva' also signifies the idioms Sat or Tyat viz. Murtha (Gross) and Amurta or Subtle, the gross body being 'Pancha bhutaatmikaa' or of Five Elements and is unconquerable by enemies like 'Arishadvargas' or Kaama-Krodha- Lobha-Moha-Mada Matsaras; indeed Satya Brahman is invincible, the very first born and all pervading!

Stanza 128 explains that this is universally admitted that the powerful sway of Maya is experienced all around. From the logical view point the very concept of Maya is ever inexplicable. Rigveda declares that Maya is existent yet nonexistent too. To the query as to what is Maya all about, the reply should be Maya is causeless, as that is spontaneous and a part of one's existence and a way of life. As the impact of Maya Prakrit be doubtless manifested that should be well realised all over. Naasadiya Sukta - Rigveda 10-129 explains the might of Maya as follows:

1. Then even non-existence was not there, nor existence, There was no air then, nor the space beyond it. What covered it? Where was it? In whose keeping? Was there then cosmic fluid, in depths unfathomed?
2. Then there was neither death nor immortality nor was there then the torch of night and day. The One breathed windlessly and self-sustaining. There was that One then, and there was no other.
3. At first there was only darkness wrapped in darkness. All this was only unilluminated cosmic water. That One which came to be, enclosed in nothing, arose at last, born of the power of heat.
4. In the beginning desire descended on it –that was the primal seed, born of the mind. The sages who have searched their hearts with wisdom know that which is, is kin to that which is not.
5. And they have stretched their cord across the void, and know what was above, and what below. Seminal powers made fertile mighty forces. Below was strength, and over it was impulse.
6. But, after all, who knows, and who can say Whence it all came, and how creation happened? the gods themselves are later than creation, so who knows truly whence it has arisen?
7. Whence all creation had its origin, the creator, whether he fashioned it or whether he did not, the creator, who surveys it all from highest heaven, he knows — or maybe even he does not know.

In other words, about Creation one has no bodily form, but always existed, just as dust, that sits in

the air. Who can capture, who can kill whose arrows can make subservient, who else exists that's so inexplicable and mysterious? One cannot die, as be immortal; day and night have no meaning. Others light fires to worship that person if rich but not otherwise. One could exist where nothing can exist, be invisible, too enigmatic to be perceived, infinite, most ancient of all. One be hidden where nothing can be concealed. No heat can diminish power, nothing can exist without that person's wish. With that person might that spreads like rays, issue us wealth, unending, copious. Generate and distribute, through the person's powers, be of lasting pleasure, imperishable, unlimited prosperity. 6. Who knows for sure, what all that's being spoken about here, whence it came, when was it created? Apart from the Supreme, the master of all creation, who else could know, that what has occurred earlier? 7. It's the creator that decides, that what is to be preserved, and that what is not to be. Indeed chief of the highest heaven, help make known to us, that what is yet unknown.

Stanza 129 explains:

Since Maya Prakriti and its universal domination be proven beyond doubt yet Parabrahma be untouched by Maya. From the point of view of the absolute awareness of the Paramatma it is inoperative though. Maya could resolve to 'anantaanubhavas'. 'Jatatva and moha lakshana be of tamorupa agjnaana'. Prakriti or Maya is the driving force of Creating-Preserving, Destroying and Creating again while the Real Owner of the Chariot of the Universe is the Supreme Brahman Himself! Prakriti the premordial Nature and the Purusha or Hiranyagarbha are explainable as of the Cause and Effect phenomenon. The Svetaashvatara Upa. IV.10 clarifies lucidly: '*Maayaam tu prakritim viddhi, Maayinaam tu Maheshvaram, Tasyaavayava bhutah tu vyaaptam sarvam idam jagat*'; in other words: 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 Him without bothering Him unnecessarily! Hence Brahman be ever untouched by Maya although used as a pawn in the game of the Vaikunthapaali. Objectively, the knowledge of the absence of Maaya in the mind of a vigjnaani be thus drawing of the knowledge of the Parabrahma Jnaana .

Stanzas 130 explains that there are three ways Maya Tatva- one be as per the Vedic knowledge- secondly due to yukti or what is known as common sense or alternatively of agjnaana and thirdly due to shaareerika vyavahaara. 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. Now the shaarerika cases refer 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. 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).

Now Stanza 131 explains that Maya exhibits the appearance and disappearance of waking and sleeping states of the self as of rolling and unrolling a picture in a canvas be exhibited or withdrawn. This was ably explained vide Nrisimha Uttara Taapaneeya Upanishad 9 : 106-107

‘Devas approached Prajapathi and requested him, "Oh God, please tell us about the Omkaratma (the letter Om which is the soul). He agreed and told them: Atma stands behind and observes and is with you as a witness. It is lion, a form beyond thought, a form without feelings and something which can be attained from every where. There is nothing second to it, which is separate from that. It is the Atma which is ready everywhere. Due to the illusion this Atma appears as something different. From Pragna, due to the cover of ignorance, the world is produced. For the living being, Atma is the resplendent Paramatma. Because the sensory organs are not able to feel it, it is not known, even when it is known. Prajapathi told devas, "see that Atma which is resplendent and without second, which is before you, as, "I am it and it is me". Has it been seen?" Devas replied, "Yes, it has been seen. It is beyond things which are known and things which are not known. Where has illusion gone now? How did illusion disappear?" Prajapathi told them, "It is not surprising that the illusion has disappeared. Because you are all people with a wonderful form. There is nothing surprising even in that. That form of the soul is natural to you all. Understand that is the form of "Om". You now tell me what you have understood." They said, "it appears as if we have understood it and also appears as if that we have not understood it. It also appears as if it is beyond all description". Prajapathi told them, "You have now got the knowledge about the soul". They told him, "Oh, God, we are seeing it but we are not seeing it, like we see other things. We do not have capacity to describe it. Oh, God salutations to you. Please shower your grace on us." Prajapathi told them, "If you want to know any thing more, please ask me. Ask without fear." They told, "This knowledge about the soul is a great blessing. Our salutations to you." Thus Prajapathi taught them. There is a stanza about it: "Understand that Atma which is spread everywhere by the practice of Om. Understand that, the Atma which does not have any thing which is different and which is in you as the knower, is very much within you. After understanding that stabilize there, as a witness who advises".

Stanza 132: Maya is basically dependent since without its cognising faculty the effects of Maya as of a shareera would be not be experienced. At the same time, Maya is independent too, inasmuch as it could make the Nirvikaara Paramatman too. Prakriti is energy, activity, vibration and creative power. Parameshvara is stable, inactive, immobile and insensitive- yet the Supreme being quiescent and motionless and Maya would keep everything pulsating, from planets and stars to the atom, and is inseparably united to the Unknown called matter and Maya the energy. Maya is definable as of paratantra prabhaavita thus and swaabhaavaka chitanya shunya

Stanzas 133 and 134 explain of Maya Shakti seeking to transform the everlasting and immutable Nirguna Prarabrahma known as of the concept of ‘Kutastha Chaitanya’ referring to the idea that

consciousness be universal and common in all Shrishti. This purity of consciousness is what makes all universe ticking. The consciousness is the witness of the mental variations 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 whose state, all the universe be experienced and felt as one by the yogi: there is no longer any separation between the individual and universal consciousness. 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.. Needless to say, it is not describable, it is made comprehensible through sadhana-derived realization. Only the yogis are aware about it. The word Kut infers the anvil or the iron block on which the ironsmith or goldsmith by hammering iron or gold into shape produces various types of objects, but the anvil remains as usual. It does not undergo any change, it remains unaffected. Similarly the whole universe is existent by taking recourse to Kutastha. Everything is undergoing a change, but Kutastha does not undergo any metamorphosis and is imperishable. Thus what we call the Third Eye, the vision which occurs when one is in communion with the Infinite; the Eye of Wisdom is Kutastha.

Stanzas 135 and 136 explain that the indisruptible nature of Maya Shakti be such as to the impossibility of the prakriti swabhaavaas of resisting the fluidity of waters, heat of fire and hardness of stone as of making the impossible as of possible. Indeed maya is unique indeed in that respect. It appears that the universe wide magic show be truly amazing as long as who is the conductor but once there be the awareness of who be the conductor then one would tend to realize the Reality. In otherwords, the durghatana kaari Maya would be of the swabhava as to making the unreality real and the jeevaas are reconcided to that non belief as the belief but once the hindrances are removed then the Reality be transparent.

Stanzas 137 -138-138 state as follows:

Those who be mesmerised with the ever overwhelming might of far reaching impact of Maya the effect of the jugglery be interminable. Questions regarding the creation are discussed against the Naiyaayikaas and such othes who regard and get overwhelmed with the world as real but the genuine vedantins are confirmed contrarily. *Why does Brahman appear as Maya?* AWhat is the need for Brahman to differentiate into Maya and allow sentient beings to exist and contemplate the meaning of itself. If Brahman is eternal consciousness, reality and bliss, doesn't it already realize itself? Can there even be a satisfactory answer to this question.

By raising objections to the magnificent Maya one might not be able to solve the mystery. Then there would be a follow up of endless question-answer sessions and of objections and counter objections. The basic issue be of a methodical and systematic enquiry. Indeed Maya is a contradiction and of kaleidoscopic and close interactions of the individuls ably and dexterousnessly fanned out by the 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! If thus one were of understand the cause and effect syndrome, contradictions be aplenty and there ought be logical pitfalls while seeking to delienate the concept of Maya. Maya is an embodiment of mystery and obscurity yet all pervading.

The varied objections and analytical arguments are indeed abounding, but the Vedic view points seek to analyse the Illuision and Reality. The Vedantins say that Maya is the shakti of illusion premised in Siva. Maya has no independent existence. Having brought out the illusion of the world as real, she

continues to play upon the ignorance of the victims. When the reality of her not being is found, she disappears. 'Recognition' says that Sakti (power) is coeval with Siva. The one does not exist without the other. Siva is unmanifest, whereas Sakti is manifest on account of Her independent will swatantra. Her manifestation is the display of the cosmos on pure consciousness, like images in a mirror. The images cannot remain in the absence of a mirror. So also the world cannot have an independent existence. Swatantra becomes eventually an attribute of the Supreme. Sri Sankara says that the Absolute is without attributes and that Maya is not and has no real being. What is the difference between the two? Both agree that the display is not real. The images of the mirror cannot in any way be real. The world does not exist in reality. Both schools mean the same thing. Their ultimate aim is to realise the Absolute Consciousness. The unreality of the cosmos is implied in Recognition (Pratyabhijna), whereas it is explicit in Vedanta. If the world be taken as chit (consciousness), it is always real. Vedanta says that there is no diversity, meaning that it is all the same Reality. There is agreement on all points except in words and the method of expression.

Stanza 139 explains Maya in any case is an embodiment of doubtfulness and the wise could certainly explore the ways and means to eradicate it by the means of nivritti marga. Nivritthi is to cogitate about the purpose of life and introspect about what happens after death. The latter category realise the impermanence of life and the illusion of Prakriti which results in the creation of Beings by the interaction of male and female species. The pravritis 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 'pravritis' 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 Anaratma! 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.

Stanzas 140-141-142-143-144-145 explain as follows:

The doubt that the nature of Maya be eradicated but how was replied by the stanza 139 above viz. the Nivritti Marga . Do seek that the nature of Maya and take to the effective means. Maya is undefinable yet readily perceivable. It is like a magic show as explained above as the Unique Singer Paramatma's most sonorous song viz. that of Maya. One might presume the Parabrahma be undefinable as of the expression of 'horns of a hare's. One could readily understand the open play of Maya but yet beyond determination as in the case of a magic show. The world is seen but its nature defies definition as the world is nothing but a delusion as being the product of Maya. Even if all the learned panditaas might seek to determine the nature of the universe, they ought to be confronted by the play of ignorance while even vigjnaanavettaas be bewildered to solve the impregnable wall of

ignorance. Be thus realised that one's body and senses be emewrged out of a seed, or how conscousness was formed as a foetus. What answers be then given to such queries, indeed! The Naturalist would state that it should be the nature of the seed to evolve into the shareera with the panchendritas and their tanmaatras too. Then the sperm be the invariable antecedent of the formation of the foetus or in other craters differently as inexplicable indeed!

In other words what indeed be the loka prasiddha maaya lakshana! It is that whose 'spashtata' or clarity be not possible to define, that is called Maya! Even Indrajaal and such experiences be explained away by the public. According to many schools of Hinduism, the world is an illusion, a play of the supreme consciousness of the Unknown.. It is a projection of things and forms that are temporarily phenomenal and sustain the illusion of oneness and permanence. The illusion of phenomenal world is created and sustained by stand alone objects thrown together either by an act of randomness.. From the human body to a giant galaxy, each object in the material universe is what it is because of the aggregation of things that sustain its current state. Change one of them and the object becomes something else in time and space. Thus what we experience as our world and what we consider to be our existence are real in a limited sense and limited perspective. Vedic scriptures declare that creation is the play of consciousness. It differentiates itself into diverse things and in the end withdraws everything into itself for no apparent and specific reason because Paramatma does nothing with any particular aim or desire. The world is nothing but a mere vibration of consciousness in space. It seems to exist even as a goblin seems to exist in the eyes of the ignorant. All this is but Maya: for here there is no contradiction between the infinite consciousness and the apparent existence of the universe. It is like the marvelous dream of a person who is awake. In an ordinary sense, the word 'maya' means, trickery, fraud or deceit. Magic, jugglery or witchcraft are different forms of illusion that distract and deceive the senses. The senses have the limited ability to perceive and discern truth, although we take them from granted and rely more on the appearances of things rather than the truth underlying them. In the spiritual parlance, maya means unreality, distinct from the reality represented by Brahman. In His eternal and absolute aspect is pure consciousness and His creation is a mere formation within that consciousness. It exists so long as there is an experiencer distinct from the experience. Maya is that which arises from Prakriti (nature) or Pradhana (primal energy). 'Ma' means the source, the cause and 'Ya' means that which proceeds, goes, walks or spreads out. Thus literally maya means that which issue forth, expands or arises from the source, 'Ma', the universal mother. Maya is also described in the Hindu scriptures as the play (Leela) of Paramatma enacted through whose creative and dynamic energy or force (Shakti). It is the web of deception woven by the universal spider (Brahman) to envelop the worlds in delusion (moha).'

Maya is a state of existence, a point of view, caused by the imperfect discriminating intelligence (buddhi), which according to Hindu scriptures, is an aspect of Prakriti and the nearest in the hierarchy to the pure consciousness. From that limited perspective we experience duality and plurality. One would vision the world, but not the consciousness hidden in it and the things that are found in its space, which is responsible for their appearance. Because of maya, one would notice the selves as different, distinct and diverse, not as individual souls of pure consciousness but as beings made of minds and bodies. One would mistake own egos as the souls and of minds as the consciousness, seeking fulfillment through self promotion and self-preservation, and competing for attention and recognition even when such goals tend to destabilize one's minds and inner peace. One indulge in selfish actions out of desires and habits. As indulged in selfish actions with a desire to get things and reach own goals, reap the fruits of own actions and become subject to bondage, births and rebirths.

Shareerpanihad of Krishna Yajurveda :

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 146-147-148 explain: The origin of Life is a mystery and one has to necessarily confess that one's birth be ever enigmatic. It is a dogma that Evolutionists explain the origin of one's existence be spontaneous. Even if there were an agreement that life follows another life jumping of one prana to another, and the revival of consciousness be rekindled again and again. There is an unborn body-the Inner Consciousness- comparable to a city with eleven gates viz. two each of eyes, two of ears, two nostrils, mouth, navel, skull, anus and generating organ. This body is 'Unborn; 'whose discernment is straightlined and worthy of concentrated meditation to uproot desires; he is of 'Vimukta' nature! The question is whether this Entity resides only in the body! This is an eternal enigma. What could be more magical that the fact that the seed in the uterus becomes conscious individual, that it develops a head, two hands, two legs two feet and other organs and passes through childhood, youth and old age and that be equipped with panchandriyas and their offshoot tanmatras of vision, hearing, touch, smell and tasting. Like the human body there also be a seed as of a tiny fig seed which be keeping growing! Is this not the effective impact of Maya the driving force.

Further to the nirupana of deha garbhaavasta and the aftermath as the 'Maya nirupana avashyatakata' stanza 149 then explains that logicians and others who were proud of their dialectical ability were seeking to expose the error of the srishti vidhana. For example there was the Harsha Mishra while

Udayanaachaaryaadi tarika vidvaans were resorting to the maayaa vaada bt way of 'Nirukti' as an integral vedangaa of six Vedangas constituted the 'Sadhanas' or the means to accomplish Mukti, viz. Siksha, Kalpa, Vyakarana, Nirukti, Chhandas and Jyotisha..

Stanzas 150-151-152 then seek to explain: Achintya rachanaa shakti beeja kaarana be the Maya Shakti. Maya kaarana be explained as of sushupti kaala Maya beyond the jaagrata and swapna sthitis. Hence things which are inconceivable ought not to be subjected to the principles and standards of logic and meemaamsa. This universe be such as what one's imagination be able to conceive much less of the very mode of srishti-sthiti-samhaaraas ever and ever as per one's own life span. How is this life created? Who is its creator? Of what material is this world made.

Everything is produced by ignorance hinged on to Maya, and dissolves in the wake of Knowledge. The various thoughts and modifications of Antahkarana must be the creator. The material cause of these two (i.e., ignorance and thought) is the One , subtle as not apprehended by the senses and unchanging Sat (Existence), just as the earth is the material (cause) of the pot and the like. Hence one ought to be convinced that Maya surpasses one's imagination either in one's jagradavastha-or in the dream stage either. Only in the sushupti sthiti, there might be glimpses of Maya as the seed of the Universe. The supreme Lord is but one - unchanging. Eternal, absolute Consciousness; but like the magician He appears diversely through Maya, otherwise known as Avidya (ignorance). Apart from this there is no other Consciousness as such. The individual being be playing the role of the supervising director of this cage, made up of the body and senses, during all the wakeful dealings; and then moving in the nerves, it experiences the dreams created by the impressions of that wakeful state. Then becoming tired and desirous of having some refuge, it rises above getting detached from one's identity with both kinds of bodies (gross and subtle), approaches in the sleep state the supreme Light, that is the Supreme Brahman referred to by the term Space, and getting rid of the particularized cognition attains its true nature. The Supreme Light which is has to approach as also its own nature in which it becomes established, is the self possessed of the attributes of freedom from sin and so on; and this Self is to be meditated on.

According to Advaita Vedanta Brahman is the only Reality. This Brahman appears as the universe of multifarious names and forms because of our ignorance of Brahman, in the same way as a rope, when not recognized as such due to dim light, appears as a snake. This ignorance is also known by the names 'Nescience' and 'Maya'. Adi Shankara says: 'Alas, how unfathomable, inscrutable and variegated is this Maya, that every creature, though in reality identical with the supreme Being and even when taught so, does not grasp that fact and does not recognize the self as the supreme Self, while, even without being told, he accepts as his Self the not-Self, namely, the aggregate of body and senses and thinks, 'I am the son of so and so', though these (the body, senses, etc.) are only objects of perception. It is that they are being deluded by the Maya of the supreme Being, such that one moves to birth-death-rebirths ever. Vivekachudamani, vide Chapter IV above Stanza 40, Adi Shankara explains in verse 108, that Maya be never realized directly, but only be inferred from its effects, namely, the world of names and forms which are perceivable. In that verse 109 it is said that Maya cannot be described as either existent or non-existent or both; it is indescribable (anirvachaniya). In 'Mayapanchakam', a work consisting of five stanzas, Adi Shankara brings out succinctly how Maya makes incompatibles appear together and shows how it brings about what appears logically to be impossible.

['Maya Panchaka' by Adi Shankara

1. Maya, which is adept at making the impossible happen, superimposes on me (the Atman) who am in reality pure Consciousness, who am incomparable (because the Atman is the only reality and there is therefore nothing else with which it can be compared), who am eternal, partless, unlimited by space, time and other objects, in whom there is no differentiation whatsoever, the distinctions in the form of the world, God and the individual soul.

Note: The world, God and the individual soul appear to be different from one another only because of the limiting adjuncts. Intrinsicly, there is neither difference nor identity among them, for all the three are in essence Pure Consciousness, homogeneous like a lump of salt. When the unconditioned Self has, as the limiting adjuncts, the body and organs which are characterized by ignorance, desire and action, it is called the transmigrating individual soul. When the limiting adjunct is the power of eternal and unlimited knowledge, which is Maya, the same Self is known as God, who is the antaryamin or Inner Controller of the whole world. The same Self, free from all limiting adjuncts, is Brahman. 2. Maya, which is adept at making the impossible happen, makes even those who have mastered the Vedas and the Upanishads behave no better than four-legged animals by tempting them with wealth and possessions. What a pity! 3. Maya, which is adept at making the impossible happen, makes the Atman which is of the nature of Bliss and pure and infinite Consciousness and is without a second, identify itself with the body made up of the elements, namely, ether, air etc., and whirl intensely in the ocean of transmigratory existence. 4. Maya, which is adept at making the impossible happen, creates in the pure Bliss-Consciousness which is devoid of attributes such as caste, creed and the like, the notion of 'I'-ness, of looking upon oneself as a Brahmana, Vaisya, etc., as well as attachment to son, wife and home. 5. Alas! Maya, which is adept at making the impossible happen, creates in Brahman which is homogeneous, without any parts, distinctions such as Brahma, Vishnu and Siva and thereby perplexes even the learned by making them look upon Brahma, Vishnu, and Siva as different from one another.]

Stanza 152 explains of the 'urthva moola madhaassaakhaa' concept: As the tree is latent in the seed, so the waking and dreaming worlds are stated to be implicit in deep sleep and most similarly the impressions of the samsara or the universes are latent in Maya.. This 'samsara' 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 thus deeprooted with unique strength, only the possible solution to get away with it is 'Vairagya' or the total withdrawal from 'samsara' 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! 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!

Stanzas 153 -154-155 : Maya is replete with sampurna samsara and so be impressions as being latent in the intellect reflected in the unalterable consciousness of a Being. Although this maya effect might

not be too obvious yet be inferreble to experience as of water particles of a cloud on the sky thus as a vague inference. It is by contrast that the person would be perceiving after sleep that be talking of non perception during sleep. This seed of Maya in association with one's consciousness be turning as egotism. The vishayaas and their impressions should eventually lead to supreme intelligence and ultimately pave the way for the Unknown. It is stated that Jeeva and Paramatma are indeed the reflections mutually as of the sky and the cloud; indeed Jiva is but a reflection of the sky in water. In otherwords to the question as to how Maya be having spread all over the universe would eventually lead to vishaya vaasanaas and one's buddhi as a result of samskaraas be turning the route to viginaana and the aspashta aakaasha having been garbled by the clouds be eventually start clearing. As the chidaabhaasa visishtata be gradually clearing the maayaarupa beeja buddhi then the nijaatma swarupa be gradually getting cleared.

Stanzas 156-157 : As Maya be comparable to a cloud, one's buddhi and the mental consciousness or impressions be as of megha bindus. In other words, one's reflected consciousness is called as agjnaana and vaasanaas or aberrations of buddhi as of the clouds's water drops which is the antithesis of Ishvara Bhaava. Maya is the causation of samsaara, while pure consciousness is 'agent provoceture' of Maya. Indeed thus the Unique Parameshvara is the driving energy as the omniscient. Maya as such would contain within itself in the creation. Yet pure consciousness reflected in Maya is Paramatma as well. Identification with mere Maya be not a solution either. The Unique Parameshvara is doubtless the Antatatma the Supreme Controller.

Stanza 158 explains : As one be utilizing the expressions like consciousness of of deep sleep- Paramatma is the Unique-and the Sheath of Bliss then one would realise as identified by the Unknown.The Self seeks experience of all the three phases of satisfaction no doubt but does not identify with any as nothing is added or subtracted from its state of tranquility. Much unlike the Vishva or Taijasa or Praajna, the Self as the 'bhokta' or the enjoyer even while enjoying- ' but does not get affected.. This is just as in the case of fire which does not lose or gain in its basic traits by consuming its own fuel. Prarameshvara is the consciosness reflected in the totality of bliss sheath as being the reflection of consciousness from the prapanchika vaasanaas.

While Vishva is delighted with the magnitude and variety which represents as gross, Taijasa is joyous 'sthula' or gross yields fulfillment, the subtle satisfies the Taijasa while Praajna gets ecstatic with bliss alone. The Self seeks experience of all the three phases of satisfaction no doubt but does not identify with any as nothing is added or subtracted from its state of tranquility. Much unlike the Vishva or Taijasa or Praajna, the Self as the 'bhokta' or the enjoyer even while enjoying but does not get affected.' This is just as in the case of fire which does not lose or gain in its basic traits by consuming its own with subtleness and intricacies while Prajna is immersed in idyllic bliss. Thus enjoyment is three fold of the fuel.Thus Ishvara be denoted as a the sheath of bliss.A jeeva is a reflected consciousness individualised while Paramatma be the reflected consciousness of the totality.

Stanza159 explains that the omniscience and the other such properties of the Unknown as of omini potence and omini present of the bliss sheath could not be questioned. At the same time the impact of Maya be to be so explained that the Unknown be so near as in the Self's own yet too Unknown.

Stanza 160: As one be utilizing the expressions like consciousness of of deep sleep- Paramatma is the Unique-and the Sheath of Bliss then one would realise as identified by the Unknown.The Self seeks experience of all the three phases of satisfaction no doubt but does not identify with any as nothing is added or subtracted from its state of tranquility. Much unlike the Vishva or Taijasa or Praajna, the Self as the 'bhokta' or the enjoyer even while enjoying- ' but does not get affected.. This is just as in

the case of fire which does not lose or gain in its basic traits by consuming its own fuel. Parameshvara is the consciousness reflected in the totality of bliss sheath as being the reflection of consciousness from the prapanchika vaasanaas. While Vishva is delighted with the magnitude and variety which represents as gross, Taijasa is joyous 'sthula' or gross yields fulfillment, the subtle satisfies the Taijasa while Praajna gets ecstatic with bliss alone. The Self seeks experience of all the three phases of satisfaction no doubt but does not identify with any as nothing is added or subtracted from its state of tranquility. Much unlike the Vishva or Taijasa or Praajna, the Self as the 'bhokta' or the enjoyer even while enjoying but does not get affected.' This is just as in the case of fire which does not lose or gain in its basic traits by consuming its own with subtleness and intricacies while Praajna is immersed in idyllic bliss. Thus enjoyment is three fold of the fuel. Thus Ishvara be denoted as a the sheath of bliss. A jeeva is a reflected consciousness individualised while Paramatma be the reflected consciousness of the totality.

Referring to Stanza 162 on *Vaasanaanaam parokshatatvaa-- sarvabithishvati -- Chhandgya Upanishad 3.6* refers to Vasu Devataas as the one who realises the the immensity of Vedas and provides the first offering of the nectar to Vasus would qualify for the status of Vasus. Among all the Deities the very first offering of the nectar, which is the cosmic essence of Vedas- is made to 'Agni mukha' as meant for Vasu Devas primarily. The Vasus, through Agni as their mouth, neither drink nor eat but are contented by the mere sight of the nectar! Indeed Vasu Devas do enjoy by their experience through their organs of vision and so on and by their experience of contentment! The Vasu Devas when invoked do realise about the sincere offering performed and then retire into their appearance and from that appearance they emerge again! He who knows about this nectar would indeed become one among the Vasus themselves and become contented by seeing it through Agni the designated carrier. He retires into appearance and rises from that appearance! Indeed Vasus do realise that this honey/ nectar is not insignificant, for it emerged from the rites enjoined by Rig Veda, as radiated by Rik Mantras which were the bees and deposited as the red appearance of the eastern rays of Surya now just offered to Vasu devas! Thus indeed, Vasus most certainly realise the origin of this Sacred Offering! Therefore the person concerned who becomes one among the Vasus retires into the appearance and rises up from this appearance again! Indeed he too perceives every thing in that very way as of Vasu Devas! Who ever realises the rulership and royalty that Vasu Devas enjoy do not merely be the beneficiary of a performer of rites and deeds of virtue, but also acquire the qualities of Leadership and Sovereignty of Vasu Devas and indeed this fact is valid as long as Surya rises in the East and sets in the West!

Stanza 163 explains that since Parameshvara as of the consciousness in the bliss sheath be abiding in and activating / controlling all the body functions. Chhandogya Upanishad vide 3.6 explains '*Sarvajntvamupaadya eshontiryaami/* Thus be initiated the process of reflection. 'Indeed Reflection is even greater than Sensitivity. The earth abides as if in Reflection; the sky abides as if in Reflection; the heaven abides as if in Reflection; the water abides as if in Reflection; the mountains abide as if in Reflection, even gods and men abide as if in Reflection. Therefore those who attain greatness among men become as it were partakers of Reflection. So do those who are unmindful, quarrelsome, cruel and slanderous, become as it were partakers of Reflection. What is the reward of Reflection as Brahma. He who adores Reflection as Brahma, the moment he attains the regions of Reflection, becomes able to perform whatever he desires? This process be the guide vigjnaana and about the inner bliss sheath named as the Inner Controller.

Stanza 164 explains that as per Shritis that Parameshvara be the sarva vijnaana pratipaaita-sarvaananda maya. That Superior most intellectual be exposing fringes of intellect in the form of

superior most devaas and humans too. But that is all ever controlled by that Unknown. In 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 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 of bliss. 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 alone. That is its highest accomplishment, this is the Supreme Bliss.

Stanzas 165-166-167-168

As in a piece of cloth, the threads constitute the material causes as of 'Shaaririka' (physical) ailments or 'Manasika' (psychological) imbalances- the bonds of life - progeny-wealth- happiness and contentment and even of the quest of virtue-four types of Antahkarana or Inner Consciousness viz. Manas-Buddhi-Ahamkara- Chitta and so on , so be the Inner Ruler pervading the whole universe. Just as the threads are subtler than the final product viz the cloth and the fibers of the threads subtler than the threads, even so where that progress from the subtle to the subtler would confront the Inner Consciousness. The Inner Ruler is ever situated in the innermost of all the Beings yet not felt at all the stages. A piece of cloth is made of twisted threads which consist of untwisted minute threads inside. In this way these stages must end and Paramatma be vindicated. Being minuter than the minute of the second and third degree, the innermost Being be not subject to perception, but by the nidhidyasa only Paramatma be inferred.

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. 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. 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 , the Supreme Power. This is with reference to all the Beings in Creation and their respective bodies. 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. 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!

Stanzas 169-170-171: Referring back to the threads and the contraction and expansion, the motion imparted to them, the cloth too be woven accordingly and that indeed be the srishti rahasya of all the Beings in the context of the Universe. That would be how the worldly objects be assuming the forms accordingly. In other words the threads of the Beings be as per the 'sankocha or vikasitha mano pravritti' or as per the narrow mindedness or broadmindedness as decided by one's own karma prapti. As the threads are even subtler than the woven cloth, and the fibres of the threads become the universe

and the body. The whole creation thus be the impression and an amazing impact on the Beings on the process as per the changes as ably exhibited by the Paramatma according to the vaasanaas that would accentuate the jeevaatma. Accordingly : *Ishaanam sarva vidyaanaam Ishvarah sarvabhutaanaam, Brahmaadhipatih brahmanodhipatih Brahma Shivome astu Sadaa Shivom/* In the Bhagavad Gita Shri Krishna explains to Arjuna that Paramatma be abiding in the hearts of all the beings and make get them impelled and revolved by the Maya Shakti as if mounted on a wheel. Accordingly the followers of Vallbhacharya the exponent of Suddha Advaita or Pure Monism, there might be several Ishvaraas directing the Jeevaas ; indeed one omniscient ruler Maheshvara be the Unique.

Stanza 172 explains the purpose of 'Sarva bhutaanaam' as of all the Vigjnaamaya jeevaas with their hridaya kamalaas be fully open be enabled to explore the bhuteshwara prapti as soon as the iron curtain of Maya be destroyed. In other words all the enlightened persons with highlighted vijnaana maya kosha be able to distinguish the material causes as the adjuncts of Maya and be enabled for Ishvara prapti.

Stanzas 173 states: Deha panjara and Yantra are the two distinct expressions under reference. The body cage is with 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). The yantra or the wheel from one life to another revolving from one life to another. The shareera be decidedly differentiated by the Inner Self as the carry forward and the ongoing karma sanchayata be of equal certainty too. Once one's body disintegrates after death then the flight of the antaratma jumps off to another body. Thus as the pancha praanaas pervading the shareera and provide the power and mobility to the vision and other sense of hearing, sparsha jnaana, smelling capacity then gradually be devoid of consciousness. Then the deha rupa atma be totally bereft of the paapa punyatmimika praginatva be lost and vaayu dehaatmika purna rupa dhaarana jadatva be assumed. As to the process of exiting life from the body of an individual being, the significance of organs and their corresponding senses comes to nought. as the body lies like a log of wood as carried by the wheel. The word 'revolve' is meant the karma phala shesha.

Stanzas 174 -175 further: The Vigjnaana kosha of the active shareera that the Paramatma be made to revolve by Maya. In other words the Supreme Paramatma be actively involved in activating the vijnaana kosha of a jeeva from one life to another by the time cycle albeit with the assistance of Maya. Similar meaning is expressed by Shrutis that the Paramatma as of the reflection of antaratma be applying similar conclusion with regard to the pancha bhutaas and tanmatraas or physical senses and other objects. In other words, sarva bhuta pranis are of vigjnaanamaya jeevaatmaas as they are all well equipped vijnaana koshaas. Dehaatma rupa asthipajara be travelling from one life to another by way of aarohana and avarohana deha yantraarudhaas. This is ever facilitated by Maya as the engine driver in endless forms of deaths-births-rebirths repetitively. But in all these aarohana-avarohana yatraas the most significant aspect be noted as the karma phala either of the ongoing life time or of the carry forward sanchita karma phala.parinama prapti .

Stanza 176: One's own assertive decisiveness might state that the individual be aware of what would be the meaning of virtue all about yet be not inclined to practise that; surely what might be viciousness yet seek to practise that. The Individual further might assert: I would do so as am prompted to satisfy my ego or self pride even verging on 'ahamkaara' or a product of manas-buddhi-even verging on an inferiority complex.

Markandeya Purana explains a person known as Dussaha. This Dussaha, who lives in each and every household, is always angry, hungry, down-headed, mean-minded, and talks like a crow; he has a frightening face and crooked look. Brahma advised Dussaha to reform himself and control his temper and tongue, but Dussaha replied that he was unable to satisfy himself and was not able to check his thirst and gluttony; he prayed to Brahma to give him the boon of contentment and strength. Brahma gave certain tips to follow: 'Patent weaknesses of human beings like passion, antagonism, greediness, arrogance, obsession and distrust are Dussaha's strength; abscesses / blisters where flies or worms swarm around constitute his food; those stinking storage bins with filthy left overs of rotten food or private places of human residues are his dwelling places; houses where prostitution and gambling take place, and all kinds of sins are performed or encouraged are Dussaha's rest homes; contrarily where Vratas, Yagnas, Worships, Veda parayana and Prayers take place ought to be avoided by Dussaha. Such hallowed areas should never be entered or even passed by! In short, the target areas where Dussaha should visit often or even stay for long are where all kinds of filth or filthy minds hatch evil deeds, but Dussaha's glimpses or passings by to Places of virtue, tolerance, charities, invocations of Deities are a sheer waste of time and energy for him!

In Maha Bharata, vide Pandava or Prapanna Gita, Duryodhana explains his mindset in this Verse. In this, Duryodhana referred to Hrishikesh and states: I know what is right but I am not able to practice it; I know what is wrong and I am not able to keep away from it. I act as I am directed to by some mysterious power that is seated in my heart. I am but a machine, Oh Madhusoodana! As I am a machine, so you are the one who runs this machine. Please forgive the faults of this machine! Please do not blame me for what I do!

Stanzas 177-178-179: From the previous stanza the moral would be that maanava prayatna be the basic ingredient no doubt but the message to do so ought to be received from Paramatma Himself. If all actions were to proceed from Ishvara then is there any scope for human endeavour? This twisted question be replied as follows: The direction pointed by Ishvara be converted into the individual action and endeavor. Hence the theory be not contradictory since the inspiration from Ishvara, the human self be non attached to the material causes in favor of the spiritual exploration by way of detachment. All the puranas and shrutis would bring forth this fundamental aspect of detachment of the Self, aparadhas to be avoided and the prescription for salvation.

Stanzas 180-181-182 state that as per the fright of Paramatma the Unknown, the forces of Prakriti be operational as those commandments should stimulate terror. Hence that Unknown be controlling the each and every action of the pancha bhutaas, samasta jeevaas and so on. The Shrutis also affirm that the entirety of the Planets should move at the express command of Supreme entering the human body and controlling the shareera from within. Paramatma be stated as the source of the Universe for that Unknown be causing the creation and dissolution as of manifestation of srishti. Hence Ishvaraagjna kaarana the samasta sthaavara jangamaas and planets be under His control. That Unknown is the source of the Universe as of manifestations and demanifestations.

Nrisimha Purvaka Tapaneya Upanishad explains He is called 'Sarvatho Mukham [having faces everywhere]' because he sees everywhere without having any organs, he is able to hear every thing, he is able to go every where, he is able to attract everything, and also because he is spread everywhere and exists every where. In the beginning he was alone and he has become all these things now. Those who rule over the world came from him. In the end everything goes back and merges in him. I salute him who has faces every where. Nrisimha Uttara Tapaneya explains vide 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, '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). This is its first leg. 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 Thajasan (on the whole) and also Hiranygarbhan (partly). This is its second leg. Here 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. The fourth feet (aspect) of this four fold soul is Thureeya. 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 Boothas (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), Santha (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 God, which is the knowledge beyond all knowledge and is called Thuriya Thuriyam.

[Explanation on Some basic facts of Puranaas are as under:

The Unknown and Eternal Paramatma or The Supreme Energy materialised the Alternate Power called Prakriti / Maya which further appeared as Maha Tatwa or the Great Awareness. The latter made possible the occurrence of ' Ahamkara' or Ego in Abstract Form or the Inherent Consciousness which got transformed as Bhutas or Tangible Entities the very First Entity being Narayana who created 'Apo Naara' or the Radiant Water who floated on that Water and was hence called Narayana. He deposited his virility with the resolve of creating and there got manifested a Brahmanda, the Huge Golden Egg inside which there was seated Hiranya garbha Brahma. The Egg had two parts viz. Diva/ Urthwa Loka or the Upper Part and 'Bhuva' or Earth and the Space between these Parts was 'Akaasha' the Sky. There were manifestations eventually of Sapta Lokas (Bhuloka, Bhuvraloka, Swarloka, Maharloka, Janarloka, Tapoloka and Satyaloka), Sapta Patalaas (Atala, Vitala, Sutala, Talaatala, Mahatala, Rasatala and Patala); Dasha Dishas or Ten Directions viz. Uttara or North-East or Purva-Dakshina or South-Paschim or West-Ishanya or North East -Agneya or South East-Nirruiti 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, Nirruti, Varuna, Vayu, Kubera and Ishana); Kaal maana or Time Calculation(Triti-hundred tritis oneVedha- three Vedhas one Lava-Three Lavas on Nimesha- Three Nimeshas one Kshana- five nimeshas one kashta or eight seconds- fifteen kashtas one laghu or two minutes- fifteen laghus one danda- six to seven dandas one fourth of a day or night-four praharas or yamas one day or night- two pakshas a month-two months a Ritu or Season- Six months one Ayana-365 combinations of a day / night one year- one year a Deva year-1200 Yugas comprising Satya of 4800 Deva Years, Treta Yuga of 3600, Dwapara of 2400 and Kaki yuga of 1200 Deva Years make one a Maha Yuga-100 Maha Yugas one Kalpa and Two Maha Kalpas are one life time of Brahma; Brahma is now passing through his fifty first year and his life span is 100 such years; we are now in the 28th Kali yuga of the first day of the first year of the third Sweta Varaha kalpa, second paraartha in the reign of the Seventh Manu named Vivaswanta. Kali Yuga is calculated to have commenced on 17th February 3102 BC of Julion Calendar). Besides the Kaala maana (Time), other notable creations were Manasa (Thought), Vaak (Speech), Shad Vargas or the Six Aberrations of Kama-Krodha-Lobha-Moha-Mada- Matsara viz. Desire, Anger, Greed, Infatuation, Arrogance and Jealousy; as also: Pancha Bhutas viz. Earth, Water, Agni,Wind and Sky; Nava Grahasof Surya, Chandra, Mangala, Budha, Guru, Shukra, Shani, Rahu-Ketu; Chatur Vedasof Rik-Yajur-Saama and Atharva besides Shat-Vedangasviz. Siksha including Sangeeta and Nayaaya, Vyakarana, Kalpa Grandha, Nirukta, Chandas Shastra and Jyitisha. Ekadasha Rudrasor Eleven Rudras viz. Mahaan, Mahatma, Matimaan, Bhishana, Bhayankara, Ritudwaja, Urthwakesha, Pingalaksha, Rucha, Shuchi, and Kalaagni; Sapra Rishis viz. Marichi, Atri , Angirasa, Pulastya, Pulaha, Kratu, and Vasishtha;Four Kumaras viz. Sanaka, Sanandana, Sanat and Sanatana; besides Narada-all Brahma's mind-born sons.; Chaturashramas,Yagnas and Agni Homaslike Shodasi, Ukta, Purushi, Agnishtoma, Aptoryama, Atiratra, Vajapeya, Goshava etc. Other facts worth noting in the context of Puranas are Fourteen Manvantaras(Swayambhu, Swarochisha,Uttama, Tamasa, Raivata, Chakshusa, the present Vaivaswata, Savarni, Bhoutya, Rouchya and four more Savarnyas) and Prajapatis and Vamshas,especially of Surya and Chandra and their lineages.

Stanzas 183-184: The entirety of the Universe is indeed the impression of Paramatma who caused the manifestation in accordance with the past deeds of the Beings. The Universal creation be explained as the unrolling of a painted canvas. Once the painted canvas be rolled up then then the picture be invisible too. Similarly the karma paripakvata of the Beings of the Univerese be in the latent form. Thus the jadadaavirbhaata utpatti kaarana be under the control of Parameshvara and be as of a chitrapata vidhaana of aakaara- prakara prakatana. The kaala maana nirnaya- srishti-sthiti-samhaara kaarana be Parameshvara and the chitrpatavidhana-nidhaana too be under His grip.

Aitereya Upanishad is quoted: Srishti Tatwa or the philosophy of Evolution of Creation of the Universe is detailed describing how Paramatma was self manifested and crafted the Universe and the Lokas viz. Heaven, Sky to support, the Earth and the Water there under.The higher Lokas above the Bhu Loka were Bhuvan-Swar-Mahar-Janar-Tapo-Satya-Lokas and the Under Water Worlds comprised Atala-Vitala-Sutala, Talaatala-Mahatala-Rasaatala and Patalas. Then the Loka Palakas were created to adminiser and safeguard the Fourteen Lokas and they were Ashta Palakas viz. Indra, Agni, Yama, Nirruti, Varuna, Vayu, Kubera and Ishana. Then was manifested the Virat Swarupa Purusha a proto type human form with limbs and sensory organs who in turn tore off his form as Maya the female power to further the creation of human and all other species, be they as Yonija- Andaja-Svedaja- Udbhuja or born of humans, eggs, moisture or sprung from earth. Virat Swarupa manifested Praana the Vital Energy, Food, and the concepts like Samsara-Virtue and Vice-Karma Phala- Ignorance and Knowledge- entry of Devas to the stations of organs and senses of bodies of various species most obviously noticeable among humans like Agni in mouth and speech, Vaayu as nose's breathing, Surya in the vision of eyes,, Dishas and hearing by ears, Vanaspati in skins and

touch, Chandra in heart and mind, Jala Deva in excretion and creation of progeny and finally Mrityu in the Out-breath. Thus the Almighty Brahman enters each and every Being from Brahma to a piece of grass as Antaratma or the Self-Conscience. The easiest yet the most difficult question ever is *Kah ayam atmaa* or which is that Self worship worthy! The reply would be the Antaratma or the Inner Consciousness: the expressions such as ‘Samjnaanam’ or the emotive sentience being the state of consciousness, vigjnaanam or worldly awareness or knowledge, pragjnaanam or instant mental responsiveness, medha or brain power and retention capacity, drishti or discernment and perception through senses, mathih or capacity to think pros and cons, manishaor mastertminded skill of planning, juutih or capacity of forbearance, smriti or memory power, sankalpa or ability to initiate and decide, kratuh or tenacity and dedication, asuh or calculated sustenance, kaamah or craving obsession all ending up in Vashah or forceful possession; all these are rolled into one word viz. **Conscience** or the super imposition of the totality of senses viz. speech, vision,touch,taste and generation. It indeed that kind of ascent of self consciousness that submerges karta-karma-kriya into Brahman, once mortals attain at least of intervals of Immortality if not Brahmatva itself!

Stanzas 185-186 explain as follows: Universal creation and destruction are comparable to day and night, jaagrad -nidra and swapna states of consciousness, or of the opening and closing of the eyes and thus of the quintessence of the state of mind. Absence of mind and lack of concentration are usual phenomenon of humans. Parameshvara is ever endowed with the might of Maya which is the manifestation and demanifestation. Now there could be universal theories objecting to the theory that universal creation be possessive of a beginning- evolution and endowments of specil qualities thereof . Parameshvara is stated to be the material cause of the Universe. There are certain theories based on three kinds of material causes. Aarambhavaada of Nayikaas and parinaama vaada of Sanhyas hold the viewa that universal creation is from the arrangement of atoms and from the true transformation of Prakriti respectively where as the Vedandis should consider that the universal creation as only an illusory superimosition of Paramatma.The latter would not e under Arambha, since the unique paramatma be not made of parts and therefore be not susceptible of change. 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 .Hence Paramatma be under the concept of Vivarta

In other words: 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 AtomicTheory 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), Vishesha (Particula -rity), 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'!

Stanza 187 explains the Parameshvara through the taamasika pravritti of Maya be the cause of the inanimate objects and through the reflection of the Supreme Intelligence of Parameshvara be the cause of Jeevaas. Ishvara having taken the upadhi or the umbrage of Maya rupa essentially and turn the achetana vastus be transformed into chidaabhaasa amsha. Thus Ishvara be the kaarya kaarana kartha of achetanatva to chetanatva indeed. Paramatma through the Maya Pravritti be the srishti kaarana, the objection be that the cause of the be the aspect of Paramatma in which tamasika guna be predominating and that Jeevaas be the aspect where intelligenc predominates. Hence Paramatma alone is the karya kaarana karta or the cause and causation too in accordance with the inner impressions, moral and spiritual actions

Stanza 188 annotated that asmaayaapati Ishvara known as the 'Inner Self' be the jagadkaarana, the Inner Self's bhavana, jnana and karmaacharana be of the tamoguna pradhana Maya and that of jeevas be of vigjnaana paripurnata. Hence Paramatma alone be stated as the cause in accordance with the jeevaas inner impressions, moral and spiritual actions. [There is a subtle distinction of Jeevatma the Inner Self and the Supreme Paramatma]; This was explained by Chhandogya Upanishad that Parbrahman be realised nowhere else as the Inner Self and there is a minute lotus like space of of Brahma that should be realised.

Stanza 189 annotated by attributing the cause of the animate and inanimate creation to Paramatma as attributed as the cause of the animate and inanimate creation to Paramatma and not the Antaratma named as Ishvara. This was the confirmed view of Sureshvaraachaarya asof Adishankara's prime shishyaas of Shringeri Mutt and the author of Vaartika. He explained further that Parabrahma the Supreme Most but nor the antaratma is the cause of the material and intelligent creation of the Universe and the samsaara. In other words Vaartika kaara Sureshvarachaarya be assertive of Paramatma be the chetana kaarana but neither of the Antaratma within the dehaas as long as of the shareera be alive. That prakara bhaavana, jnaana and karma samskaara, Devaadi vishayaka dhyana, shubhaashubha lakshana yukta karmaacharana be rooted to Paramatma and nothing else .

Stanza 190 explains further as of a samanvaya siddanta that nodoubt that Parabrahma be the cause of the universe, but had taken for granted the mutual superimposition of Antatatma and Paramatma even as that of Jeeva and the Unrealisable Kutastha. In other words the ' twam padaardhatwam' be replaced by 'tat padaardha.'

Stanza 191 : satyam jñānāmanantam yadbrahma tasmātsamutthitāḥ |

kham Vyvagnijalorvyoṣadhyannadehāḥ iti śrutih ||191||

Shrutis explain that Paramatma is indeed the Truth, Knowledge and Infinity as had manifested as akaasha, vaayu, jala, agni, bhumi, aoushadis, and anna, besides the shareeras. Bhahavati Shruti states that Sattya Jnaana-Anantarupa lakshana yukta nirguna Brahma alone be the moola kaarana of jagad srishti while the instrument be the Maya Prakriti. 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. *avyakrita 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!

As of the kernel and chaff of a coconut Paramatma be the kernel and the Jeevatma within the shareera is like the adjunct. Superficially it might appear that if Paramatma be the cause of the universe and the jeevatma were to be the real entity. This could not be explained except by mutual superimposition of the true nature of Paramatma and the Jeevatma and the creativity of Jeevatma verses Paramatma.

Stanza 193 explains that in a piece of cloth stiffened by the application of starch, then the starch would become like the cloth. Hence by the process of mutual imposition the ignorant be feeling that the jeevatma be as of paramatma. This would be due to the effect of Maya. There are 'chaturvidha prakara chitra varnanas' or of four stages in the variations of the Supreme viz. Chit-Antaryami-Sutraama and Virat. In a chitra varnana as on a clean canvass as stiffened with starch, the drawings identified with the sum total of the outlines and then the application of colors be to the corresponding the Pure Consciousness, the Body's Indwelling Consciousness, the one identified with the totality of all the subtle and restrained bodies and finally with the totality of all the physical bodies. Once the drawing be drawn, say with a black pencil then the appropriate color applications be made. Then the picture be stated as complete. In other words 'anyonyaadhyaasa' could be made to confuse the jeevatma with Paramatma.

Stanza 194 details that the 'bhrama kaarana' or of gross misunderstanding, the dullwitted ignoramus might confuse meghaakaasha as the mahaakaasha or the clouds on the sky as the akaasha the absolute and hence mistake the distinction of Jeevatma as paramatma. How indeed the Nirguna Parabrahma the Avyakta-Shasvata-Ananta be mistaken as what be the driving force of a shareera the jeevatma, even if the dahraakaasha and the mahaakaasha be mutual reflections no doubt. This bhrama kaarana be indeed the mystery of Maya which should influence the chaff to be the kernel or the starch to the cloth!

Stanza 195: Having explained that the half knowledge agjnaanis there must be deep enquiry and application of the rules of interpretation of Vedic texts methodically by way of shravana-pathana-manana and nidhidhyaasa. That should be one's Viveka all about so that there could be the awareness of Maya while conditioning the differentiation of the kernels and chaff, or the starch to the cloth. Let the wise and erudite man, having commenced the practice of the realisation of the Atman give up all works and try to cut loose the bonds of birth and death. Work leads to purification of the mind, not to perception of the Reality. The realisation of Truth is brought about by discrimination. 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. Firstly be the discrimination between the Real and the unreal; next comes aversion to the enjoyment of fruits of one's actions, the next is the group of s attributes, viz. calmness-belief, conviction, application, and the yearning for Liberation. A firm conviction of the mind to the effect that Brahman is real and the universe unreal, is designated as discrimination (Viveka) between the Real and the unreal. Vairagya or renunciation is the desire to give up all transitory enjoyments ranging from those of an animate body to those of Brahmahood from observation, instruction and so forth.. The resting of the mind steadfastly on its Goal viz. Parabrahman after having detached itself from manifold sense-objects by continually observing their defects, is called Shama or calmness. Turning both kinds of sense-organs away from sense-objects and placing them in their respective centres, is called Dama or self-control. The best Uparati or self-withdrawal consists in the mind-function ceasing to be affected by external objects. The bearing of all afflictions without caring to redress them, being free from anxiety or lament on their score, is called Titiksha or forbearance. Mumukshuta or yearning for Freedom is the desire to free oneself, by realising one's true nature, from all bondages from that of egoism to that of the body - bondages superimposed by Ignorance.

Then, Avidya (Nescience) or Maya, called also the Undifferentiated, is the power of Parabrahma. 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. 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. 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. 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. 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. 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). 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 ! 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.. 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. 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. 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.. 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.

This stanza further explains the Antaratma and Paramatma nirnaya as of ' *Upakramopa samhaaraa-bhyaaso purvataa phaam, atharvaadopatatteecha linga taatparna nirnaye/* as the six rules on Maya and the Unknown Parabrahma as of Upakramana or Upasamhaara- Abhyasa- Apurvatha-Phala - Arthavaada and Upapatti. Thus Chhandogya Upanishad be following pattern follows the pattern while being related to the Unique Parabrahman foremost. Secondly there would be repetition of Tatvamasi nine times. Thirdly the typical and characteristic features of Parabrahma as learnt of Shrutis alone and unknown to other instruments of knowledge. Fourthly, the result of the vedic knowledge as of freedom from suffering and delusion; Fifthly about the commendation of Parabrahma and condemnation of Ignorance or Maya . Now sixthly adequate arguments and suitable illustrations are as vide upanishads subsequently..

Stanza states: Vedas declare that Parabrahma alone be 'Satyam Jnanam Anantam' or the Absolute Truth, the Pure Knowledge and the Infinity besides that kind of tanmatras that jeevaas could grasp like vision, feel, and smell. Brahman is the Truth that is the Infinite Knowledge and he who possesses that knowledge does indeed rejoice everything that Brahman does too. Thus Parabrahma is totally devoid of any kind of association. Brahman's very reality secures the infinite positive qualities and states to have their existence. What Brahman is, is a necessary reality – one that goes beyond the purview of temporality, one that is eternal, fully independent, non-contingent, and the source of everything. Brahman is everywhere, present everywhere, in the realm of materiality, penetrating the whole of reality as the essence that provides the structure, meaning and existence to everything, and yet, Brahman is the transcendent origin of all these things. Thus, Brahman is said to be all pervading. Parabrahma is described as Prajnana the power or witness that pervades the body, senses, mind, inner instrument, life force, one's actions and everything. Therefore, the Vedas declare, Prajnanam Brahma. Four fundamental affirmations are associated with the four Vedas: Tat Tvam Asi : That You Are (Sama Veda)-Prajnanam Brahma : Awareness is Brahman (Rig Veda)-Aham Atma Brahma : I am Atma, I am Brahman (Atharva Veda) and Aham Brahmasmi : I am Brahman (Yajur Veda)

Now Stanza 197 refers Parameshvara being the overlord Supreme of Maya be realised as the overall creator of the universe while the jeevaas are controlled by Maya and hence the jeevatma be realised as the creator of the universe. Shvetaashvatara 4.9 explains that 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 Prakriti 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!

Stanza 198 explains: As the deep sleep state be passed over into dream state, then Jeevatma being noted as of the sheath of bliss, be able to transform the Self into Hiranyagarbha as the latter is stated as being associated with all the subtle bodies. In other words the anandamaya Ishvara the Inner Self or the Jeevatma be making a resolve to assume samishtha sookshma rupaas.

Stana 199: Jagadsrishri prakriya or the evolution of Universal Creation might have been either as gradual evolution or instantaneous. The jeevatma might either be in a dream sleep when the Jagadsrishti be in fits and starts or on a deep sleep situation as the creation process could be instantaneous. There are Shruti pramaanaas

Stanza 200 explained further: Now the Hiranyagarbha swarupa nirupana; As otherwise known as Sutramaan as of the subtle body, Hiranyagarbha is indeed the symbolic representation and demonstration of the grand totality of the subtle bodies of all the jeevaas in the jagad srishti. He conceives the portrayal of the totality of all egos or of 'I' consciousness as of the innumerable threads of a piece of cloth. Indeed Hiranyagarbha is the endowment or the gift with the powers of volition, and cognition.

Stanza 201: Either at the pratihkaala or pradosha kaala, this samsara be of emerging darkness and similarly to this universe the 'Hiranyagarbhaavasthaa' too be of 'aspasshtataarupa bhaasita' and be of 'sukshmaakaara sarvatra'. In other words, the universe in its course of evolution be somewhat halted and at that stage be rather indistinct just as an object visualised be in partial darkness.

Stanza 202 explains that as the outlines of a picture are drawn on a stiffened canvas by a black pencil, the subtle bodies be appearing the body of Hiranyagarbha. Thus the latter with His innate capability be able to control and regulate the impact and various effects of Prakriti or Maya as of the pancha maha bhutaas od prithivi-aapas-tejas-vaayu and aakasha be subjected to the process of Pancheekarana. The process involves each of the five elements splitting into two halves and one half of each further splitting into four parts. Thus we have space splitting into two and one of the halves further splitting into four parts. Like that each of the elements undergoes divisions. The four of one-eighth parts are now distributed to other elements. Thus air, fire, water and earth each of them get one eighth of Aakasha. Similarly the other elements get distributed giving again one full for each of the units. Thus Akasha retains half of its own and one-eighth of other Elements. This process is called Pancheekaranam or grossification of the five of the Elements in their subtle or fundamental nature. In other words, division of each of the Elements by two equal parts and further into four equal sub parts with each of the other four elements and so on and such 'quintiplication process' is known as 'Pancheekarana' or a systematic admixture of all the Pancha Bhutas into a warp-weft process of each formation of weaving a cloth

Stanzas 203 and 204 explain that Hiranyagarbha like the tender bud of the universe which is still indistinct and like the off shoot of a germinated corn or like a tender plant sprouting. The Virat swaupa as being self resplendent like the objects in broad day light or like figures of a fully painted picture or the fruit of a matured maha riksha. Thus by the Virat Purusha, there would be the reflection of all the gross bodies of the universe. In other words: just as suryodaya kaalaantara swarna rashmi aabhaasita samsara or like vividha varna abhaasita vastra or of ripened fruits of a maha vriksha, the maha vishala shareera be glittering gloriously.

Stanza 205: Here is the pictorialisation of Virat Maha Purusha and the profile of Srishti as from 'aabhrama keeta paryantam' or from the Creator Brahma to a blade of grass to all the objects of the universe.

[Aitereya Upanishad states in a relevant sum as follows:

I.i) Supreme Power 'Paramatma' got self manifested and created Lokaas; The Worlds that He created were Ambhas-Marichi-Mara- Apa or Heaven-Sky-Earth and Water; Paramatma materialises 'Loka Palakas' and creates a Virat Swarupa or Human Proto Type; He designed body organs and their resultant functions of the Virat Purusha I.ii) Virat Swarupa and concerned Ruling Elements clamoured for food and abodes and then Supreme conferred the concepts of 'Karma' and 'Prapti' viz. Desire/Deed and Fruit/ Eligibility ;Almighty created a cow and a horse but Devas were reluctant to enter their bodies;Then He materialised a human being as per the design of Virat Purusha and they readily entered it;Various Devas entered respective stations like Agni in the mouth's speech, Vaayu in nose's praana, Surya in the eyes as vision, Dishas in the ears as hearing faculty, Vanaspati in skin's touch, Chandra in mind and heart, Mrityu as outbreath and Varuna /Jala Deva as excretions and progeny; Bhagavan also accommodated hunger and thirst to share the body organs as these were not Devas I.iii) In the process of Creation, Brahman created food and Lokas and Loka Palakas or corresponding Devas ruling the body organs and senses to appease their hunger/ thirst ; He concentrated on Water and resultant product viz. food was generated;Having materialised food, Brahman tried body organs to absorb but none of the organs or sense extensions evinced ready interest;The first body part and its sense organ viz. nose and smell rejected food as neither is in the need although the smell is inviting;Another Karmendriya or body part and the Jnaanendriya or the sensory organ viz. the eyes and their vision too failed acceptance of food although the the look of food is attractive; Ears and good hearing failed to attract the worth of good food except extol its taste;The body skin and touch of food does not evoke ready interest but for its feel; Mind and thoughts of good food have only academic interest but does not have compelling desire; Reprodu -ctive organ too is not enamoured of food except the excretory organ has a reverse interest; Finally, it was the Vital Energy that responded to the need of food as that indeed was the devourer of food; How does Bhagavan then enter the body of a Being!; Bhagavan then decides to enter as the Consciouess through the tiny cleavage of 'Kapaala' or the skull and enjoys three abodes of a human being viz. awakeness-dream stage- deep sleep / 'sushupti';Thus Bhagavan enters the human body as the 'Antaratma' or Inner Consciousness of the Individual Self; Designated as Idindra or Indra is the Antaratma which is Paramatma alone! II.i) The Individual Being is conceived by the vogour of male-female interaction and the semen leads to birth;The woman nourishes the foetus, protects and delivers a baby; The man assumes responsibility to the wife, baby and continuity of generations;The father teaches the son about the performs of good deeds by way of redeeming the three debts to Devas, Pitras/Parents and the Seers; The Eternal Truth as expressed by the Soothsayers is about the transmigration of Souls;Indeed a person of that Awareness of Truth would certainly fulfill of what all Life is expected of and would have no rebirth. III.i : 'Kaha yam Atma'? or which is that Self worthy of worship!The reply would be that the Antaratma or the Inner Consciouess is permeated from Brahma to a grass piece; Ascent of Self Consciousness submerges into Brahman the Supreme once mortals attain Immortality or at least intervals of it!]

Stanza 209 explains that in whatever the Ishvara be worshipped, the worshipper be the recipient of the the appropriate reward. If the manner of worship be such as to derive enormous benefit, along with the appropriate methodology and attributes then accordingly the rewards be reciprocative and contrarily the benefits be alluring. This had been explained in Bhagavad Gita aptly that one's faith and the karmaacharana be duly synchronized to maximize the returns and hereagain the maxim of as one would sow that the reap be likewise.

Stanza 210Hence mukti could be accomplished by the awrareness and vigjnaana of the Reality only. The state of dream be not terminated till the awakeness. Recall Nrisima Uttara Tapaneta Upanishad when Devas approached Brahma to teach about Parabrahma and Brahma Deva replied that what be

the past, present and in future its interpretations and all these be Om and ,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 nineteen faces as of ten sense organs, five pranas, mind, brain, sensibility and ego. Its name is Chaturathma Viswan on the whole and Vaisvanaran partly.. This is its first leg.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 Thijasan (on the whole) and also Hiranygarbhan (partly). This is its second leg.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.The fourth feet (aspect) of this four fold soul 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 Bhutastha sthiti or as the Five elements viz earth, air, fire, water and ether be all prevail, then the entire universe is crashed in. It is considered as the fourth state after Shiva (peace), Shaantha the 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 God, which is the knowledge beyond all knowledge and is called Turiya Turiyam.

Stanzas 211 and 212 explain that in the dream stage the jeeva and Parabrahma,the universe, and all animate and inanimate objects would appear all alike; Swapvam maayamaatram. Maya had created the jeevatma and the jeeva, as all represented by the sheath of bliss and the preceded sheath of vigjnaana rsepevtivly. Hence the whole perceptible universe would indeed be the manifestation of the Jeevatma the Ishvara and the Jeeva too. Hence the jeevatma or the Ishvra and the Jeeva be saturated in the entire universe, but indeed they are all actually identical and replete with Parabrahma. In otherwords Ishvara the Jeevatma and the Jeeva of the jada chetanatmaka samsaara rupa moola kaarana be of the advaita Brahma Tatva. Yet the play of Maya kaarana the differentiation be appearing glaring due to the partitioning of agjnaana and jnaana. The anandamaya and vigjnaanamaya Jeevatma be the jeeva rupaas and both be the maya kalpita jagdsrishti kaaranaas.The expression of the stanza 212 thus explains *Maayayaa kalpitaavetou taabhyaam sarvam prakalpitam*/ The entirety of the perceptible universe is the manifestation of the Jeevatma and the Jeeva; but be this well realised that Ishvara the Jeevatma and the Jeeva as present from manushyas anda jangamaas alike is really and most truthfully are identical the Parabrahman the Unknown and Unrealisable normally except in the case of taadaatmya or of Thou Art Thou.

Stanza 213 explains that from the decisiveness of Jeevatma named Ishvara to manifest all the objects from the waking state to the ultimate release from animation, the cause of all pleasures and tribulations till the final release. In other words since such moment that the jeeva rupa were to enter the shareera, the avasthaas of jagrad-swapnaadisuptil the mokksha paryanta, the samsaara jeeva be merely a 'kalpita bhrama maatra'.

Stanza 214: Those who be unaware of the nature of Parabrahma, let it be realized that 'That' be 'adviteeya' 'anirvachana' and and the discussion that 'That' be a mere Maya to quarrel over Jeeva-Jeevatma or Ishvara. Truth indeed is within the Self it is that the Self alone is to be heard of, reflected upon and meditated to. That alone is the quest of Immortality. 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. In other words Jeevatma and Jeeva vishayaka vaadanaas be of the vipraipatti or agjnaana moolaka vaadanaas be of nirardhakata merely. Tatva darsha purushas be ever of sadaa prasannataas and ignore the vagvivaadaada owing to bhraanti agjnaana vivaadas all rooted to Maya.

Stanza 215 explains that as normally one might approve those who appear to be truthful be pitied as their discussions be delusive and even quarrelsome. They wander away from the right path, some of whom although be some what endowed with vidya might prove to be of no faith in Scriptures or unaware thereof. A jnaani is stated however be pitiful to those who are ever be in the vicious circle of vaada-vivaadaas owing to the preponderance of Maya and aparipurna vidya.

Stanza 216 denotes that from the worshippers of objects like grass to yogis be always fatering about Ishvara the Jeevatma from the materialistic chakravaakaas of the followers of Sankhya had all got confused about what Jeeva all about.

[An overview on the classifications vide excerpts of the book on 'Roots' by Tirupati Tirumala Devasthanam]

In India, 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 Nastika system and the classical Shad-Darsanas (six philosophies) given below. 1. Nastika (a) Charvaka (b) Jaina (c) Buddha 2 Astika (a) Sankya (b) Yoga (c) Nyaya (d) Vaiseshika (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 Vaiseshika (2) Sankya and Yoga (3) Purva Mimamsa and Vedanta. Nyaya is considered as a pre-requisite for all philosophical enquiries. Vaiseshika is not very much in honour now. The Sankya 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 65 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 Darsanas 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) Vishesha (particularity) (6) Samavaya (inherent relations). Some include a seventh Padartha, namely Abhava (non-existence). 66 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- “pasnavat”. 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-Prkruti). (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-Prkruti 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 Avyakta 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 67 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) + Ahankara (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 Karmedriyas. 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 Sankhya 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]

[Brahma Sutras vide II.ii.10 explain about the incompetence of Sankhyas to define Jeevatma

II.ii.10) Vipratisheddhaachaa samanjasatwam/ Hence the Sankhya Theory is incoherent due to the several contradictions. The presumptions of the Numbering System are full of inconsistencies: for instance the count of Sense Organs and Tanmatras are conflicting in various versions; sometimes Tanmatras are originated from Mahat and sometimes from Ahamkaras; sometimes there is one single Ahamkara and sometimes there are three! Some times when convenient the Sankhyas quote Srutis and some times they quote Smritis only to mislead but nowhere the mention affirmatively of Pradhana as the Lord of the Universe, as the Creator and as the Cause of Creation is stated to have mentioned in the Shritis or Smritis. The Sankhyas too make counter arguments and they have all been patiently dealt with in the course of previous Brahma Sutras too by the Vedantins. However, the Sankhyas are dissatisfied since after all if Brahman or the Supreme Self is so supreme then how is it that the cycle of Cause and Effect has not been able to consistently succeed in resulting liberation always! Vedantins reply that on the one hand Brahman is Pure Consciousness and unless the material causes and effects are overcome by means of Vidya or Knowledge, the cycle of cause and effects can not be

severed and Salvation enabled! The role of Avidya or Maya is so dominant that Salvation is not easy of Achievement!]

Stanza 217 asserts that in the principle of Adviteeyabrahma, then neither the Universe- the Jeevatma Ishvara- Jeeva- panchabhutaas-animate and inanimate objects be all like dream. Then where is the question of jeeva-jeevatma-Maya and so on? Note the Adviteeya Parabrahma Tatva Parabrahma tatva was mentioned already and again now and in those cases too, the coverage of Dream and of the preponderance of Maya too. In the dream stage the jeeva and Parabrahma, the universe, and all animate and inanimate objects would appear all alike; Swapnam maayamaatram. Maya had created the jeevatma and the jeeva.

Stanza 218 explains that there could be persons representing grades of enjoyments as of the lowest-the medium and the highest. A person during the jagradavastha be what could be what be deserving but in the swapnavastha be a king or a pauper. Brahmajnaana shunya maanavaas be immune from such maanasikaa bhavanaas of uttama-madhyama and adhama bhaavanas indeed anyway.

Stanza 219 annotates further that the aspirants who be merely aiming at the mumkshatva be never indeed concerned with these types of nuances as to whether be into the disputes of the nature of paramatma-jeevatma and of jeevaas. Their singular target be as to how to realize the Truth and of the Absolute Truth only.

Stanza 220 explains further to the explanation of the stanza 219 that the aspirant seeking mumkshatva concerned with these types of nuances as to whether be into the disputes of the nature of paramatma-jeevatma and of jeevaas. Their singular target be as to how to realize the Truth and of the Absolute Truth only and accordingly be 'Adi Shanakara's Aparoksha Anubhuti too' as per the advaita siddhanta too, there had been raised a doubt stating that such disputation might be the means to the understanding of what Parabrahma all about. This kind of confusion and lack of clarity be terminating in dialectics and endless source of perplexity. As the doubt was expressed about the means of the Parabrahmatva vide the stanza 220, then the stanza 211 sought to realize what the controversy was all about as to what Vedantins might seek a proper and lucid statement convincingly. The Sankhya Doctrine asserts that Jiva and Jeevatma Ishvara be associationless and pure consciousness be eternal. The Yoga doctrine explains that Jeeva and Jeevatma Ishvara are referred as 'thou' and 'that' as per the dictum 'That Thou Art'. Vedic thought differs stating 'Thou Art Thou'. The disputation on this count be as follows; Yoga way seeks that the jeeva must practice and follow the indriya -maanasika nigraha and the Vedantins feel that Thou be already Thou.

Now the Stanzas 222 and 223 seek to clarify and reply the Advaita view of 'That and Thou' as the others postulate a difference between Jeeva and Jeevatma the Antaratma of Ishvara while the Advaita doctrine there be no distinction between 'That' and 'Thou' The statements appearing to make such a distinction are only steps towards the understanding of nonduality. 'Tat' and 'Tvam' terms both be of advaita anugita siddhaattaas .

Stanzas 224 and 225 now: With a view to demonstrate the Truth of Advaita Jnaana as explained by Chhandogya Upanishad above of Aham Brahmasmi, the illustration of Ghataakaasha as reflected by Akshasha conditioned in water and in a cloud. In both the aspects of Akasha the conditioning adjuncts are the water and the cloud, but their basis the Akaasha as the pot and the unlimited Akaasha the pure and unaffected. Ghataakasha-Mahaakaasha-Jalaakaasha-Meghaakaasha are the adjuncts.

Explained in another manner, Jeevaas be disabled to discriminate under the delusion of superimposition of the the Maya about the kutastha. This non discrimination be due to the initial stage of primary nescience. Thus this failure of Jiva to identify itself with Kutastha is called Mula Avidya, Root ignorance, or Primal nescience, which is beginningless. Nescience (Avidya or ignorance) has two properties: Aavarana and Vikshepa ie. veiling and projection. Avarana obscures vision of Kutastha; therefore, Kutastha's existence is questioned by the ignorant. Avidya blocks vision of the Ananda (Bliss) aspect of the Self and by projection, creates names and forms (superimposition on Kutastha). Kutastha and ignorance can coexist in the sense that the Jiva is consciousness and ignorance, both derived from Kutastha. Ignorance obscures Kutastha. Ignorance and knowledge are two sides of the coin in ordinary sense. Where there is no ignorance there is Supreme knowledge (Brahman); where there is ignorance, there is awareness of ignorance; that is beginning of knowledge. In other words, the Jeevatma be hardly aware of the chaitanyata of the kutastha paramatma and this is indeed th anadi avivekata not to realize the moola vidya. Moola karyaagjnaana vikshepa and aavarana dwaaraa be leading to two kinds of explanations viz the kutastha prabhaasa be unknowable and midhya vyavahaara kaarana the kutastha vigjnaana be shaded off. Kutastha, the pure Consciousness, is asanga (without any association) and avikari (immutable). This Kutastha is also the adhisthana (substratum) of illusions- not to be confused with Brahman) of indriya-sharira (body- mind complex). When it gets associated (the association is only vyavaharic/transactional and not real) with mind through anyonya-adhyasa (mutual superimposition) it is known as Jiva. Kutastha's reflection in mind 'chidabhasa' alone cannot be the Jiva since it has no existence of its own without Kutastha – image in a mirror is not possible unless there is a face behind it. The mixture/combination of chidabhasa and Kutastha is also referred to as purusha in the the shrutis..

Jiva can be thought in terms of two parts: the 'bhrama' and chidabhasa and the substratum part viz. Kutastha. When bhrama or the illusion part be dominating, Jiva starts associating with the two bodies while the Kutastha is in the background. Jiva now considers itself to be a samsari bound by pleasures and pains. And when Jiva negates bhrama part and the substratum comes in the forefront, Jiva starts realizing 'I am ChidAtma', 'I am asanga'. In an ajnani, the identification with the body/mind is so well ingrained that he does not need any reminders to remember his identity even when he is lost in the midst of a crowd. If one can remember 'I am Kutastha' with the same conviction, one will be liberated even if one does not wish for it., Kutastha is self illuminating and directly-known (aparoksha). But at the same time, shruti refers to Kutastha as 'this' in the statement 'I am this' implying that it is paroksha (not directly- known).

Thus these seven stages (ajnana, avarana, vikshepa, paroksha jnana, aparoksha jnana, shoka nivritti & trupti) can be applied with regard to Jiva (Kutastha-Chidabhasa). Chidabhasa is so involved in samsara that he has no time to even be aware of Kutastha's presence (ajnana). When there is a discussion regarding ChidAtma, he takes a position that it does not exist and if it does he cannot experience it (avarana). This is how ajnana creates avarana. Chidabhasa not only does not believe in Kutastha but now thinks that he is the karta (doer), bhokta (enjoyer) – this is vikshepa. When one is pointed at 'You are Kutastha' (paroksha jnana) – and by reflecting & meditating on what the pointed out, he has direct knowledge of Kutastha (aparoksha jnana). All his miseries due to his karta, bhokta beliefs leave him (shoka nivritti). He now is fully content 'I have no desire; I have nothing more to accomplish, achieve, acquire or enjoy as of 'trupti' . Hence these seven steps belong to chidabhasa only and all bandha (bondage) and moksha (liberation) reside in these seven stages. The first three (ajnana, avarana & vikshepa) are bandha stages. The remaining four (paroksha, aparoksha, shoka nivritti & trupti) are moksha stages. Paroksha jnana removes "asat-avarana' (there is no

Brahman feeling) and aparoksha jnana removes ‘‘abhan-avarana’ (Brahman is not experienced or manifest). Upon the removal of these two layers the idea of limited Jiva and the miseries associated with karta/bhokta go away. When the world of duality is destroyed, there is unrestricted everlasting satisfaction. Brahman, Atma, Kutastha, ChidAtma all mean the same – note that ‘bhrama’ is illusion not to be confused with Brahman.

Stanza 226: Anandamaya Ishvara the Antaratma and the Vigjnaana Jeeva be gradually be controlling Maya and Buddhi and their mutual interreaction be coumouflaging the Kutasta Brahma saadhana. In otherwords the sheath of bliss and the sheath of vigjnaana be seeking to condition the adjuncts of Maya and modification of Maya called buddhi respecticely, yet the basis of both indeed be the Paramatma the kutastha the immutable. But May bandhanaas be almost impossible to break through due to the natural obstacles to overcome. I am neither the body nor the ten senses, Buddhi, Mind, Ego. Without Prana and mind, pure, I am always the witness, pure consciousness, surely. I am neither the doer nor the enjoyer, only a witness to Prakriti. By my presence body etc., function as alive, still, eternal, ever joy, pure. I am Brahman to be known from all Vedanta, yet unknowable like sky and air. I am neither form nor action, only Brahman. I am not body; birth, death do not come to me. I am not Prana - have no hunger and thirst; I am not mind - have no grief or delusion. I am not the doer - have no bondage or release.

Stanza 227 explains that the sheath of food be having a bearing on the antaratma though not to impact on Parmatma any way.. Infact these are the illustrations of Sankhya and Yoga theories too accept the primacy of food for shareera. Taittireeya Upanishad explains Maharshi Bhrigu’s investigation of what Brahman is all about! 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, yatprayantyaabhi samvishanti tad vijijnysva 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.

Stanza 228-229-230: To the extent that jeevaas be numberless and Paramatma be unique the Sankhya School be nodoubt be acceptable, but their doctrine of the existence of the distinction of Paramatma, the doctrine of the reality of the Universe, and further the doctrine of Jeevaatma or Ishvara being separate and a special purusha be not so acceptable.. The Sankhyas would tend to hold that Purusha and Prakriti are eternal and real. But this duality could not be so. Just as it be impossible to establish the eternal existence of pleasures from the sugandaahlaadana, so be the impossibility to prove the associationlessness of Paramatma as along as the world and Ishvara the Jeevatma be believed to be realities ever existing. In other words Sankhyas assertion that Jeevaas be aneka, but Antatatma Ishvaraas be aneka too be certainly not acceptable .The three entities of Paramatma-Jeevaatma-and the- Jeevaas be same as of ‘aham brahmasmi’. If prakriti be imperishable as the Sankhyaas state, that prakriti would continue to produce attachment in the Purusha even after the dawn of the knowledge of Purusha’s complete isolation.. If the antaratma or Ishvara be eternal, then that Ishvara would continue to exercise control over the Purusha and his emancipation be unrealistic.

Stanza 231: Viveka poorva Prakriti be ever holding the jeeva in custody. Thereafter the jeeva be unshackled and so be the jeevatna Ishvara too. If Prakriti be surmised as imperishable as per the Sankhya Theory, then that very Prakriti would continue to be attached to the Purusha even after the

dawn of vigjnaana. Now, Ishvara the Antaratma were to be everlasting and thus the jeevaa's bondage be real too.

Stanza 232 deals with the idea of attachment to the body and control due to avivekata and avidya, not merely the want of discrimination. Indeed that be a contradictory statement of non acceptance of the shortsighted Sankhya Theory of the domination of Maya. Thus sangama and niyama be due to one's own ignorance. Once this be agreed to then the sankhya maaha vaadasiddhanata be disapproved. Then the advaita bhaava be approved and bandha moksha vyavasthaa be established.

Stanzas 233 and 234 clarify the doubt as to whether the advaita bhava sveekaara be enabled for the ever shackled bandha moksha and the idea of individual bondage and release be necessarily accepted. This is necessary since that the normally impenetrable and opaque Maya the mysterious Prakriti be released and the advaita siddhanta be vindicated. It may be further explained that the release is as illusory as the bondage, this be so since the release be indeed that it should be obtained.

Stanzas 235 :Vedaas declare that actually that there is transcendental Truth that neither there was destruction nor origination and nothing was in bondage and liberation. This is the transcendental truth . Atman as without attributes, ever pure, imperishable, without a body, the eternal Truth. Be this related all forms, physical and subtle, be as of illusion. The Reality underlying them is eternal. By living this Truth one passes beyond birth and death. The sages call Atman the ever same. By giving up attachment the mind sees neither duality nor unity. Hence the vedic dictum 'Neti- neti' not this not that but Thou Art Thou.

Stanza 236: Maya is stated to be the desire fulfilling cow and Jeeva and Antaratma be as the two calves of Maya. Once the milk of the duality be lapped up, the truth is indeed be of non duality. 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. They are doubtless different but are by name and adjuncts. Now what are the adjuncts.

Stanzas 237: Here is an example of kutastha brahma and Parabrahma just as Ghataakaasha and Akaasha as both are the same. The concept of kutastha chaitanya refers to the idea that consciousness is universal and common in all things. This purity of consciousness is what makes all things one. The consciousness is the witness of the mental 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 of kutastha chaitanya, all the universe is experienced and felt as one by the yogi: there is no longer any separation between the individual and universal consciousness. Similarly, Jiva is Ghataakaasha and Brahman is Mahaakaasha. The upadhi is Avidya, the shakti/quality which makes Jiva think he is different from Brahman. The moment Avidya is removed, Jiva and Brahman becomes One. In other words, the moment the perception of separation is removed, Knowledge of One dawns. Further, Space inside vessel can see/view only a limited expanse of Mahaakaasha. Just like a frog inside well can only see limited expanse of sky being surrounded by the well on all four sides. Similarly a Jiva is able to look into a limited aspect of Brahman as it being limited by Avidya. This limited aspect/expanse which a Jiva sees is Jagat. Jagat is Mithya does not mean it does not exist, it only means that its real nature is not what appears. And the appearance is temporary where as true nature is eternal. Just like the case of Gold ring and Gold necklace. So, it is Brahman by his Shakti of Avidya/Maya creates/manifests Jiva's and make the Jiva's think that they are separate from Brahman, then reveals only a small expanse of Brahman which Jiva perceives as

Jagat due to Avidya but also the Jiva feels the presense of an infinite expanse of Mahaaakaasha invisible to him this again happens due to the work of Maya- the Shakti of Brahman.

Now Stanzas 238-239 denotes of srishti poorva advaita tatva vis- a -vis the pralaya kaala mukti. The nondual reality as declared by Shrutis as existed before the prapancha came into being and the periodical dissolutions would indeed be the act of Maya which the samasta praanis be subjected to bhrama or the acts of illusion. Thus, originally, naama maatra bheda- abhava had prevailed.

[Explanation vide 1. Nyasa Sukta and 2. Nyasa Gita

1. Nasadiya Sookta This is the 129th hymn of the 10th Mandala of the Rig Veda. The Sookta presents the scene that existed prior to the creation. The Supreme Being is above all beings, and its existence is beyond all possible concepts about it. "In the beginning there was neither existence nor non-existence, no realm, no sky, no air, no earth. There was neither mortality nor immortality. There was neither any form nor name. There was neither day nor night. Darkness concealed darkness. There was, however, just one thing- which breathed breathlessly by its own impulse. Other than that there was nothing. Who can tell whence it was born or was it born at all? From It the creation arose. 39 However, no one can give an account as to what happened and how it happened, for creation has not started by then. Everyone, including the Devas, came much later as a result of the creation. This is the central point of the Nasadiya Sookta. This in turn led to the various ramifications of philosophic and religious thought in the Upanihads

2. Exerpts of Nyasa Gita too quoted

'Originally, there was neither Aught nor Naught, no air nor sky beyond. What covered all? What rested all? In watery gulf profound? Nor death was then, nor deathlessness, nor change of night and day. That one breathed calmly, self-sustained; naught else beyond it lay. Gloom hid in gloom existed first- one sea eluding view. The one a void in chaos wrapt, by inward forever grew. Within it first arose desire, the primal germ of mind, which nothing with existence links, as ages searching find. The kindling ray that shot across the dark and dreariness- was it beneath or high aloft? What bard can answer this? There fecundating powers were found and mighty forces strove - A self supporting mass beneath, and energy above. Who knows and whoever told, from whence this vast creation rose? No gods had been born. Who then can ever the truth disclose whence sprang this world, whether framed by hand divine or no- Its lord in heaven alone can tell, if he can show.]

Stanza 240 :As Chhandogya Upanishad asserted the adviteeyta of Prababrahma, a doubt got cropped up as to whether the attributes of Maya ought to have been noted on the jeeva and of which avail be the concept of the adviteeyata or of dwiteeyata and after all the jeevaa be ever deluded as before! Then the reply be that it migh not be so. Only due to the force of circumstances of desha-kaala paristhis could tend to go with the wind, but a truly sensible person could be brave and consistent enough to ascertain the Eternal Truth of Existence. Indeed where there is a will there is a way. Prarabdha karma vashaat, the commonality of persons do get swept off by the forces of samsaara and Maya as the thick coverage of agjnaana would tilt off the balance by the Aihikaamushmika vishayas. Hence they be not abe to perceive the concept of non duality nor even imagine of its existence. 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.

Stanza 241 explains the Jnanis would seek to guide the agjnanis to show and explain as to how the manner in which bhraanti be originated and prevailed yet by their own self conviction be able to free from their fetters. 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 man who discriminates between the Real and the unreal, whose mind is turned away from the unreal, who possesses calmness and the allied virtues, and who is longing for Liberation, is alone considered qualified to enquire after Brahman.

Then Stanza 242 expressed the doubt that the advaita tatva be not such as of anubhava prapti or the nondual reality be directly perceptible. The reply to the doubt be that indeed be not so for the reality be self evident in the form of self consciousness. The counter question be whether the nature of the Prakriti be fully realised! Similarly, the concept of Advaita be something to be Self Realised. Advaita tatvaanubhava be not confused as a vishaya prapti and its end result be of swaanubhava prapti only

Stanza 243: Be this well realized the duality and nonduality be recognised althogh partially. As this truth of partial duality be realised from the vedic scriptures, why not by the same analogy be followed the existenc of duality. But this non dual principle be as a matter of perception and perception be no bar to the essence of vedic knowledge. If the reality of the Inner Self is perceived in a person, the Reality is indeed the Univese which is the handiwork of Brahman. The pressing of a grain of rice in a boiling pot is ennoh to know that all the rice is well cooked as per the 'sthaali pulaaka nyaayaaya indeed' Hence there is duality in unity.

Stanza 244 raised a doubt that duality could contradict non duality in which case the concept of duality be visioned manifeste all over in the univerese; in that case how indeed could this be inferred to the contrary! Consciousness in general be not contradicting duality; is that not be so! In other words, could non duality and its opposite as of non duality be not coexistent. After all duality is perceivable, but not the other round!

Stanza 245 seeks to reconcile the actuality and clarifies the argument and the counter argument as follows Dwaita bhaava be of asadrupa maayaamaya. Duality is stated as unreal and fictitious as being of independent existence, since that indeed be the offshoot of Maya. If so the concept of duality is negated by the awereness of falsity or deceptiveness.

Stanza 246 then explains that the mayaamaya jagat be maanasisa chintanaa-ayogyia and hence the sampurna jagat be of maayaa bhasita or of mysterious creativity. In other words and in case the entirety of the universe be an offshoot of the impenetrable Maya, and hence one could be convinced that basic principle really be of non duality

Stanza 247 recalling the earlier stanza underlined that the irrversible and almost impossible spell of Maya be ever impacting the idea of duality as per one's own experience of daily life, then what indeed be able to do except to reconcile and abide by the Law of Naure! Then the reply would be that a truthful saadhaka be repeatedly practise negating the idea of duality . Beyond the stage of Hiranyagarbha, one might not be able to comprehend any further about the Parama Tatva or Brahman the 'Avyaktaavyakta' or the one Realised and Unrealisable! Thus the Seekers of Brahma Vidya might not be able to 'seek' or learn but would have to be only 'intuitive' or 'self -experienced suo motto' by themselves. Glorious Maharshis who had by dint of their deep faith and dedication accomplished the Supreme Vision and got absorbed into that Unique Truth, some as of mortal glories being 'Jeevan Mrityus' and the other apparently as a part of that Outstanding Vision Itself! Hence

Creation of Universe and Methodology of Realisation; Prime Supports of Life and Praana; Origin and Destination of Mortal Life; From here to whither to!;

Stanza 248 :As repeated practice of niddhidyasa of the duality-nonduality analysis, the doubt arose in the mind of the sadhaka then the reply was that the exercise to continue would have to be sustained till the fruits be ripened. The knowledge that would have arisen as of pratyaksha and paroksha vidya is of two kinds. What ever be realised is direct and that which be left to guess work is discriminatory and thus indirect. This process of discrimination or biased iniquity would lead to dwandva bhava. In other words the Awareness or manasika vigjnaana is stated as of dwandva bhava of pratyaksha and paroksha or discrimination of direct and indirect or the visible and invisible..Vichara, discrimination of this or that is a process of enquiry, reflection, deliberation and analysis regarding the Self . In other words, this process of discrimination is logically made of vichaara-vimarshana and vishadeekarana or enquiry-reflection and analysis.

Stanza 249: Even after the process of realisation, one's physical weaknesses of hunger and thirst would persist no doubt and the resultant sufferings should be persisting too and the sense of dwiteeyata be persisting too. This type of tapatrayas of Adhi Boudika 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 be ever persistent and the sense of one's egoity as a product of duality be ever persisting.

Stanza 250 thus expresses the doubt hence that the sufferings must be impacting the Antaratma. The apparent reply be that one should not be subjected to the self identification which be due to the mutual superimposition, but seek to practise discrimination for its removal. In other words one should not expose to Stanzas of the hunger and thirst type of human weaknesses but seek to learn the ways and means to dim them down by the nivritti upaayaas.

Stanza 251 raises another doubt that even if the anaadi dhridha vaasanaavashat adhyaasa be occurring there would be the interplay of Jeeva and avidya. 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. The reply be that in that case the new impressions of non duality by means of repeated determination of the absolute truth.

Stanza 252 yet raises the doubt it might merely not be the reasoning of avidya or avidya but far more importantly be due to the ever constant predominance of Maya and its mysterious creative nature. In case the entirety of the universe be an offshoot of the impenetrable Maya, and hence one could be convinced that basic principle really be of non duality. The expression of mysterious creativity means that one would not be able to comprehend to reasonable nature. 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! Maya thus is synonym for mental or psychic energy that creates and retrieves and is the raw material or energy that builds inner mental world (jagat- meaning, the moving one) in the form of mental functions and their cessation. Atman can be compared to present-day electronic

oscillator and can be considered as a bio-oscillator issuing out psychic energy pulses of period of seconds . Atman is construed to be the Energy-Presence which provides psychic or mental energy and mental time-space. The psychic energy pulses when reflected in the Medha become maya- the virtual chit energy, chidabhasa. Vivartanam is the type of change that maya undergoes while sristi (creation of mental impressions or mental world) takes place. When sristi is being created or is in the dristi (Consciousness/awareness), we are mentally functioning. When sristi is in the awareness a veil is formed on dristi and creates adhyasa. According to Advaita thought only two mental situations are available for humans in the consciousness of the Atman. The situations are nidra or sristi. Nidra corresponds to the sushupti state of consciousness or phase of mind. During this phase of mind, all mental functions cease to be in the awareness and maya, whose transformations these mental functions are, becomes nirvishaya suddha vasanaa pravaaham. During this phase of mind maya does not bifurcate as divyam (jnana sakti) and swaram (prana sakti) as in jagrat and swapna conscious states and both sense and actions organs remain dormant and functionless. All human learning, knowing, communication, perception, reasoning, experience, understanding and a state transcending these mental functions are the combined and simultaneous operation of Atman, maya, antahkaranas (inner mental tools), pancha pranas, sense organs and action organs. Mental functions take place as the inter-play of advaita (vishranta dristi-unoccupied awareness-pure consciousness) and dvaita (simultaneous presence of antarmukha dristi-awareness of within of the body and bahirmukha dristi- awareness of the without of the body. Sense organs are activated by the antahkarana manas and this forms the baharmukha dristi- awareness of the without of the body. During this awareness of mind tanmatras (object-energy forms) are sensed by sense organs by tuned manas. Perception is a construct from the inputs through sense organs and manas. Manas gives dristi or awareness of without and within of the body concerning the sensing, senses and experiencing creating object-energy forms.

Stanza 253 explains about the mystery of consciousness the explanation is that it is also everlasting. This mysterious activity is applicable to Maya and Paramatma alike . The nature of consciousness is a seminal theme at the heart of Upanishadic thought. The Taittiriya Upanishad explores the fivefold sheath of human consciousness, the koshas: annamaya, pranamaya, manomaya, vijnamaya and anandamaya – the physical, vital, mental, intellectual and causal layers of human individuality. The Mandukya Upanishad lays out the four states of consciousness – jagrat, swapna, susupti and turiya – in terms of our waking, dreaming, dreamless sleep state, and pure consciousness. The Aitereya Upanishad outlines how Brahmn itself may be defined as Consciousness. Reflecting deeply on the nature of human and transcendental consciousness, the Aitereya begins by stating that Atman is the only reality. It then outlines how this First Principle created the universe in stages, beginning with the creation of space-time and crystallising its essence in the shape of human beings, finally.

Stanza 254: One's own Consciousness is everlasting indeed as its nonexistent could be never experienced. But the non existence of duality is experienced by consciousness before the duality would assume manifestation. In order to be known as of eternity, indeed it should not be nonexistent ever. Duality be non existent in deep sleep only. Consciousness itself being the experiencer-as there not be double consciousness anyway- one could never experience its own non existence. It may be argued that duality be unknown in the absence of a knower which are after all be the creation of duality. Against that type of feeling even in deep sleep, consciousness would perceive duality to be non existent.

Stanza-255 explains that the 'praanabhaava yukta achintya rachanaa rupa midhyaa vastu lakhsana' be non describable indeed. 'Praagbhaava vishishta dwyaita rupa' be as of 'ghataadi bhanti nirmaana yukta'. In other words, the duality of this unique universe is amazing like the proverbial pot which is non existent even before it could be into being of existence. Still, its creation is be inexplicable and that be that of the pattern of unreality as of Indrajala indeed.

Stanza 256: The seeker is required to begin with an inquiry into the consciousness of mind and body, and seek to peel back those layers of consciousness with which one has covered consciousness of Self. Consciousness as Prajanam reminds us to see the empirical world as it truly is, as only one . relative part of a larger Consciousness. The seeker is to strive for that state of Pure Consciousness where one would experience the immanence of Brahmn, not just intellectually grasp it.

Stanza 257: In the very detailed manner the explanations have since been provided thus far, and vedaantaardha jnaana had still been rather unsatisfactory! Could this be explained vividly and crisply as to why the materialists be still believing that one's own shareera be the Self as of the antaratma. Is this sense of conviction due to their defect in their intellectual uptake or understanding ability.

Stanza 258 explains that due to buddhi dosha the naastikaadi vichaara viveka shunyata added to santosha poorva tatva jnaan shunyataas too. This has been amplified further: Those of Materialists would not be able to properly discriminate owing to the lack of common sense and inadequate comprehension of the Absolute Truth .

Stanzas 259-260 explain that there are proofs of Shrutis as for instance Brihadaranyaka and Katha Upanishads that a person of buddhi dosha, nastikata, vichaara viveka shunyata, santosha shunyata, who had banished from the heart all the indwelling desires .Due to one's own inability to differentiate Ahamkaara and Antahkarana , the power of egotism be overwhelming . Then the sense of desire and its various knots as of 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. Further knots are of Ishana Traya: Praneshana-the bond of Life, Dareshana or the bond of wife, Putreshana or the bond of progeny, Dhaneshana or the bond of wealth, Sukheshana or the love of happiness and contentment and Dharmeshana or the quest of Virtue; but the first three bonds of life above are the strongest. Ahamkaara is stated as one of the four functions of mind: ie. manas, chitta, ahamkaara and buddhi. Ahamkaara is also stated as the offshoot of kleshaas, raaga dweshaas, attractions and aversions. Ahamkara is also used as one of the seven streams of emotions, because the feeling of 'I' or egotism is also an emotion. The seven streams of emotions are: kama (desire), krodha (anger), moha (attachment), lobha (greed), muda (pride), matsarya (jealousy), and ahamkara (egotism). Adi Shankara's Viveka Choodaamani had aptly illustrated vide stanzas 93-94. The inner organ (Antahkarana) is called Manas, Buddhi, ego or Chitta, according to their respective functions: Manas, from its considering the pros and cons of a thing; Buddhi, from its property of determining the truth of objects; the ego, from its identification with this body as one's own self; and Chitta, from its function of remembering things it is interested in.

Stanza 262 explains that as sensible person be rid of the ahamkaara and be able to cleanse up manas-buddhi and chitta the facilitate the self then the bondages and shackles of samsaara and sever off the knots of the conscious with the unconscious. The explanation of three types of identification of the Self with 'knots' wit the ego or ahamkaara viz. Sahaja or by birth, Karmaja or due to sanchita - praarabha- and prastuta karmaas or deeds. The identification of chidaabhaasa with the ego is named as 'Sahaja' as that was inborn. The identification of ahamkaara with the material body is named Karmaja

as owing to the fruits of action terminated with one's life time.. Then bhramaja due to the illusory effect as of 'sarpa-rajju bhranti'.

Stanza 263: As the grandhi bhedana of the severing of the knots of agjnaana of sahaja-karmaja and bhramajaas, the knower may be theoretically knowing the truth. By the force of the karma paripurnata, the knower might still be subject to desires. Gita-Dwitiyodhaaya, Sankhya Yoga-Stanza 47) states: '*Karmanyevaadhikaara -ste maa phaleshu kadaachana, Maa karma phala heturbhuh maa te sangostv karmani*' or human beings possess the limited freedom of performing their duties but have little relevance of the fruits and returns, since whatever is destined as per the 'Prakriti dharma' or natural norms of predetermined returns would be reaped any way. Hence a person performing his 'Karma' or the dutiful works should only pray for hundred years of longevity, reemphasising the fact that the longevity be subject to continued performance of the Karma or the duties. The fruits of the deeds of a jeeva already performed be still untouched and still the jeeva still be unable to continue to be distinct to the Absolute Truth.

Stanza 264 further explains: The manner in which the shareera gata vyadhi or vrikshaada gata utpatti vinaasha saakshee rupa chaitanya naashan be impacting the ahamkaara gata icchhaadi vikaaraas, in the same manner the chidaatma be distressed never at all. A person who could have overcome ahamkaara and karma phala prapti besides the realisation of the self identity and self consciousness be hence not distressed by desires and diseases besides other changing variations of the body and fortunes. This should be on the analogy of the growth and final collapse of maha vrikshas in aranya pradeshaas never be able to impinge on them

Stanzas 265 raised a doubt that when chidaatma be of asangatya and hence be unaffected by desires before self enlightenment, then the reply gave an assertion that the eternal truth be that the kutastha paramatma is ever disassociated from desires and hence there was no need for snapping the agjnaana grandhis or knots of ignorance.

Stanza 266 raised then another doubt was expressed by the ignoramus that might not realise the need for the knots of agjnaana of sahaja-karmaja and bhramajaas, then the reply was too obvious that the existence of such doubts be never raised by the jnaanis that paramatma be far above such frivolous doubts as such grandhi chedanas be essential and the Supreme Self be far beyond comprehension not only by the jeevaas let alone by the jeevamaas even.

Stanza 267 then explains Agjnani manushyas and Jnaanis possess considerable differentiation in the context of attitudinal changes of shareera-panchendriya, manasika and buddhi paripakvata and so on. In other words, there is a passive or pro-active reactions of the ignorant and intelligent as regards their bodies, senses, mind, and intellect.. This is aptly described as the 'pravritthi maarga' as of the agjnaanias like of the blind following the blind, as against the intellectuals taking to the 'nivritti maaraga' of illumination. Vedic references are aplenty in this context and several upanishads are quote worthy too. A general analysis is explained as follows:

Pravritti: 'Pra' means 'variagated' and 'Vritti' stands for 'chitta vritti' the mentality as thoughts do constantly changing. In Pravritti Maarga one would constantly experience sufferings, misunderstandings, disappointments or passing times of happiness and contentment but rarely the feelings of equipoise.. To be on the path of 'Nivritti' means a life of peace and quiet- both outwardly and inwardly. One's 'antahkarana' or the psyche invariably full of desires be rid of 'Nivritti maarga' by jnaana or knowledge. Vedic dharma is twofold, characterized by Pravritti (karmik and societal action)

and Nivritti (inward contemplation). There be one impulse in one's minds prompting to 'do' and another impulse not to. There is one set of ideas in the mind always struggling to get outside through the channels of the senses, and behind that, although it may be thin and weak, there is an infinitely small voice which suggests there against. Hence the celestial words of the phenomena of Pravritti and Nivritti, stimulating forward and another circling inward. Thus Pravritti is the act of enjoying material and sensual pleasures as is a natural instinct in all human beings. It means to live amidst worldly duties and interests with the senses and actions directed primarily towards the external world. The happiness derived out of it is defined as 'Preyas' the path of pleasure resulting from societal urges on the Path of Pleasure. Nivritti, on the other hand, is the act of abstaining from material and sensual enjoyment. It calls for a sacrifice on the part of the individual to give up all worldly pleasures. It is the path of 'turning back' of the path of turning within towards spiritual contemplation, and placing the Almighty at the centre of one's existence even after fulfilling family and professional duties. According to Vedic concept both pravritti-marga, and nivritti-marga have the basis of spiritual or religious life. In animal life there is only pravritti-marga. Pravritti-marga means sense enjoyment, and nivritti-marga means spiritual advancement. In the life of animals and demons, there is no conception of nivritti-marga, nor is there any actual conception of pravritti-marga. Pravritti-marga maintains that even though one has the propensity for sense gratification, he can gratify his senses according to the directions of the Vedic injunctions.

Stanza 268: The difference between one who had been initiated into Brahmacharya, veda pathana and guru seva and celibacy and the like but indeed in the context of bhojana there would not be any difference in the saadhaarana bhojana vyavahaaraas there might not be any difference. Similarly the wise and the ignorant be applicable of the same. A vratya or a dominant, freedom loving; individualistic, fun loving personality on one side and an orderly Brahmachari be after all consuming similar bhojana. In other words an illiterate and a learned person of vedic knowledge need not be of conduct. In this context Paraashara Smriti is quoted:

Shat Karma Vidhi - The above guide lines apart, following are the essential duties of a Dwija as per Paraashara Smriti

Shatkarmaabhirou nityam Devaatithi pujakah, Huta sheshaantu bhungagno Brahmano naavaseedati/ Sandhyaa snaanam japo homo Devataanamcha pujanam, Vishwa Devaatithi yaamcha shatkarmaani diney diney/ (Non-observance of six essential duties every day, besides Deva Puja and Atithi Seva and eating Yagna Sesha or the left overs of Yagnas would pull down a Brahmana to descend to lower worlds. The six duties are specified as Sandhya Vandana, atleast twice a day, Snaana that precedes 'Bahyaantara Shuchi' or Cleanliness of the body and mind, Japa, Homa, Devaarchana or Deva Puja, Atithi Seva or paying respects and attention to the guests who are already familiar or unknown especially the unknown. On waking up at Brahma Muhurta or four ghadias before Sun Rise, Devata Smarana; prathama darshana of Shrotrias, cows, Agni, and avoidance of sinners, digambaras, and beggars; Ablutions with yagnopa -veeta worn around the left ear; pratah 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.

Stanza 269 explains: A Jnaani Purusha be eqanimous to sukha dukhaas; the wise person who would have desires would not detest the present and crave for betterment and that indeed be the qualification of a sthita pragjnatwa. *Sukha dukkhe same kritvaa laabhaalaabhau jayaajayou/* 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, one ought to perform one's duty irrespective of

the final result, lest become the victim of sinfulness disregard of the fruit since dutifulness could never be a substitute to the end result. The wise man who could have destroyed desires be never hankering after what could or could not have. This indeed be what be realized as 'grandhi bhedana' or snapping off the knots of ajnaana or the knots ignorance. The Jnaani Purusha be not pretending indifference as he appeared indifferent as he had overcome desires eversince.

Now stanza 270 raises a doubt: What all has thus been stated by the Jnaani Purusha be not pretending indifference as he appeared indifferent as he had overcome desires eversince. To this doubt the reply would be that what Bhagavad Gita had explained, the person who receives that kind of illuminating counsel would have to be an appropriate person of the stature of Arjuna after all, but not a sick man and not a person capable of instant action and of wisdom.

Stanza271 explains further that only such action oriented maha buddhimaan with tatvajnaana who could reciprocate the knowledge of Truth and ultimate victory indeed be of remarkable clarity of their intellect and perseverance. Such pragjnaa and dehendriya kaarya sampaadana samardha purushaas be replete in the ages indeed.

Stanzas 272 raised a doubt once again: Why indeed the Puranaas who mentiond of Mahatmaas like Jada Bharata and the illustrious others were completely withdrawn and performed no action as Arjuna had taken under the express and bold assertions of Bhagavan Shri Krishna! Then came the reply : Have you not realised what Vedas speaking of those who had eaten well, played happily and enjoyed pleasures.

Stanzas 273 further annotates a follows: Jadabharata and oher maha jnaanis like Dattatreya, never gave up food and sleep as they were like kaashthaas and paashaanaas as they were totally detached from samsaara without Tapatrayas as 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, nor of Praneshana-the bond of Life, Dareshana or the bond of wife, Putreshana or the bond of progeny, Dhaneshana or the bond of wealth, Sukheshana or the love of happiness and contentment and Dharmeshana or the quest of Virtue; much less of Trividha Kankshaas or three Natural Aspirations viz: Kanta, Kanaka and Keerti or Physical -Material-Fame. Mahatmaas like Dattatreya, Durvaasa, Raikva, Samvartaka, Aaruni, Shvetaketu, Ribhu, Naaghaadaadis beinf reputed as Parama Hamsaas. Their ways of life, pattern of conduct of acts , actions and daily living methodologies are strange and unorthodox even on the vrege of nontraditional profanity and even vulgarity. They tend to behave like mad persons but indeed were replete with 'atma jnaana' and practice of high level yoga, even as they reject tridanda-vaag danda, karma danda and mano danda or self control of thoughts-words- and deeds, or kamadalu, tuft and the Sacred Yagjnopaveeta, let alone 'agni karyaas' and aachamanaas and tarpanaas and so on. They would tend to assume child like innocence, fill in their stomachs of thirst and food by alms, live under trees, shrubs, caves, temples or river banks, yet, replete with atma jnaana. Quite effortlessly they attain self sense by concentrated introspection and such indeed are the chararacteristics of Parama Hamsas.

Stanzas 27-275-276 are referred as follows: While the sangadosha sthiti be leading to bandhana grastha sthiti then the sanga rahita sthiti be the resultant of lasting sukha bhogatva. In other words a person as normally attached to the objects of the world must seek to give up attachments to be able to reap the quintessence of happiness. Agnaani moodha pranis who could not be able to understand the Scriptures and impose their own 'ahamkaara poorita bhavanaas' of their own and seek to confound themselves let alone confusing the fellow beings too. Vairaagya- jnaana-uparati are the paraspara saha

yogis. Absence of desires, awareness of the Truth and Reality and withdrawal from action are coordinated all together. Vairagya is stated to comprise of 'Yatamana' referring to the efforts to lead one's mind away from sensual pleasures, Vyatireka or of logical discontinuance varied objects, 'ekendriya' or the stage in which senses be subdued with mind having attachments or aversion to the objects and finally 'vasheerava' the supreme stage when nothing at all could tempt any object when Self Realisation be on the threshold of a person. Thus Vairagya be stated to have learnt the discrimination between the non essential to essentials by way of thought-speech and action.

[Explanation vide Adi Shankara's Saadhana Panchaka by Swami Chinmayananda-

1. Study the Vedas daily. Perform diligently the duties (karmas) ordained by them. Dedicate all those actions (karmas) as worship unto the Lord. Renounce all desires in the mind. Wash away the hoards of sins in the bosom. Recognise that the pleasures of sense-objects (samsar) are riddled with pain. Seek the Self with consistent endeavour. Escape from the bondage of 'home'.

2. Seek companionship with Men of Wisdom. Be established in firm devotion to the Lord. Cultivate the virtues such as Shanti etc., Eschew all desire-ridden actions. Take shelter at a Perfect Master (Sat-Guru).

Everyday serve His Lotus feet. Worship "Om" the Immutable. Listen in depth, the Upanishadic declarations.

3. Reflect ever upon the meaning of the Upanishadic commandments, and take refuge in the Truth of Brahman. Avoid perverse arguments but follow the discriminative rationale of the Sruti (Upanishads). Always be absorbed in the attitude (bhav) - "I am Brahman". Renounce pride. Give up the delusory misconception - "I am the body". Give up totally the tendency to argue with wise men. 4. In hunger diseases get treated. Daily take the medicine of Bhiksha-food. Beg no delicious food.

Live contentedly upon whatever comes to your lot as ordained by Him. Endure all the pairs of opposites: heat and cold, and the like. Avoid wasteful talks. Be indifferent. Save yourself from the meshes of other peoples' kindness.

5. In solitude live joyously. Quieten your mind in the Supreme Lord. Realise and see the All-pervading Self every where. Recognise that the finite Universe is a projection of the Self. Conquer the effects of the deeds done in earlier lives by the present right action. Through wisdom become detached from future actions (Agami). Experience and exhaust "Prarabdha" the fruits of past actions. Thereafter, live absorbed in the bhav - "I am Brahman" !]

Stanzas 277 : Having thus far the vairagya hetuswarupa , the subsequent karya prati paadana, and the vishayagata dosha darshana-utkrishta tyaga icchaa pratipaadana be the asaadhaarana kaarana swarupa karyaphala . In other words the origin, vairagya owing to the absense of vishaya vaancchaas, and parigjnaana of the Absolute Truth and of the distinction of Avidya and Vidya should be by the aid of the learning of the Sacred Sciptures.

Stanza 278 explains the concept of vishayagata dosha darshana, tyaaga and vairagya be of asaadhaarana kaarya phala kaaranas. In other words the origin of detachment be due to the futility of seeking the fleeting pleasures and joys derived from impermanant objects, secondly due to the distaste for such temporary objects and resultant detachment. Paanjali Sutras had delineated of three stages of Vasikara or Aparā Vairagya in three stages of Para Vairagya-Jihaasa and Aparā which are similar excepting the nuances. But Jeevan Mukti Viveka by Vidyaaaranya Swami delineated the three stages of viragya as of mild-intense and more intense Vairaagyaas as follows as in a summary form.

Stanza 279: Now the Tatva Jnaana hetu pratipaadana: Shravana- Pathana-Manana- Nidhi dhyasa are the atma saakshatkaara sadhanaas. The genesis of jnaana-vigjnaana- and that of the knowledge of Reality of one's existence besides the awareness of Satya and Asatya- reality and otherwise of existence is what the Tatva Gnaana all about. The nature of kutasthaa Brahma be learnt as of thesis and Maya is the anti thesis as of origin of ahamkaara. Punarapi maranam punarapi jnananam is what one would realise as of existence and repetitions of the kaala chakra. Avidya and Ahamaara are the natural seeds of existence and the concept of materialism could hardly be balanced by that spiritualism ever as in the proverbial case of Bhagavan Shri Krishna's body weight was far outweighed by Devi Satyabhamaas's gold but Devi Rukmini's tulasi dala tilted off the balance.

Stanza 280 explains of the manner in which human action be retarded, external body action be controlled while internal controlled. A detailed Patanjali Yoga Sutras were analysed vide stanzas 104-105 of this VI chapter was already detailed.

Explantion on Yoga Sutras of Patanjali. briefed as follows]:

Samadhi pada (defining what yoga is and enlightenment) -*Sadhana pada* (the connection between student and higher Self) -*Vibhuti pada* (dedication to the practice and self-discipline)*Kaivalya pada* (liberation or freedom from suffering) Samadhi Pada : The first chapter in the Yoga Sutras of Patanjali is composed of around 51 sutras, all about the idea of enlightenment. Not only does it help define the goal of enlightenment using yoga, but it also explains what yoga is. For the Yoga Sutras of Patanjali, yoga is a physical means to detach the physical form from the sense of oneself or ego. It is used to vigorously practice concentration to separate ("vairagya") through repeated practice ("ahbyasa"). To obtain enlightenment, the physical body must first overcome the pain that comes with mental stillness. Because the Yoga Sutras of Patanjali is designed like a guidebook, it outlines almost every possible obstacle that one may come in contact with, especially in the spaces of health, wealth) and relationships, while following the yoga instructions. Along with outlining them all, it offers possible solutions to return to a state of dissolving the Self from the body. Without this disconnect from the ego, the yoga student will continue to suffer under mental pain and suffering.

Sadhana Pada: The second chapter of the Yoga Sutras of Patanjali is the Sadhana Pada. This chapter highlights the importance of a connection between the yoga student (also referred to as "yogi") and a divine or higher Self. This does not necessarily mean a divine figure such as a god or mystic being (though one is welcome to add such a meaning to it). It mainly focuses on trying to connect with the pure essence of one's true Self. Roughly translating tounit of spiritual practice,"the Sadhana Pada outlines the steps necessary to remove suffering and instead move towards enlightenment. This is further explained to be achieved through the process of Eight Limbs of Yoga, or the eight-fold path (Ashtanga yoga). In the Sadhana Pada, all eight limbs are introduced, but only the first five of these limbs are explained. The eight limbs introduced in Sadhana Pada are: *Yamas* (Non-harming (Ahimsa) Truthfulness (Satya) Non-stealing (Asteya) Moderating the Senses (Brahmacharya) Non-possessiveness (Aparigraha) 1. *Niyamas (self-disciplines)* Self-Purification (Shaucha) -Contentment (Santosha) -Self-Discipline (Tapas) Self-Study (Svadhyaaya) Self-Surrender (Ishvara Pranidhana) 1. Aasana- 2. Pranayama or The formal practice of controlling the breath, which is the source of our prana, or vital life force 3. Ptathyahaara or the withdrawal of senses, -The goal is to clear the mind of all thoughts and leave the body in such a relaxed position that divine intervention seems possible. Warning: Many yoga students have passed out while practicing pratyahara. Please take caution with your surroundings! Dharana (concentration) The act of holding, bearing, wearing, supporting, maintaining, retaining, keeping back, a good memory Dhyana (meditation) This is the cliché you may think of when you hear, meditation," but it is incredibly important. This is especially

true for reaching enlightenment. You must self-reflect to disconnect from ego and reconnect with the true Self. Samadhi (absorption into the object of focus) To focus only on one object and nothing else. It can be a physical object, but usually, in terms of the Yoga Sutras of Patanjali, it is a focus on the true Self and complete liberation.

Vibhuti Pada : The third chapter of the Yoga Sutras of Patanjali is the Vibhuti Pada. With 55 sutras, it focuses on the idea of the power of enlightenment and manifestation. The Vibhuti Pada also highlights the mind's ability to concentrate to the point of almost supernatural levels .“siddhis”).

According to the Yoga Sutras, this level of power can only be reached through absolute dedication to the Eight Limbs of Yoga. The main focus of the chapter is for the individual to dedicate their time and will power towards the, deeper progression of yoga practice, with a focus on the mind's power to manifest,”). In other words, the guide tries to lead you towards a more mindful state of living, even outside of the time dedicated to the yoga practice. It also combines the importance of the final three limbs of the eight-limbed path. Dharana (concentration), dhyana (meditation), and samadhi (enlightenment) need to be mastered before moving onto Kaivalya Pada so that siddhis can be executed. Although siddhis may sound like a superpower, it is merely the removal of the Self from the ego. It is a manifestation of healthy dissociation to reconnect and establish a relationship with the true Self, lost from the distractions of the modern world. The goal is to move towards enlightenment with good intentions and little to no ego. Without the separation of Self from ego, the Yoga Sutras of Patanjali cautions that the feelings of enlightenment (once reached) will quickly hinder the yogi's ability to cross towards final liberation (also known as Kaivalya). However, Patanjali warns in Vibhuti Pada that one must practice without ego, or else these powers may become an obstacle on the path to Kaivalya or ‘final liberation’.

Kaivalya pada: The final chapter of the Yoga Sutras of Patanjali is Kaivalya pada. Translating to “unit of isolation,” tThis chapter mainly on the complete separation of the individual with their relationships, egoism, attraction, aversion and the cycle of birth and death. If the yoga student can achieve this complete separation of Self from ego and surroundings, they are referred to as a relief. “Kevalin.” The final liberation is an idea that is well defined throughout the chapter, as well. It is the liberation from rebirth and freedom from suffering through the realization of the true Self. With a focus on Samadhi (enlightenment) being the absence of an ego, the Kaivalya pada celebrates peaceful minds through compassion. Through the 34 sutras written by Patanjali, the yogi can achieve this peaceful mind only through the following mental practices: Attitudes of friendliness – There should be no envy towards people who feel joyful, especially when you are feeling lower than them. Viz. Compassion – It should extend beyond those who are kind first and incorporate people who are unhappy and less fortunate. Encourage virtue – With no ego, the yogi should encourage acts of kindness in the name of higher beings (or of true Self) and take joy in supporting these acts. Resist the impure – Through dedication and self-discipline, the yogi should avoid any acts or thoughts that would otherwise lead them towards people with ill intentions. Once a yoga student has reached this level of enlightenment and Kevalin, they can move towards a state of final liberation from the internal and outside forces that keep the body and mind from the connection of the true Self.

Seven Spiritual Laws of Yoga: With so much talk about reaching the divine and a connection to a higher being, you may be asking yourself: *Is yoga a spiritual exercise?* Although it can be for some yoga students, it does not have to be. Yoga focuses on the seven spiritual laws taught to all yogi followers, on which the Yoga Sutras of Patanjali are based. Law of Pure Potentiality – In essence, your true Self has unbound potential for creativity and eternal life. It is the idea that you are part of the bigger system that moves and flows with the universe. Law of Giving and Receiving – The universe has an energy source that is always flowing in and out everything a part of itself. Because you are a part of this universe, there is a balance of giving and taking for everything that you want in your life (such as love, inner peace, etc.). Law of Karma – Like a cause and effect, everything that you do will

have an equal amount of intention behind it when it returns to your presence. It's almost like a pay it forward" type of deal. If you do good actions with no ego behind them, your kindness is rewarded in the form of positive karma later in life. Law of Least Effort – This does not mean you can't go to work! Instead, this law focuses on the idea of not resisting any obstacles you may face while trying to complete your goals. If the goals are motivated by love and kindness, the energy of the universe is in your hands and at your will. Law of Intention and Desire – In a quiet state of mind, making your intentions and desires clear to the universe without malice can help grant you access to the universe's infinite organizing power. This is the idea of Law of Detachment – This practice can be harder to follow with our modern society, but the idea is not to force situations to go your way. Rather than work yourself sick to achieve a goal, know that things will work out as intended by the universe. However, you should try to act as much as you can to achieve your goal. Law of Dharma – A Dharma is a purpose in life. This law brings comfort in knowing that everyone has a purpose that can be exposed through service to others. As a reward for your kindness and willingness to show yourself, you are given unlimited love, abundance, and true fulfilment in your life. As the building blocks for the Yoga Sutras of Patanjali and all yoga practices after it, it is essential to understand the seven laws of yoga practice. Knowing the seven laws will keep you grounded as you think over sutras as you move through the poses during the session. Along with that, the seven laws of yoga practice can be combined with the teachings of the Yoga Sutras of Patanjali to help cultivate a better living situation outside of the yoga studio! They can serve as an excellent foundation for furthering your wellbeing as well as the positive impact you can have on others. After all, the Law of Karma is a powerful force!] Stanza 281 expresses an exclamation: Is vairagya-jnaana-and uparati or desisting from worldly desires for Tatva jnaana! The reply is in affirmation. Tatva bodha pradhana trayaas are stated to be essentially three fold viz. Satya jnaana or the knowledge of the Reality as that should be the direct cause of Liberation while the two auxiliaries ought to be detachment and abandonment of worldly pleasures.

Stanzas 282 explains that the three folded virtues as originated by way of '*jakshan kreedan ramanah*' in other words that 'tatva jnaana' for 'mumukshava' as the ultimate result of jnaana- or kreedan- or virtuosity of poorva janma phalita. For instance Jadabharata-Durvasa-Dattaatreya had rather flippant ways yet were replete with tatva jnaana while on the other hand Maharshis like Vasishtha or Rajarshis like Vishvamitra followed yet another route. The existence of the threefolded virtues maximised and highly developed in a person is the resultant of sanchita karma of their erstwhile lives. Hence the concept of renunciation.

Stanza 283 explains that a person endowed with karma nirmulana and complete detachment is indeed eligible for liberation yet if that be not possible and in case there be shortfalls notwithstanding the enormous endeavors then the person could atleast be eligible for attainment of higher lokas as the effort be atleast half won

[Explanation vide Bhgavad Gita's Chapter Six Jnaana Yoga -Stanzas of relevance]

Partha! Such 'Yoga bhrashtha' or a Failed Saadhaka would indeed never be unsuccessful as person with a deal of virtue and dedication could never be drifted away nor ended up in a fearful failure of life! The sincerity and endeavour would uplift the 'saadhaka' to higher worlds for joys and contentment and bestow in the subsequent rebirth with riches and joys of material wealth upholding the values of dharmic life and seeking to renew the unfinished 'yoga abhyaasa' yet again! Such rebirth is stated to be precious and well deserved on the contrary! Both the branches of Paraa jnaana and Aparajnaana or the Aihika Jnaana and Aamushmika Jnaana of what is learnt from veda vedangas and of karma kaanda as against Self Realisation through total control of Panchendriyas and mainly of

mind excel each other. In both these approaches those who are reborn seek to make all out efforts for 'siddhi saadhana' or endeavor to accomplish. Keeping in view the previous birth's carry forward of the link of the established practices, saadhana would thus push till the goal of 'atma saakshaatkaara' essentially with the principal tool of 'chitta shuddhi' or clean mindedness as facilitated by the panchendriyas and 'ashtaanga yoga' of Yama- niyama-aasana- praanaayaama- pratyahaara- dharana- dhyana- samaadhi or the code of morality- self purification-correct body posture of padmaasana- breath control-withdrawing of senses of mind- concentration - deep meditation and finally samadhi or unification with one's own conscience. All the same of the two principal approaches Arjuna! my recommendation to the persons of enlightenment like you, should better seek to achieve Eternal Vision by the aid of karma yoga in physical and mind control rather than the highly exacting procedure of dhyana-dharana-samaadhi path. Therefore my considered counsel to you personally, my command would be to initiate the fulfillment of a kshatriya and thus initiate the dharma yuddha or the unique battle of Dharma versus Adharma- Virtue versus Viciousness- Nyaya versus Anyaaya- and Truthfulness versus Untruthfulness! *Yoginaamapi sarveshaam madgatena antaraatmanaa, shraddhaa vaan bhajate yo maam sa me yuktatamo matah/* Trust me as all truthful yogis and saadhakas ever follow my very considered and well balanced advice unhesitatingly and do set an example to posterity!]

Stanza 283 further explains that suppose vairagya be there, great detachment is there-he is not concerned with anything, and he is not involved in action- but knowledge is obstructed. For such a person, there is no moksha. Therefore, mere austerity is no good. Keeping quiet without doing anything is also of no utility. It is wisdom, illumination, that is necessary. If we have the other two qualities but no knowledge, we will not get moksha. We may go to heaven or some higher region because of the great austerity that we have performed, so it is not useless, but moksha is far off. Vairagya is the opposite of attachment, dispassion, detachment and indifference to sensual enjoyment, comprising the saadhana chatustaya of Viveka, Vairagya, Shadsampat and Mumukshutwa. Vairagya is born of Viveka, or discrimination between Nitya and Anitya, Sat and Asat, Tattwa and Atattwa or the essence and non-essence. Viveka comes through selfless service done in several births and through Puja and Aradhana (worship and adoration) of the Unknown., From Viveka is born Vairagya the seat of spiritual strength and negation of raga dweshaas. The five afflictions are Avidya (ignorance), Asmita (egoism), Raga-Dwesha (like and dislike) and Abhinivesha (clinging to life). In other words, detachment and total withdrawal from the worldly actions. A person thus endowed with detachment and withdrawal, but failing to acquire illumination, be reborn in the superior worlds.

[Explanation on Sapta Vairagya Shlokaas by Adi Shankara

The set of Sanskrit slokas, contains indescribable and powerful inner meaning and message. The slokas which involve sparks of high philosophical insights and give tremendous will-power potential to face all agonies and problems, trials and tribulations in life, are the following:

1) *Maataa naasi Pitaa naasti naasti bandhu sahodara, artham naastigriham naasti tasmaat jaagrata, jaagrata/* Our parents who are our visible Daivaas, our brothers and sisters, kith and kin and our amassed wealth, nothing is eternal, but, ephemeral! And whatever material objects we proudly possess, the house we dwell, nothing is eternal but transient and will vanish in a flick of time. We are always reluctant to part with our fond possessions without knowing that nothing is going to remain here including us. So, it is better to practise dispassion so that the impact of shock caused by the loss will be bearable. This is sheer MAYA and therefore, be mentally alert and wary about the impending events to bear the brunt of future agonies. So be wary always!

2) *Janma dukkham jaraa dukkham jaaya udkham punah punah, samsraara saagaram dukkham, tasmaat jaagrata jaagrata/*: First of all, human birth on this planet is a great blessing of the benign Almighty. Of course, it also depends upon one's action in his previous birth or Poorva Janma Karma (Law of Karma)! Nevertheless, the human birth in this Samsara Sagara or in this vast ocean of birth and death, in repetition over many generations, itself is an agony. Wife or dharma patni, progeny, all relations, in a broader sense, the whole worldly life itself is full of agony only. In short, everything in this world gives only agony which once on earth, one can neither avoid nor postpone, but endure only. It is only Karma Phalam or fruit of action. Whatever remains undone in one birth is carried over to the next birth. Action is of three folds viz. praarabdha karma, sanchita karma. Our own body itself is a Prarabdha and whatever is bound to be done exclusively by us, such burdensome actions and responsibilities to be discharged in the taken birth, come under this Nomenclature. Sanchitha Karma is what we gather or collect in our ongoing journey of life. Agami Karma is what is yet to come in future. All these only augment the magnitude of Karma! Whatever destined to do but, one could not do would be carried forward to the next birth whenever it comes, but it surely comes. The process of birth and death will continue as long as Karma and temptations or passions continue. In short, everything generates or contributes agony only. Be therefore, alert and wary always!

3) *Kaamacha krodhascha lobhacha dehe tishthandhi taskaraa, jnaana ratnapaharaya tasmaat jaagrata jaagrata/*: Kaamam or passion, krodham or anger, lobham or greed, all these evil traits or qualities are thieves or robbers hiding in our body. They steal the pearl or jewel of our wisdom the greatest wealth one can have in his life time. They deprive us of our treasure which we have amassed by dint of hard work, endurance and steadfast perseverance. When we express such evil qualities on various occasions due to ignorance, we seldom notice that such basic values are eroding slowly. It is therefore, imperative that we remain alert or wary /jaagrata against such possible thieves who ruthlessly steal away the precious gem or jewel of our wisdom, because of our carelessness. The experience of Emperor Parikshit who expressed uncontrollable anger to the deeply penancing Shamika Rishi by putting a dead snake around his neck, for not giving him water as he came very thirsty after hours of hunting in the forest, is a classic example of the aftermath of Anger! All those undesirable qualities had brought ruin to many, we have seen in history and epics. Aagraham (desire), Atyagraham (greed) Duraagraham (over greed or avarice) and Kaaraagraham (prison)! The result of Atyagraham and Duraagraham which tempt one to amass huge wealth through unethical means, is that it finally lands him up in prison. So, be wary always!

4) *Akshaya bandhyate jantu, karmanaa bahu chantayaa, aayurksheenam na jaanati, tasmaat jaagrata jaagrata/* Shankaracharya has generalized human beings also as animals, but unlike animals, man is a biped (two legged) animal. By dint of his animal passion, man is wandering madly after all worldly /sensory pleasures, passions and possessions Without realizing that life is very short and uncertain and therefore, has to be spent very wisely to take maximum advantage. Otherwise, by the time we realize, it will be too late and we can't make good of it. The time spent unwisely is a loss for ever which only paves the way for future remorse. We therefore, have to beware our time and spend very carefully. Always we should ensure that our time is utilized properly and fruitfully to avoid future compunction of conscience or repentance. So be wary always!

5) *Sampat swapna samkaara youvanam kusumopapamam, vidyu chanchalam ayusham, tasmaat jaagrata jaagrata/*: All that we see and experience in this world are only an illusion or MAYA! Everything will disappear abruptly one day. No one ever bothers to ponder that our earthly possessions and pleasures are illusory and transient and will vanish like a dream one day. So too the elegant flowery youth which is only a transitional phase in one's life and disappears once one

embarks on the successive stage of old age, which seldom does one notice! To be precise, the life of a human being on earth is like that of a flower which comes one day, exists in this world, charms everyone and disappears in a flick of time on another day, like a flickering lightning! If we live with this awareness of inconsistency of everything, we won't have to repent at a later stage. So be wary always!

6) *Kshanam vittham kshanam chittamm, kshanam jeevitah maayayo, Yamasya karuna naasti, tasmaat jaagrata jaagrata*/Wealth, praise, life, everything is ephemeral or temporary. Another important thing to remember is that death is certain, but uncertain as to when it will come. What everyone should remember is that YAMA, the God of Death never shows even the least clemency to anyone, soliciting for extension of life but, strikes at the right moment without any delinquency in exercising his duties. But, when, where, how and at what time are beyond human ingenuity. There are certain things which God has very tactfully concealed from man. For example, memory of previous birth, premonition of next birth, what another person thinks and time of death are unknown to everybody. There may be obvious reasons for keeping these things beyond human perception. We simply ignore many important things as banal under some hallucinations, without fully understanding its future implications and consequences. We later realise the loss, the influx of time and the golden opportunities and repent enormously. What is the use if wise counsel prevails later? Only, penitence over the colossal waste of time. So be wary always!

7) *Yaavat kaalam bhavet karma, tvaavat tishthanti jantava, tasmin ksheene vinashyati tantra ka paridevana*/Man will be here on the face of earth only as long as Karma or Action propelled by Vaasanaas or Temptations exists which alone brings him back to earth again and again through generations. When his Karma is over, the process is complete and he gets Jaani mochanam or liberation from further birth and attains Salvation or Vaikuntha Loka of four types of Saamipeya.Saalokya,Sayujya or placement close to identity with the Unknown.:Saameepyam and Saarupyaam placement close to Vishnu-, Saalokyam or Getting Shivaloka and Saayujyam or Identification with the Parabrahmam or the Supreme Soul when Avidya or Ignorance or Agjnaanam completely vanishes, being the highest point of Salvation or Parama Purushartham.So, birth and death and further birth depend upon our Action and asanaas. Everything is ambiguous and there is no premonition or prior information about anything.That is the grandeur of Almighty alwaw]

Stanza 284 explains as follows . Suppose a person is completely illumined, but he is not putting forth any special effort to detach himself from things or from action which is the usual concomitant of the physical existence. Very busy he is, doing work, and he is not bothered about austerity, etc., but inwardly he is illumined. Such a person will certainly have no rebirth. He will attain moksha, no doubt. But because of his entanglement in things, he will have some suffering in the world also. So we can choose whichever one we like. In other words the total awarness of the Reality that a person is sure to possess for liberation still that person's detachments and and withdrayas be still wanting. But then that person's visible sufferings would not come to an end. But as that person once accomplishes videha muktt than be eligible for total freedom from the sufferings later after death.

Now stanza 285 describes that what exactly do we mean by vairagya? It is known as a kind of not getting attached to things. But here the definition of non-attachment in a superior way: the joys not only of this world but also of the other world should not be attracted to.Vairaagya, or non-attachment, is to be in respect of all those things which are seen with one' own eyes and also which are heard of through the scriptures -like the joys of heaven. One should not engage oneself in sacrifices, yagjnas, etc., for the sake of going to heaven, because anything which is reachable is also perishable. That

which is visible is destructible. Anything that one could conceive in one's mind also is a kind of object. The joys of Brahmaloaka are also not to be aspired for. The joy of Brahmaloaka is indescribable. No words can tell us what the bliss of Brahmaloaka is. It is what they call the Kingdom of Heaven, usually speaking. One may call it the Kingdom of God. The words 'bliss', 'joy', 'satisfaction', etc., are poor apologies for the tremendous experience that Brahmaloaka is. Not to have attachment even to that, and to concern oneself only with the pure universal Existence, is supposed to be the height of *vairagya*, or detachment. What is knowledge of Brahman? Do we know how intensely we feel that we are the body? Let each one close one's eyes for a few minutes and think how intense is the feeling that the body is myself. It is not merely that the body is myself; the body is of 'I' consciousness.. The body has become me. Such is the intensity of the identification of consciousness with the body, and vice versa. If such an attachment as is seen between consciousness and this body can be there between consciousness and the Absolute, then moksha is there in our hand, even if we do not want it. This is the height of wisdom. The height of *vairagya* is the rejection of even the joys of Brahmaloaka. The height of knowledge or bliss, perfection, the height of wisdom, is the identity of one's consciousness with the Universal as intensely as one feels identity with one's body.

Stanza 286: As the Maha Jnanis thus transform themselves from the jagrad-swapna-tureeya- sushupti stages then 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. 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. In other words, let there be a firm transformation from the height of withdrawal from prapanchika vishaya nirmulana in the jagradavastha as in the dream stage like all through the varied stages of dutifulness, ahamkaara nirmulana, pride and prejudices, arishad varga nirmulana of kamakrodhaadi prakritika prakampanaas and the varied bhoutika-maanasika vikritas and so on.

Stanza 287 : Jnanis might differ in their behaviour pattern owing to the fructification of their karmaacharaanaas. The difference in the nature and the function of the praarabdha karmas of people make them appear different from one another, though internally they are one and the same. Therefore, ignorant people should not start judging great people because no one who has not delved into the mysteries of this reality, the structure of the world and God and Ishvara and jiva, can have the competency to make a judgment of this kind.

Stanza 288 explains that there might not be of a uniform pattern of behavior : Lord Krishna lived a life of enjoyment with thousands of wives, Shri Rama as an eka pathini vrata of austerity; and similarly of Jadabharata-Dattatreya with their queer behavior pattern both physically and psychologically- and hence there could be myriad means and ways of attaining tadaatmya with the Supreme Unknown. Let them behave in any way they like. Let one behave like Lord Krishna or Sri

Rama or Janaka Raja or Vasishtha or Shuka or Vyasa. Let anyone behave in any manner whatsoever; that is immaterial to the consciousness which they are maintaining in themselves. Knowledge and power are equal in the case of all these jivanmuktas. What one can do, others also can do. What one feels inside, others also feel; and what one is experiencing inside, others also experience. But outwardly they are different because the bodily behaviour is conditioned by differences in prarabdha karma.

Stanzas 289 -290 explain: Be this realised that on the Supreme Consciousness in the universe is depicted as a picture on canvas. In fact in this Chitra Deepa Prakarana there are 'chaturvidha prakara chitra varnanas' or of four stages in the variations of the Supreme viz. Chit-Antaryami- Sutraama and Virat. In a chitra varnana as on a clean canvass as stiffened with starch, the drawings identified with the sum total of the outlines and then the application of colors be to the corresponding the Pure Consciousness, the Body's Indwelling Consciousness, the one identified with the totality of all the subtle and restrained bodies and finally with the totality of all the physical bodies. Once the drawing be scribed say with a black pencil then the appropriate color applications be made. Then the Picture be stated as complete. In other words in this chapter, which is called Citradipa or the illustration by the analogy of a painted picture, unreality of the world finally in relation to the Supreme Brahman has been explained. Having known this, let one's consciousness fix itself in Brahman only, the background of all experience, and let not one's consciousness run after the varieties of movements of shadows. Let not anyone be carried away by the picturesque presentation of ink on the canvas, but habituate oneself to the background of the presentation—the pure cloth in the case of the painted picture, and Brahman Universal here in the case of the illustration.

Whoever daily studies this Sixth Chapter should be able to ponder deep the inner content and contemplate about the universe, and eventually realize the futility of human existence, meaning of materialism and the delusory impact seeking to hide the Supreme well behind the Chitra Pata indeed.. The Beings of enlightenment could then enter into deep contemplation .

Chapter Seven Tripti Deepa -The Lamp of Perfect Satisfaction -Stanzas 1-298

As a perfectly contented Maha Purusha having realised the Self with the Supreme Self then that person should be totally satiated and there could be nothing indeed left behind. The sufferings of that well contented jeeva be rid of the patent and natural ignorance which was the cause of bodily aberrations as of the enormity of desires and material pulls and pressures . Those ups and downs would be further accentuated by the desha-kaala paristhities too. Thus the sufferings of the jeevaas are hence rooted to the enormity of irresistible Sufferings. In this chapter the jeevanmukta purushalakshanaas and there by the 'niratishayaandarupa tripti bhaavanaabhivyakra lakshanaas' or the features of perfect and unlimited liberation be elucidated. 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!

Stanza 3 describes how the Maya Prakriti be impacting the jeeva and the jeevaatma and in their turn, create the totality of the universe. The expression Purusha be explained as the Adi Purusha as the prapancha srishti moola kaarana, albeit by the assistance of Maya Prakriti, while Jeeva and Jeevatma are but the reflections of kutasta, and the fall outs of consciousness on buddhi..

As a perfectly contented Maha Purusha having realised the Self with the Supreme Self then that person should be totally satiated and there could be nothing indeed left behind. The sufferings of that well contented jeeva be rid of the patent and natural ignorance which was the cause of bodily aberrations as of the enormity of desires and material pulls and pressures . Those ups and downs would be further accentuated by the desha-kaala paristhities too. Thus the sufferings of the jeevaas are hence rooted to the enormity of irresistible Sufferings. In this chapter the jeevanmukta purushalakshanaas and there by the ‘niratishayaandarupa tripti bhaavanaabhivyakra lakshanaas’ or the features of perfect and unlimited liberation be elucidated. 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!

Stanza Four states that from the decisiveness of Jeevatma named Ishvara to manifest all the objects from the waking state to the ultimate release from animation, the cause of all pleasures and tribulations till the final release. In other words since such moment that the jeeva rupa were to enter the shareera, the avasthaas of jagrad-swapna -adi suptil moksha paryanta, the samsaara jeeva be merely a ‘kalpita bhrama maatra’. From the ikshanaadi srishti to jaagadaadi moksha paryanta srishti was hence shipshaped..

Stanza Five: Be this realised that what even be the ‘asanga nirvikaari kutastha chaitanya be actually the representation of the Self only while the shareera with panchendriyas and so on is the handiwork of Maya Prakriti. The substratum of Maya the Illusion is Parbrahma as of the pure consciousness or the Self Ishvara the Jeevatma. When the substratum of Maya be hiding the Parabrahma then the analogy be like the husk of the coconut kernel. Brahman is not only really transformed into Ishvara or the Self or jeevaatma they are basically be their reflections.

Stanza Six : Jeeva is known as Purusha as Shriti defines: ‘*Sa vaa ayam purishah sarvaasu poorshu purushayah*’ – Purusha be the ‘sampurna shareera puri shayana karta’ or the one who manages the panchenedriyaas and their tanmaatraas. In other words jeeva is the agent of the Kutastha Brahma. He would be seeking liberation or the lasting chidaabhaasa. Kutastha, the pure Consciousness, is asanga (without any association) and avikari (immutable). This Kutastha is also the adhisthana (substratum) of ‘bhrama’ or illusions- not to be confused with indriya-sharira of (body- mind complex. When it gets associated (the association is only vyavaharic/transactional and not real) with mind through mutual superimposition, it is known as Jiva. Kutastha’s reflection in mind ‘chidabhasa’ alone cannot be the Jiva since it has no existence of its own without Kutastha – image in a mirror is not possible unless there is a face behind it. The mixture/combination of chidabhasa and Kutastha is also referred to as purusha. Now, Kutastha, the pure Consciousness, is ‘asanga’ or without any association and ‘avikara or immutable. This Kutastha is also the substratum of ‘bhrama’ or illusions, not to be confused with body- mind complex. When it gets associated with mind through mutual superimposition it is known as Jiva. Kutastha’s reflection in mind ‘chidabhasa’ alone cannot be the

Jiva since it has no existence of its own without Kutastha – image in a mirror is not possible unless there is a face behind it. The mixture/ combination of chidabhasa and Kutastha is also referred to as purusha .Thus Jiva can be thought in terms of two parts: the bhrama part of chidabhasa and the substratum part of Kutastha. When bhrama part is dominating, Jiva starts associating with the two bodies while the Kutastha is in the background. Jiva now considers itself to be a samsari bound by pleasures and pains. And when Jiva negates bhrama part and the substratum comes in the forefront, Jiva starts realizing ‘I am ChidAtma’, ‘I am asanga’.Thus chidaabhaasa is nothing in the sense of reflection of Chit but kutastha while the agentship is stated as due to superimposition.

Stanza Seven explains that as jeevatma having the immutable kutastha as the basis be mistakenly identifying the Self with the gross and subtle bodies, then there would be Maya or the Illusion at work. This be an the analogy of an illusion of silver in the oystershell mixed up. Maya only appears to exist, and seems to occur as soon as the Non-dual Reality is forgotten. Maya is like a snake seen in a rope, it is superimposed on the rope and doesn't really exist. As soon as you see the rope, you will not fall into the trap again of seeing the snake, yet you will be still able to remember you once saw a snake. We want to wake up to the rope, to the Non-dual Reality that seems to be hidden within or beyond maya. To know what maya is and to start to recognize it in everything and everywhere in and around you will decrease the attachment to the illusion of maya and open up the awareness that everything in and around is the Absolute Reality, which is one without a second. It will also increase the longing to move beyond maya. Maya reflecting Brahman, creates both Jiva and Ishvara. Jiva and Ishvara, in their turn, create the whole of the rest of the universe. The (absolute) consciousness conditioned by the primeval ignorance, Maya, which is the cause of the universe, is all-knowing etc., and can be known indirectly and whose nature is truth, knowledge and infinity, is indicated by the word ‘That’ . This Chidabhasa is a product of Maya. Shruti and experience both demonstrate this. The world is a magical show and Chidabhasa is included in it. The substratum, on which stands the illusion of the whole world, is described in the Vedanta by the word Brahman. When the whole world of Maya is recognised as a superimposition on this one consciousness, Brahman, what to speak of Jiva who is only a part of this world.. The Shruti declares that Jiva and Ishvara are both reflections of Brahman in Maya. They are, however, different from material things in that they are transparent (i.e., revealing) just as a glass jar is different from earthen ones.. Though both are products of food, the mind is subtler and purer than the body. Similarly, Jiva and Ishvara are more transparent than the grosser products of Maya. Jiva and Ishvara, because they manifest the power of revealing, must be considered to be endowed with consciousness. For, nothing is difficult for Maya, that is endowed with the power to create all things. When we sleep, our dreams create even Jiva and Ishvara. What wonder is there then that the Great Maya creates them in the waking state? The Maya creates omniscience and other qualities too in Ishvara. When it can create Ishvara, the receptacle of these qualities, is it difficult to conceive that it can also create these qualities in Him?. If one were to raise the improper doubt about Kutastha,then the reply would be not to imagine that Kutastha is also a creation of Maya. There is no evidence for that assumption. . The aspirant for release should give up sophistry and should base his conviction on the Shruti, which says that Jiva and Ishvara are creations of Maya. Like a cloud which pours out streams of rain, Maya creates the world (Jagat). As the ether is not affected by the rain, so pure consciousness (that I am) suffers neither gain nor loss from anything in the phenomenal world. That is the conviction of the wise. This world is illusory, Maya and the Self is by nature pure consciousness. How can such knowledge be opposed to his worldly activities? Before the projection of the world the Supreme Self, the secondless, all-bliss and ever complete, alone existed. Through His Maya He became the world and entered into it as the Jiva, the individual Self.

Stanza Eight explains when Jeeva would give up bodily attachments, then the nature of pure consciousness would prevail and the jeeva would hence realise that there would be associationless. In other words, pure consciousness is that consciousness which is free from all the impurities, which prevent a person from being and knowing who the person be. What are the impurities? They are thoughts, feelings, emotions, disturbances, memorial and perceptual knowledge, modifications, desires, attachments, egoism, qualities, attributes, perceptions, cognition, delusion, ignorance, states, duality, division, objectivity, and so on. They arise from the field 'kshetra' of the mind and body, which represents Nature (Prakriti).

Stanza Nine raises a doubt as to how indeed there could be the question of the detached Kutastha as the representation of Pure Consciousness be ever possible for egotism let alone its attributes like ignorance and the 'aham' feeling. Then the reply would be that the 'aham' be without the secondary attributes.

Stanzas Ten-Eleven and Twelve Kutastha and Chidaabhaasa be of the paraspara adhyaasa and create Aham Shabda. The primary concept is normally used by the unintelligent persons of spirituality as that is not the object of identification and is not capable of being associated by ego. The irrefutable Kutastha is identified always with the reflected intelligence, chidaabhaasa, due to mutual super imposition. Chidaabhaasa and Kutastha chaitanya shabdaas are conventionally the same expressions as the wise use the expression 'I am going', meaning chidaabhaas, differentiating it from kutasthaa. From the philosophical standpoint the learned persons could mean by their 'I' shabda as of pure kutastha as of the expression that the person be detached and be of the Spirit itself. In other words, cognition (of a pot) is that reflection of consciousness (on the pot) which is produced as a result of the enveloping operation of the Vritti-cum-Chidabhasa. Brahman or pure consciousness cannot be this resultant reflection of consciousness inasmuch as it (being the eternal and immutable existence) exists prior to cognition. 'According to the authoritative books on Vedanta an object of cognition, in matters of external objects, is that Samvit or consciousness which is the result of the act of cognition.' Here by 'Samvit' or consciousness what Sureshvaracharya means is the resultant reflected consciousness, for the Adi Sankaracharya himself (Sureshvara's guru) in his Upadeshasahasri has made the distinction between Brahman-Chaitanya and the 'resultant'-Chaitanya amply clear.

Stanza 13. Therefore the reflection of consciousness produced on the pot is the cause of its cognition; and the knownness or knowledge of this cognition, exactly as its ignorance, is the work of the Brahman-Chaitanya.

Stanzas 14-15: A doubt would then be arisen as to when the wise or the ignorant be of such terminology as applicable to chidaabhasa but never to kutastha as there be differentiation, then the reply would be that chidaabhasa would have no separate existence as they are like the none too of different existence. The Vritti of intellect, the reflection of Chit on the pot and the (object) pot - all three are made known by Brahman-Chaitanya; whereas the (object) pot's existence (at a particular place) is known by the reflection of Chit on the pot, inasmuch as it is the 'resultant' consciousness.

The reply explains that chidaabhaasda be having a separate existence independent of kutastha as after all these terms are of mutual reflections. So the knowledge of a pot involves a double consciousness, viz., Brahman-consciousness and Vritti-cum-Chidabhasa-consciousness (covering the pot). Brahman-consciousness corresponds to the Sconsciousness which accompanies what the Naiyayikas call 'knowledge of knowledge' (Anuvyavasaya), the knowledge which follows the cognition of objects (that I know my knowledge or existence of objects).

Stanza 16 again raised a doubt that the concept of 'I am kutastha' be too illusory. The reply could then be that every illusion would have to have a basis. Any motion attributed to a snake superimposed on the rope be unreal and hence dismissal worthy. After all any illusion be based on reality. The cognition 'This is a pot' is due to Chidabhasa, but the knowledge 'I know the pot' is derived from Brahman-consciousness.

Stanzas Seventeen : The concept of 'Aham Brahmani' would instantly lead to the termination of joys and sorrows of one's existence of suffering might be in order in the samsara . Just as in objects outside the body, Chidabhasa has thus been differentiated from Brahman, so within the body too Chidabhasa is to be differentiated from the immutable Kutastha. An unreal knowledge removing an unreal suffering might be in order for the same must be the same empirical level of truth.

Stanza Eighteen explains that chidaabhasa as based on kutastha and known as Purusha should differentiate kutastha from illusion and that the Purusha be then justified by saying 'I am the Kutastha or Brahman'. As fire pervades a red-hot piece of iron, so Chidabhasa pervades I-consciousness as well as lust, anger and other emotions. Brihadaranyaka explains vide 4.4.12 that chidabhasa, the reflected consciousness, is puru consciousness along side avidya, an illusory element as expressed in one's mental retina. By differentiation a person's chidaabhasa could discover the conditioning element, the mind and could realise the self as the kutastha .

Stanza Nineteen states : Saamanyajanas as deha dhari be speaking of their identity of one's own body. A person of learning would seek to explain that the Self be clearly worthy of liberation unto the Supreme. In other words, the agnaani be affirming about 'this body' and its predilections physically-mentally and psychologically and would clearly distinguish with 'That' or the Supreme – in other words 'thou' and the other 'thine' are distinguishable. Even as a red-hot piece of iron manifests itself only and not other objects, similarly the modifications of the intellect (Vrittis), aided by Chidabhasa, manifest themselves only, i.e., the things which they cover and not others.

Stanza 20 explains that when a person be firmly convinced of the own's body wise identity with that of Supreme then there only be the realisation that I am as the other Unknown too. In other words, as an ordinary person be convinced of the body identity and the all modifications are produced one after another (i.e., with gaps in between); and they all become latent during deep sleep and in the states of swoon and Samadhi.

Stanza 21: Recalling the expression 'ayam' could raise a doubt; the term 'this' in 'I am this' would refer to something is noteworthy yet might not be applicable to Brahman who is unknowable any way. Then the reply would be that Brahman as the Self being the luminous Supreme. In other words, that consciousness which witnesses the interval between the disappearance and the rise of successive Vrittis and the period when they do not exist and which is itself unmodifiable and immutable, is called Kutastha.

Stanza Twenty Two explains a proverbial story that when ten men were crossing a fast river and when they reached the other side they started counting themselves to make sure that all had reached the other side safely. Each one counted but found only nine because he did not count himself, and they became very worried. Just at that time a holy man passed by and looking at their miserable faces asked what was wrong; they told him and demonstrated how there were only nine of them, though they had started as ten. He made them stand in a line and with his stick he hit the first man once and

separated him from the line. He hit the second one twice, and so on till the last one. He hit him ten times and declared he was the tenth one. They were very happy and went on their way. In the world today there are a multitude of ideas prevailing, and everybody stands up to declare his principles and wants to lead everybody else according to his own principles; others are also trying to state their own! In this situation there is, of course, need for a man who is not involved in any desire for ideological victory. The same situation today prevails in the world. These ten men represent the numerous ideologies which prevail, each counting all the others without looking at itself, so they all like to keep on fighting. Unless someone comes along and hits each of them hard to bring them to their senses, this situation would go on; This is a story from one of the Upanishads. Through such simple stories, the Upanishads explain great philosophical truths. In Creation, everything is objectified, starting from the body of a person to the universe itself. Within the microcosm of the body the organs such as the senses, the mind, the ego, intelligence, breath, speech, heart, the gross and subtle bodies are also objectified. While counting the organs or parts of the body, we do not count the soul. In the same way, we explore the planets, the stars and galaxies, but do not pay much attention to that which supports them all. All that we experience through our senses, both subtle and gross entities of existence are effects or objects. What brings them into existence and supports them, or what objectifies them and envelops them as their very source, is the Self which we do not count as a reality until our eyes are fully open and our intelligence is free from the impurities. The gross, subtle and causal entities are objectified very clearly in the waking state, vague in the dream state and completely resolved in the deep sleep state. So, there are three distinct entities each of them objectified in three states of experiences. What is objectified must be different from the subject. Like in the Upanishad story, the Self is apparently missing but all the above mentioned nine entities are counted by the Self only. The Self (Atman) is the subject, which is distinct from the nine entities (mentioned in some Upanishads as the nine breaths) that constitutes the human personality such as the organs, the senses, the mind, the ego, etc. They are all perceptible to the senses. However, what is imperceptible and seldom realized is the one which keeps the count and which upholds them all as their source and support. Thus, the story establishes the existence of the Self and our ignorance of it. Only the seer who has seen the Self in a state of self-absorption can vouch for its existence. Only he can confirm that the person is intact and nothing is amiss from him. One become lost in the flood of life, but by taking refuge in the Self one can safely cross the river of Samsara.

Stanza Twenty three explains that unlike a pot, the intellect is neither an object of cognition nor of non-cognition. For it cannot grasp itself - no object can do so - so it cannot be cognised; since, again, it removes ignorance settled on objects it cannot be said to be non-cognised (for if one would know what is produced then that person could know what produced it as well/

Stanza Twenty four since Chidabhasa is a double consciousness one could see it manifested and unmanifested, therefore, it cannot be called immutable, Kutastha; whereas the other is Kutastha, for it undergoes no such change. Being himself the tenth person, he could not locate him self assuring he be absent. Yet, intelligent jnaanis would realise that that would be due to the act of Maya.

Stanza Twenty five explains that the leader of the ten persons be agitated and be crying away as he would be of the conviction of the tenth person got drowned in the water flows due to the result of the false imposition due to the illusion. The jnaanis were already aware that Kutastha was the witness in passages like 'It is- the witness of the intellect or the Antahkarana and its operations or of 'Vrittis'.

Stanza Twenty six clarifies that the jnaanis have also declared that Kutastha, Chidabhasa and the mind are related in the same way as the face, its reflection and the mirror. This relationship is proved

through scriptures and reasoning. Thus Chidabhasa also has been described. In other words, when jnanis asserted that the tenth person was not dead, he believes on the basis of direct awareness and of knowledge.

Stanza Twenty Seven then provides the clarification that the so called tenth person was after all not missing, then the leader would put an end to the grief since there could be the realisation that the tenth person was himself! The Kutastha conditioned by the intellect can pass to and return from the other worlds, like the Akasa enclosed in a pot. Then what is the necessity of postulating Chidabhasa ?

Stanza Twenty Eight explains the seven stages of a Self of a person be clarified as : agjnaana-aavritti or aavarana, vikshepa-parokshepa-shoka nivritti and jnaana tripti or ignorance, obscuration or operation of obscuring of the moon in an eclipse, superimposition, direct and indirect knowledge, cessation of grief and the climactic rise of perfect knowledge. Hence being merely conditioned by an object (such as the intellect), Kutastha does not become a Jiva. Otherwise, even a wall or a pot which is also pervaded by Kutastha would become a Jiva. The Self (Antaratma) is the subject, which is distinct from the nine entities that constitutes the human personality such as the organs, the senses, the mind, the ego, etc. They are all perceptible to the senses. However, what is imperceptible and seldom realized is the one which keeps the count and which upholds them all as their source and support

Stanzas Twenty Nine and Thirty explain: This chidaabhasa jeevatma be of 'samsaaraasakta chitta maatra'. Chidaabhasa with one's mind devoted to the worldly existence be unaware of the universal existence be unaware of self evident kutastha. As there might be an objection to this view point that the intellect is different from the wall, for it is transparent, the reply would be that even that be so the concern would be with the condition, not with the conditioner.

Stanza Thirty one explains that even in respect of chidatma vishaya vichaara, the kutastha chitanya be manifest or not is yes or no since the possibility be that the chidaatma would explain as: 'I am karta and bhokta too'. In other words, while measuring out rice and other grains, it makes no difference to their quantity whether the measure be made of wood or metal. That kutastha be manifest or not manifest are stated as the ideas that characterize the obscuring conditionality as caused by ignorance. The jeeva would further state that 'I am the performer and also the one as the enjoyer too and the experiences of pleasures or otherwise by the result of superimposition merely.

Stanza Thirty One states that the 'charcha vicharana vishaya' be to explain whether or not the 'kutasthosmi' .and whether of the chaitanya swarupa.. The shishya would thus be aware of the magnificence of kutastha and in the process would seek to realize : 'I am kutastha', even far withstanding the shareera and its very many adjuncts of manas-buddhi-and jnaana. If one might say, though it makes no difference in measuring, the metallic measure does give reflection, the reply be that such is the property of the inner organ (Antahkarana), in that it can reflect consciousness as Chidabhasa.

Stanza Thirty Two explains as to whether the person be able to be relieved from the shoka jaala of kartrva and bhoktrva and be able to achieve tripti. Once thus be freed from the misleading feeling that the self be the performer and the enjoyer alike then the the conviction of anguis be terminated. Then the person would feel that he or she had since achieved the experiences of chidananda or the perfect contentment.

Stanza Thirty Three states that the chidaabhasatwa be composed of agjnaana-aavarana-vikshepa-parokshajnaana- shoka nivritti and niratishaya aananda or the seven stages of jeevaas viz: ignorance,

obscuration, superimposition, indirect knowledge, freedom from grief and unrestricted bliss. As the Chidabhasa is associated and variable, it is devoid of the characteristics of Kutastha. But as it renders objects capable of being cognised, it resembles Kutastha. Such is the opinion of the jnaanis.

Stanza Thirty Four clarifies that the reflected consciousness, viz. chidaabhaasa as originated from the erstwhile stated agjnaanaavarana vikshepaadis be 'not' the kutastha but on the 'sarva vaakya saadhaarana nyaaa vidhaana', then Kutastha be beyond the sapta avasthaas. Hence the reflected consciousness viz. chidaabhaasa be a stepping stage for the kutasthaanubhava. .

Stanza Thirty Five explains that the scriptures declare the survival of the intellect after the body falls and therefore the intellect is the same as Chidabhasa: According to the Shruti passages which declare the entry of the Atman or the Self into the body, Chidabhasa is distinct from the intellect. Now ignorance be ever originated from the expression of : ' I don't know' and that be the root case of indifference about the reality or the Truth.

Stanza Thirty Seven explains that Aiterya Upanishad says that the Self (Atman) thought: 'This body with the organs cannot live without me', and so cleaving the centre of the skull it entered into the body and started experiencing the changeable states (e.g., wakeful, dreaming etc.,). The stage in which chidaabhaasa would identify the Self with the sthula and sukshma or the gross and subtle bodies is called superimposition. The self be then subject to bondage and experiencing the sorrows or enjoyments.

Stanza Thirty Eight raises an objection : Agjnaana and aavrittis be such as never to result in kutasta chaitanya. Though ignorance and the obscuring of the self precede superimposition, and chidaabhaasa is the result of the superimposition .How can the associationless Kutastha be said to animate the body by entering it ? Then how did It create the universe ? Both the acts of creation and entering the body are caused by Maya. The reply be that then they vanish too when Maya is destroyed. Vedanta Philosophy confirms that jeeva is eternal although emperically due to agjnaana, avaranaas and vikshepaas

Stanza Thirty Nine: 'Viksherupa chidaabhaasa utpatti' be on the basis of poorva samskaara and hence the agjnaana and avaranas. Before the rise of super impositions or seeds of superimposition exist and hence it be not inconsistent to state that the ealier stages belong to chidaabhaasa alone. The Self becomes the ego identifying itself with the body composed of the five elements and when the body perishes (once for all) the ego too perishes with it. Thus said Yajnavalkya to Maitreyi. Self was superimposed by ignorance like a burning wood was covered by ash! Pure Intelligence which indeed is the Self appeared variegated by modifications of name, organs and their attributes, and of the falsity of decay and destruction! On the other hand, the Self is indestructible, paramount, endless and infinite Reality! Due to the actual existence of duality, nay the multiplicity, due to ignorance, smell is different, vision is different, the capacity of hearing varies, speech sounds diverse, the pattern of thinking or mindset is varied, and the faculty of the understanding is highly dissimilar too. But when the veil of ignorance is removed and since the Absolute Self which is neither dual nor multiple, every thing falls in place and one starts its attributes to hear, see, smell, touch, taste, feel, think and react precisely the same in unmistakable and distinctive uniformity! Therefore Maitreyi, one has to clearly understand as to who is the Singer, then the song is indeed just the same! The Self is thus the Supreme in that blueprint, be it vision, or hearing, or feeling, or thinking or whatever!

‘Vignaataaramare kena vigjnaneeyaaditi’ or through what instrument should one know That Knower?

Stanzas 40 and 41 explain that Parabrahma created agjnaana and the aavrittis were after all ; He manifested Him alone both the stages which were nodoubt non existent but got superimposed on Him. Hence the Supreme Self explains: ‘ I am a samsaari indeed, yet be of tatva saakshatkaara yukta, shoka rahita and sadaa samtushta’. ‘This Self is not perishable’ - thus the Shruti differentiates the Kutastha from everything else. 'The Self is associationless' - such statements sing the ever-detached state of Kutastha. The passage which says that the body only dies and not the Jiva does not mean that he is released but only that he transmigrates. The expressions that ‘ I am worldly’, ‘ I am endowed with knowledge, ‘I am griefless and am happy and such expressioins are typical of jeevaas and have no relevance to Parabrahman.

Stanza 42. explains that the Objection as to how can the changeable Jiva say 'I am Brahman' since Brahman is immutable , the reply states that the two stages prior to the superimposition should also be attributed to the Jeeva for that be stated as' I am not aware and am not Brahman referring to ignorance and obscuring.; the jeeva be thus prone to state that he was a murkha and parabrahma anubhava prapti was not available.: He can, because, in spite of apparent discrepancy between Jiva and Brahman, the identity is established by giving up the false notion about the Jiva. (What appeared, under the influence of Maya, as Jiva is really none other than Brahman).

Stanza 43 explains that Parbrahma be the ‘sampurna prapanchaashrita’ yet ‘jeevaashrita agjnaana avastha’ be prevailing. A man may be mistaken for the stump of a tree; but the notion of the stump is destroyed when the man is known to be a man. Similarly, when the Jiva knows 'I am Brahman', his notion 'I am Buddhi (the ego-consciousness in the mind)' is destroyed. The ancient teachers explained tha Parabrahma be stated to be the support of ignorance as a substratum, but ignorance is attributable to jeevaas.

Stanza 44: Thus samsaara bandhana hetu avasthaas of paroksha and aparoksha jnaana vinishthata be happening once the samsaara bandhana could be accomplished and once the agjnaana hetu nirmulana be the resultant. In other words, by the two kinds of wisdom and ignorance of direct and indirect means be negated along with the effects and the ideas of Brahman be existent and manifest. Acharya Sureshvara in his ‘Naishkarmya Siddhi’ describes clearly how Jiva and Brahman are found to be identical when the false notion about the Jiva (viz., its identity with the Buddhi) is destroyed. Therefore, the text 'I am Brahman' is to be understood in this sense.

Stanza Forty Five explains that paroksha jnaana and its aavarana hetu agjnaana be of vinishtha maatra and ‘Kutasthosthiti chaitanya abhaava purna’. In otherwords, the misconception by indirect knowledge that kutastha be not existent gets negated. Direct knowledge desroys the result of the obscuring of reality expressed in the idea that Brahman be not manifested or experienced . Shrutis and the interpretation of veda panditas would concede 'Everything is Brahman', Brahman and the universe are shown to be identical; it also is to be interpreted in the above sense, viz., what appears to be 'all this', i.e., the universe, is really Brahman. Similarly, in the text ‘Aham Brahmaasmi’ or 'I am Brahman' the same identity of Jiva and Brahman is indicated. This was amply explained by Chandogyia Upanishad More explicit example of The Self was explained by dissolved salt in water which indeed was the Supreme itself as ‘Aham Brahma Asmi’ as explained vide VI.xiii.1-3) Svetaketu was asked by his father to fetch salt and mix it up overnight and next morning there was no trace of the salt as it was fully dissolved. When he was asked to taste the water at the top layer, middle

layer and at the bottom of the container, the water was uniformly salty and he confirmed that the salt was right inside the water. Then the father explained that existence of a matter was due to the cause of fire, water and food and also due to touch of the salt, taste of the salt and of dissolution due to water were all the subtle essences of these materials. That Inner Self was the motivation. That indeed is the Truth. Svetaketu! Thou art the Truth!)]

Stanza 46 explains that the agentship of worldlywise jeeva be discarded and the superimposed selfishness be nullified while realising the Inner Self be the Super Self aham brahmaasmi'. The maayaajanita swardha parata of the tapatrayaas originating due to Adhyatmika, Aadhi Daavika and Adhi Bhoutika reasons. Adhyatmika based Tapaas are either due to 'Shaaririka'(physical) ailments or 'Manasika' (psychological) imbalances..It is true that the author of the Vivarana gloss has denied the Badha-Samanadhikaranya interpretation (and has accepted the Mukhya-Samanadhikaranya interpretation) of 'I am Brahman'. It is because he has taken the 'I' in the sense of Kutastha-Chaitanya and not in the sense of Chidabhasa.

Stanza 47 elucidates further that when the existence of Thine-and Mine duality be finally destroyed by the experience of the self being released, there would arise the dukkha nirmulana. As the agjnaana aavaransa vinishkata should lead to shoka nivritti. With the annihilation of the grief of existence, there should be unrestricted and everlasting contentment. In the text 'That thou art' the word 'thou', freed from all adjuncts, is Kutastha; and in Vivarana and other advanced explanations, attempts are made to establish its identity with Brahman.

Stanza 48 recalls Brihadaranyaka 4.4.12 at the beginning of this chapter referred to two stages, direct knowledge and destruction of grief from which a jeeva suffers from. The consciousness, the substratum on which the illusion of Chidabhasa together with the body and the sense organs is superimposed, is known as Kutastha in Vedanta. 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! 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! 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! when an individual finally attains 'Brahma Jnaana', then he is neither an escapist to dodge the pulls and pressures of the body senses nor blame the previous times that entrapped the Self within the straight jacket of the birth-death-rebirth fobia of past-present and future! After all from whom does he escape from! He has to run away from the Self only for his ignorance!

Stanzas 49 and 50 state that Shruti explains 'ayam' expression as of aparoksha jnaana which is in two contexts; one is direct knowledge of 'Aham Brahmasmi' and another way of looking is as of this Self is 'like' that Super Self. In other words, 'that' I as of what be contained in the body is as of the Supreme. When one states that the Supreme Self is self luminous and the intellect or the awareness as perceived is self evident. The substratum, on which stands the illusion of the whole world, is described in the Vedanta by the word Brahman. After all the object of direct knowledge is what is Paramatma.. Now the methodology could be a variable. This is an the analogy of the way of jigjnaasa and of intellectual curiosity on the one hand and another is of direct experience Hence the stanza 49. Now 50 explains that either in respect of 'aparokshajnaana dasha samaana' or paroksha jnaana vishya, might be varied but the culmination point indeed be Brahman anyway. In the context of indirect knowledge, the intellectual perfection be aware of the fact that Brahman is self evident, and the self evidence of Brahman is not the least affected in such intellectual comprehension. When the whole world of Maya is recognised as a superimposition on this 'one' consciousness, Brahman, what to speak of Jiva who is only a part of this world.

Stanza 51 elucidates.the difference between the entities indicated by 'that' and 'thou' is due to that of the superimposed universe and Jiva, which is only a part of it; in reality they are one consciousness. There could be two kinds of Brahma Jnaana; indirect knowledge and direct knowledge.Indirect knowledge is the awareness of the existence of Paramatma while the direct knowledge is to affirm that I am Brahman; indeed there is no contradiction eitherway.

Stanza 52 further annotates that if it could be proven that there be nothing like Brahman existing, then such indirect knowledge should negate the very concept of one's post life existence say of swarga or naraka and as such there be too illusory. In other words the very concept of chidaabhaasa too be illusory. Chidabhasa, the reflected consciousness, partakes of the characteristics of both, the superposing intellect, such as agentship, enjoyership, etc., and the superposed Atman, which is consciousness. So the whole Chidabhasa is a creation of illusion.

Stanza 53: Therefore, the indirect knowledge of Brahman's non existence could never be called false for the simple reason that the notion of falsity be not the definitive idea of Brahman. On that basis,the existence of swarga loka should also be falsified. What is the intellect ? 'What is the reflected consciousness ? 'And what is the Self ? 'How is the world here ?' - Because of indecision about these questions ignorance has arisen. This illusion is also called Samsara.

Stanza 54 indicates that the aparoktsha rupa jnaana Brahma be paroksha jnaana bhramarupa sambhava be possible. In other words the indirect awareness of Paramatma be not ignored as false simply since that awareness be of a definitive Brahma Jnaana.And it is indeed on that premise one should not feel that the existenc of heavens be illusory. That person be the knower of truth, the liberated, who knows the true nature of the intellect, etc., mentioned above. Hence the Thus the Vedanta has decided. Direct awareness of assures ' this Atman is Brahman as the Individual Inner Self is a reflection of the Unknown Brahman. And that is most certainly beyond speech, vision, mind and heart.

Next Stanza 55 of Panchadashi explains that indirect knowledge would always tend to ignorance or atleast half knowledge of what is truthfully all about. One might realise a ghata or a pot but not the existence of aakaasha since that person be aware of the reflection of the the Reality.Although the Unrealisable Brahman be without the falsely superimposed adjuncts, one would invariably be blurred in the vision due to the effects of Maya.Maha Maya obstructing the clear vision of Pure

Consciousness due to 'Shad Kanchukas' or Six Layers / Coverings and 'Malaas' or defilements of Aaanava, Maayiya and Karma nature, being the inner most, the interior and the outer parts of the husk that cover in three layers before obtaining the pure grain or antaratma with neither desirable nor the totally free from the stains of the pristine Self . Hence the concept of bondage of a person which should necessitate the khandana-khanda-khadya.

[Brief on the Khandana-khanda-kadya by Shri Harsha before the eight century- an important treatise of the Vedanta.

As its name implies, destructive criticism, of the most thorough going kind. The thesis upon which the entire work is based is that nothing can be explained-neither any factor or worldly phenomena nor the ultra-phenomenal consciousness or Brahman. All is inexplicable anirvachniyam; no adequate explanation can be provided of anything. In fact so thorough going is the 'inexplicability' propounded that our author is denying the reality of Word also as a means of cognition; and yet, it is upon Vedic texts that he bases his notion of non-duality. The author has adopted, is to submit the definitions which the Logicians gives of the main categories and main cognitional activities, to a critical investigation, which leads to the results that all those definitions are found to suffer from inner contradictions and hence untenable. The 'arguments of refutation' begin with the refutation of the Logicians explanation of the Right Cognition. Every one of the definitions proposed by several writers on Nyaya is taken up, examined and found defective. Similar refutations follow of- Apprehension, Recognition, Remembrance, the several kinds of Negation Instrument in general and Instrument of Cognition in particular, Operation in general, Perception, Non-apprehension as a means of cognition and the different Fallacies of inference. With this ends the first chapter, Chapter II contains similar refutations of some of the more 'Clinchers' postulated by the Naiyayika. Chapter III shows the absurdity involved in the putting of any such questions-What is the proof of the existence of God? Chapter IV continues the refutation of the Nyaya categories of Existence, Non-Existence, Qualification, Substance, Quality, Community, Eternality, Individuality, Relations, Substratum, the conceptions of 'above' and 'below', their relations of Subject and Object, Differences, the notion of Causality, Destruction and Prior Negation, Doubt, the notion of contradiction between 'existence' and 'non-existence' and Hypothetical Reasoning.]

Stanza 56 states that while the indirect knowledge might remove the doubt that Brahman might or might not exist, the direct knowledge of pure consciousness: Almighty Brahman enters each and every Being from Brahma to a piece of grass as the Antaratma or the Self- Conscience. The easiest yet the most difficult question ever is *Kah ayam atmaa* or which is that Self worship worthy! The reply would be the Antaratma or the Inner Consciousness: the expressions such as 'Samjnaanam' or the emotive sentience being the state of consciousness, 'vigjnaanam' or worldly awareness or knowledge, 'pragjnaanam' or instant mental responsiveness, 'medha' or brain power and retention capacity, 'drishti' or discernment and perception through senses, 'mathih' or capacity to think pros and cons, 'manisha' or mastertminded skill of planning, 'juutih' or capacity of forbearance, smriti or memory power, 'sankalpa' or ability to initiate and decide, 'kratuh' or tenacity and dedication, 'asuh' or calculated sustenance, 'kaamah' or craving obsession all ending up in 'Vashah' or forceful possession; all these are rolled into one word viz. **Conscience** or the super imposition of the totality of senses viz. speech, vision, touch, taste and generation. It is indeed that kind of ascent of self consciousness that submerges karta-karma-kriya into Brahman, once mortals attain at least of intervals of Immortality! The Self and Supreme are mutual reflections; that identity of the two entities is despite the contexts of awaken and dream stages and the mortal's life in the final stage be described as a caterpillar which once reaches the edge of a grass but would seek to hold another

grass piece for support and jump over! The causative fullness and derivative causation or the Cause and Effect Analysis thus states: *OM/ Purnamadah Purnamidam Purnaat purnamudachyate, Purnasya Purnamaadaaya Purnamev a-avashishyate/* Para Brahma is full and total; so is this Antaratma or the Individual Self Consciousness if full and total too. From 'Karyatmaka Purnatwa' or this causative fullness is manifested into the fullness of 'Karanaatmaka Purnatwa' or the derivative fullness. In other words, the Individual Self shrouded by the screen of Ignorance or Unawareness due all over its bodily form and sensual form, gets identified and unified to Fullness. In other words, from infinite cause the infinite effect is evidenced or from Infinite Universe, Infinite Brahman is evidenced or *Asatomaasadgamaya* or From Non-Reality to Reality or From Darkness to Luminosity. It is said that pure consciousness (Kutastha) exists as a witness to (the rise and fall of) the mental modifications (Vrittis), their prior (and posterior) non-existence and the state of ignorance prior to inquiry about truth.

Stanza 57 recalls how the Stanza Twenty Two explained the proverbial story that when ten men were crossing a fast river and when they reached the other side they started counting themselves to make sure that all had reached the other side safely and as each one counted but found only nine because he did not count himself. That statement: 'The tenth did exist and not lost' smacked of false knowledge.' Similarly be of the analogy of indirect knowledge that Brahman be ever existing. In both the cases, the obscuring of the truth be of the same cause of ignorance. When a competent person in whom there be a normal trust worthiness asserted that the tenth person did exist and not drowned be obviously well convincing as a step towards direct knowledge.

As when *aparokshitva jnaana yogya vishaya* be known as *paroksha jnaana grahana* as of a *bhrama maatra*, then that the *dashama purusha* be of *bhrama varjita*. Just as the statement of the tenth of the travellers exists and is not lost is stated as the indirect knowledge and is not of falsity and likewise the indirect knowledge that Brahman be ever existent is not of falsity either. In both the cases obscuring the truth be due to ignorance of the actuality of the truth. An assurance from a reliable person be asserting that the tenth person be existent and not drowned is a step to direct knowledge..

Stanza 58 explains : *Atma Brahmeti* is a Maha Vakya vide Aitereya Upanishads' opening statement meaning . Supreme Power 'Paramatma' got self- manifested and created the Lokas .I.i.1) *Om Atmaa vaa idameka evaagra aaseet, Nanyat kinchanamishat, Sa ikshata lokaannu srijaa iti/* (Om, At the very outset only Paramatma or the Absolute Self in Unique Glory was self manifested and that Eternal Spendor decided to generate the Universe). Now, by a thorough analysis of 'Self is Brahman' is achieved as the direct knowledge 'I am Brahman- Aham Brahmasmi' is the Supreme Realisation. Hence the Paramatma the support of the unreal world, its nature is existence; as it cognises all insentient objects, its nature is consciousness; and as it is always the object of love, its nature is bliss. It is called Shiva, the infinite, being the means of revelation of all objects and being related to them as their substratum.

Stanza 59 states that direct knowledge be realised when the interregation be made as to who would be the tenth person then the reply be that 'Aham dashamosti' or 'I am the tenth person. As he counts he comes to himself and then realises that he himself be the tenth person, then that is the direct knowledge. Thus in the Paramartha saara on Shaivism, the concept of Kutastha has been described as having no particular characteristics of Jiva and Ishvara and as being non-dual, self-luminous and the highest good..

Stanzas 60 and 61 explain that one's knowledge that he be the tenth person would never be negated. Whether that person be at the beginning, or the middle or at the termination point of the counting, the

person be doubtless among them. The vedic texts declare *Sadevetyaadi vaakyena Brahmasatvam parokshatah/*. The Shruti declares that Jiva and Ishvara are both reflections of Brahman in Maya. They are, however, different from material things in that they are transparent (i.e., revealing) just as a glass jar is different from earthen ones. Though both are products of food, the mind is subtler and purer than the body. Similarly, Jiva and Ishvara are more transparent than the grosser products of Maya. Vedic texts, such as ‘Before the creation, Brahman alone existed, do provide indirect knowledge of Brahman ; but the text ‘ that thou art’ provides direct knowledge as per Chaandogya Upanishad 6.2.1. and 6.8.5-7: 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.viii.5-7) 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 prana, prana into Fire and Fire into the Supreme! This is therefore so that body is the sprout of fire, water and earth/ food as existence.

Stanzas 62 : Brahma vishayaka buddhi of aadi-madhya-anta paramatma rupa vyavahaara karana be steadied to oneself. When a person knows himself to be Brahman, his vignaana be ever steadied likewise at the beginning, middle and end and that is to be recognised as the direct knowledge. This knowledge of identity is unchangeable even in its relation to the 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). Jiva and Ishvara, because they manifest the power of revealing, must be considered to be endowed with consciousness. For, nothing is difficult for Maya, that is endowed with the power to create all things. Here is an explanation on the Pancha Koshas: The five sheaths of pancha kosha are: *annamaya kosha* (the food sheath) - the outermost kosha, referring to the physical body which needs food and nourishment to thrive. It is believed to be the most vulnerable kosha, since issues with the physical body can manifest as imbalances in the other layers. *Asana* practice, dietary changes and sleep quality all impact the annamaya kosha. *Pranamaya kosha* (the sheath of vital life force energy) - closely connected with annamaya kosha, this sheath is responsible for animating the physical body. Pranamaya kosha is composed of prana (life force energy) and is greatly influenced by *pranayama* (breathwork). *Manomaya kosha* (the mental or psychological sheath) - referring to the aspect of the mind which governs perception of the world. Manomaya kosha is where one's sense of Self develops, along with the habits of thinking that influence behaviour. Mindfulness is the most effective way of influencing the manomaya kosha. *Vijnanamaya kosha* (the intellect sheath) - this sheath is the seat of intuition, connected to inner wisdom and deeper states of consciousness. It is also responsible for inner growth and authenticity, and is impacted by all aspects of yoga. *Anandamaya kosha* (the bliss sheath) - otherwise known as the bliss body, this kosha is the closest to atman. It transcends the logical, thinking mind, providing an experience of unity with universal consciousness. Daily meditation can help to connect practitioners with anandamaya kosha

Stanza 63 explains that Maharshi Bhrigu acquired indirect knowledge of Brahman as the cause of the origin, sustenance and dissolution of the Universe. He acquired direct knowledge by differentiating the Self from the pancha koshas. Taittiriya Upanishad 3.1.1 on Maharshi Bhrigu’s investigation of what Brahman is all about! 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 Brihadaranyaka Upanishad (IV.iv.18): 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 mind of the mind. Thus the elemental sense objects of the Innermost Self declare themselves as the integral components of the Supreme and primordial 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 Jnana Sadhana is thus the pre requisite and the Knowledge has necessarily to be saturated with Sacrifice and Practice of that Knowledge)

Stanzas 64 and 65 state that though Varuna the father of Bhrigu Maharshi did not teach him by means of the text 'Thou Art Thou' but taught him by the doctrine of the panchakoshas and then Bhrigu left the son to his own discriminative enquiry. Then Bhrigu considered carefully the nature of the anna kosha and its consequences of praana-vigjnaana-anandaa koshas. The Maya creates omniscience and other qualities too in Ishvara. When it can create Ishvara, the receptacle of these qualities, is it difficult to conceive that it can also create these qualities in Him? Hence he concluded that 'I am Brahman indeed; Aham Brahmaasmi.' 'Anando Brahmeti': Bliss is Brahman; from bliss is originated Creation, sustained and merged! (III.vi.1) In the ultimate analysis, Brahman is Bliss; it is from bliss that the Universe is initiated from, preserved along and terminated into! This Ultimate Truth is realised after prolonged and intensified disclosure by Bhrigu as imparted by Varuna Deva in several stages and layers of revelations stating from 'Annam Paramatma' to 'Praana Brahmeti' to 'Mano Brahmeti' to 'Vijnanam 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!

(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 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 to 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)

(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) The person of mental maturity and enlightenment after refraining from the mundane activities of the world realises that Life is essentially made of ‘Anna’ or the food. Consumption of Food helps generate Praana the Life Force, energizes mind and sharpens intelligence. This helps to create joy and eventually leads to bliss, the climax of spiritual fulfillment, and Self Awareness. As a True Yogi, he enjoys ‘Siddhis’ like freedom of movement at will and roaming about over the worlds instantaneously besides total command of food which in turn is linked with vital force. This state of bliss involuntarily prompts him to break him to Saama Singing viz. ‘haa vu haa vu haa vu’! He extols Anna the Food as : *Ahamannamaha mannamahamannadohamannaadhamannaadah/* 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!)]

Stanza Sixty Six seeks to disclose that all the classics of Vedanta proclaim the reality of Kutastha and they do not admit the existence of any entity other than It. The Shruti seeks to first delineate the nature of Brahman as of ‘Satyam Jnaanam Anantam’ or of Truthfulness-Knowledge-Infinity. That Brahmana is stated as the Self hidden in the panchakoshaas. The properties of Brahman are explained a of two kinds. Tatastha is stated as an attribute by which a specific object is well revealed distinctly.

[A general brief on Satyam Jnaanam Anantam and Mundaka Upanishad II.i.5 and III.1

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

Stanza Sixty seven: Indra acquired indirect knowledge of Para Brahma by seeking to learn the attributes and approached Prajaapati. Indeed falsehood is so intense that the more a person is clever and worldly wise that the 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!

Stanza Sixty Eight affirms ‘*Atmaavaa idameka ekaagra aseetraanyat kinchina mishat*’ would imply the before the srishti, there was none of ‘*atma tatva maatra anya rupa*’. In other words there was Atman only that was existent before the process of Creation. Thus the process of superimposition and negating it would reveal that it consciousness is Brahman. Aitereya Upanishad explains vide 1.1.1 and 3.1.3: Supreme Power ‘Paramatma’ got self- manifested and created the Lokas : I.i.1) *Om Atmaa vaa idameka evaagra aaseet, Nanyat kinchanamishat, Sa ikshata lokaannu srijaa iti/* (Om, At the very outset only Paramatma or the Absolute Self in Unique Glory was self manifested and that Eternal Spendor decided to generate the Universe)- Self Consciousness is permeated from Brahma down to a piece of grass! 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 69 further states that ‘ sarvatra swaswaupa bodhaka Maha Vakyas , ever seeking to explain paroksha brahma jnaana .

Asato maa sadgamaya, Tamasomaa Jyotir gamaya, mrityormaa jyotir gamaya/ ---Purnamadah Purnamidam Purnaatpurnamudachyate, Purnasya Purnamaadayaa Purnameva avashishyate//

Brihadaranyaka(I.iii.28)

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 ikshata lokaannu srijat iti/- Aitreya (I.i.1) Om Ishaavaasyamidam sarvam yatkimcha jagatyaam jagat, tena tyaktena bhunjeetha 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, Pitru devobhava, Achaarya devo bhava, Atithidevo bhava, yaani anavadyaani karmaani taani sevita –vyaani no itaraani, yaani asmaakam suchartraani, taani tvasyopasyaani no itaraani// Taaittiriya (Taaittiriya I.xi.1-2)

Angushtha maatrah puru-shontaratmaa sadaa janaanaam hridaye sannivishthah hridaa manveesho manasaabhi klipto yada etad vidur ati amritaaste bhananti/ Sahasra sheershaa purushah sahasraakshah sahasra sahasrapat sabhumn vishvatovritvaa ati atishad dasaangulam, purusha evedam sarvamyad bhutam yaccha bhavyam utaamri -tatvasyashaano 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 parastat, tamevam vidwaanabhrita iha bhavati naanyah panthaavidyateyanaaya/ Maha Narayanopanishad (Section I-chapter ii)

Udyanti, tapanti, varshanti, stuvanti, punar vishanti, antar viveraneshanti, yah praajno 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/

Yatra yatra mano yaati tatra tatra param padam/ Paingala Upanishad - Stanza 21/

Hrit pundareekam virajam vishuddham vichinyta madhye vishaadam vishokam, achintyam avyaktam ananta rupam, Shivam prashaantam, amritam, brahma yonim/ Kaivalya Upanishad -Stanza 6/]

Stanzas 70 and 71 explain Adi Shankaraachaarya in His ‘Vaakya Vritti ‘ made an exhaustive explanation on the direct knowledge of Brahman viz. Thou Art Thou and Tatvam Asi. Stanza 70 explains the intention of providing direct knowledge of Brahman as per the stanzas 37-53 of the Vaakya Vritti. [As elaborated vide sence of Panchadashi Part Two.

Now Stanza 72 explains that the supreme and absolute pure consciousness be ever conditioned by the primeval ignoranc, viz. Maya which is the cause of the universe. Hence ‘That’ Supreme with Maya or Prakriti is the driving force of Creating-Preserving, Destroying and Creating again while the Real Owner of the Chariot of the Universe is the Supreme Brahman Himself! In this context, the Svetaashvatar Upanishad. IV.10 clarifies lucidly: ‘Maayaam tu prakritim viddhi, Maayinaam tu Maheshvaram, Tasyaavayava bhutah tu vyaaptam sarvam idam jagat’; in other words: Maya as Prakriti is the material cause which is derived from Conciousness 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, Devi Bhagavata Purana (I.ii.5) declares: ‘Srishtvaakhilam jagadidam sadasad swarupam, Shaktyaa svayaa trigunyaa paripaati Vishvam, Samhartya kalpa samaye ramate tathaikaa, Taam Sarva Vishva jananeem manasaa smaraami/(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 Him without bothering Him unnecessarily!

Stanzas 73 and 74 state that the indirect expressions or of entities of jeeva and jeevaatma are basically similar excepting that the attributes of a jeeva are easily transparent to realise and directly intelligible as of the pancha karmendriyas and jnaanendriyaas but the Innerself named Ishvara and the jeeva be such as to call for apparent contradiction which would have to be resolved by the process of partial elimination of the conflicting attributes . If identical, their attributes should correspond. Jeeva is directly knowable while Isha the Inner Self is indirectly knowble. Jeeva is sated as a part, while Ishvara the Inner consciousness would need to be the of giving up the conflicting properties and retaining the postive and proactive common points. Once done so there is an equilibrium and the scope for self realisation. 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 Jnaanendriyas 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 .This is the culmination of all spiritual experiences of the soul-Tat Tvam Asi, That thou art. When refer to a statement ‘ Soyam Devatta’ or I am Devadatta then the limitations of caste-creed and so on are discarded and the essence of the Self be only taken into account. Atman limited

by avidya is jeeva; Brahman limited by Maya is Ishvara. When the Avidya of a jeeva is cast off and the Maya of Ishvara is ignored and what remains is Atman instead of a jeeva or jeevaatma viz. Ishvara; then indeed the personality named Devadatta, the Reality of Jeeva be the same as the Atman; then one feels Tatvamasi. The dull-witted, ignorant of the real meaning of the Shruti, wanders here and there, whereas the wise, understanding its purport, ever abides in the ocean of bliss.

Stanza Seventy Five denotes the substantive relationship of Thou and That be hence taken as of complete identity and of absolute homogeneity. That is stated to be meaning of the expression of 'what is 'thou' is wholly and fully 'that' and which is 'that' is wholly and fully' thou' - both the terms indicate absolute homogeneous consciousness. Acharya Madhava the unique exponent of dualism of 'that' body and 'thou' the Unknown. Dvaita Vedanta acknowledges two principles; however, it holds one of them, the sentient as being eternally dependent on the other. The individual souls are depicted as reflections, images or shadows of the divine, but never in any way identical with the divine. Moksha therefore is described as the realization that all finite reality is essentially dependent on the Supreme. Five fundamental, eternal and real differences are described in Dvaita school: viz. 'Between the individual jīvaatma and paramatma. These be related between matter the inanimate, or insentient and Paramatma- Between individual jīvātmas- Between matter and jīvatma- Between various types of matter. These five differences are stated to explain the nature of the universe. The world is called prapañca or the Five by the Dvaita school for this reason. Hence in the expression 'That thou art' as the relationship between 'That' and 'Thou' is not one of 'that' qualifying 'thou', 'thou' qualifying 'that' or each qualifying the other; but of complete identification, 'Akhandāikāra Satvam.

[Note: Adi Shankara is the exponent of 'Kevala Advaita' or Fundamental Monism; Ramanujacharya is an ardent exponent of Visistha Advaita or of Qualified Monism; Nimbakaacharya is the exponent of Bhedaabhedavada or of differential-non differential discipline; Madhavacharya is the exponent of Dualism of Paramatma and Jeevatma; Vallabhacharya is the exponent of Shuddha Advaita or Pure Monism.]

Stanza Seventy Six explains that what all be the methodologies of accomplishing the Unique 'pratyagrūpa chidaatma-adviteeya ānanda svarūpa' what ought to be realisable indeed. Be that advaita-or visishtadvaita-dvaita-or of shuddhadvaita the gāmya sthāna be the Brahman only indeed. What appears to be the individual conscious Self is the nature of the Non Dual Bliss and that non dual bliss is no other than the Individual Conscious Self; hence ultimately Brahman is Self and Self is Brahman. 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. Here identification be indicated by 'vyatīhāra'-the sense of mutuality, a process of establishing complete identity of 'you' and 'me' or 'me and 'you'' hence of Unification or of Tadatmya'. 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!

Stanza Seventy Seven states that when the differentiation of paraspara jeeva viz. of jeeva and jeevatma bheda be dissolved to Parabrahma then 'twam' pada be evaporated. When, by mutual identification, it should be irrefutably demonstrated that the consciousness within and of Brahman be the same, then that jeeva, who is denoted by the word 'thou' is different from Brahman at once disappears. There could be two misconceptions : one that the word 'thou' means the Self other than Brahman that is, the conception that the Self is among several individuals, which all people have before the right knowledge appears. Another misconception is the word 'that' has for its meaning that Brahman is immediately known. Both the misconceptions would cease on the comprehension of the mutual identity of the two words.

Stanzas Seventy Eight and Seventy Nine explain that the indirectness about Brahmajnaana would imply by the word 'thou' vanishes and there remains only the consciousness within the form of absolute bliss. So being the case, those who suppose that the Maha Vakyas as in upanishads could only illustrate an indirect knowledge of Brahman. The nature of consciousness is a seminal theme at the heart of Upanishadic thought. The nature of consciousness is a seminal theme at the heart of Upanishadic thought. The Taittiriya Upanishad explores the fivefold sheath of human consciousness, the koshas: annamaya, pranamaya, manomaya, vijnamaya and anandamaya – the physical, vital, mental, intellectual and causal layers of human individuality. The Mandukya Upanishad lays out the four states of consciousness – jagrat, svapna, susupti and turiya – in terms of our waking, dreaming, dreamless sleep state, and pure consciousness. The Aitereya Upanishad outlines how Brahman itself may be defined as Consciousness.

Stanza Eighty: Notwithstanding the plethora of Scriptural evidences, one might still raise a doubt, that some of the persons that there be referring to swarga- narakaas and so on. The cool reply should be that the proverbial ignorant boat traveller having counted the ten travellers had failed to count the Self. Recalling the Mahavakyaas, the one doubting ajnaanis might peruse the vedic explanations as to 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.

Further explanation states that every person's knowledge of the self be thus a direct experience yet would it not be strange argument to suggest that an attempt for identifying of the selves with Brahman indeed. After all the mind and panchendriyaas and their perceptive ability ought to be self evident.

Stanza 82 explains that when a person be too ambitious that even disregarding the moola dhana or the principal amount yet the rate of interest be more significant and lovable! Similarly the passing and frivolous pleasures of material life be ever sought after and craved for while little realising the everlasting golden path of spiritual awakening. This is an analogy of the Two birds on the same tree on which one regaling in the material pleasures while the other be abstaining therefrom as quoted in upanishads:

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Stanza Eighty Three raised a doubt as to how a jeeva is conditioned by Pancha Bhutas or of Five Elements viz. Earth-Water- Fire-Air / Wind- Sky.-the Five tanmatras of Sound (Shabda), Touch (Sparsha), Vision (Roopa), Taste (Rasa), Smell (Gandha) as related to each sense organ, and Chaturvidha Paashas or human bindings as of Asha-Moha-Maya-Karma viz. Possessiveness- Infatuation- Make Belief- Excessive Involvement and so on could be an object of direct knowledge of Brahma who indeed is free from any adjunct at all!

Stanza Eighty Four replies: Our knowledge of the Unknown Brahma is all together unconditioned as long as our own bodies would persist due to the conditioning adjuncts. That is why we are not able to assimilate as to what Brahman is indeed all about!

Stanza Eighty Five explains that the differentiation between Jeeva and Parabrahma is due to the presence or absence of the conditioning medium of antahkarana comprising one's own mental framework vis-à-vis the external world. In turn that 'antahkarana' is the product of chitta or the consciousness where impressions, memories and experiences are stored- the buddhi or the intellect which is the decision-making part of the mind – then the ahamkaara or one's own ego normally known as of the 'I-ness.' It is defined as either the link between the body and the spirit or the bridge between the middle and higher mind. The term may also be defined as the source of thinking, or the mind, soul, heart or conscience. But for this differentiation the jeeva and jeevatma are stated to be identical. The distinction being existing due to the medium ofnescience or intellect, as a reflection exists as long as the reflecting medium exists. Hence The inner organ (Antahkarana) is called Manas, Buddhi, ego or Chitta, according to their respective functions: Manas, from its considering the pros and cons of a thing; Buddhi, from its property of determining the truth of objects; the ego, from its identification with this body as one's own self; and Chitta, from its function of remembering things it is interested in.

Stanza Eighty Sixty states that the antahkarana of a jeeva be finally cleared up and the chains of samsara be finally snapped off while the upadhis or the degrees of limitations in the form of golden or iron chains be snapped off, then the jeeva be freed all the conditioning restraints and imperfections. Indeed, the upadhis or the conditioning adjuncts create considerable chasm. By identifying the jeeva with Brahman and by snapping off the adjuncts of samsara the sadhaka be then possibly qualified to realize the Absolute Truth.

Regarding stanza 87, Upanishads explain of Brahman both by negating what is not Brahman and by affirming the positive characteristics as ascertained of 'neti neti' as well as 'iti iti' or Brahman be not this not that. They speak of negating what is not Brahman and by affirming the positive characteristics. The features postulated and denied corresponding to the conditioning medium which makes it possible to absorb Brahman.

Brihadanyaka Upanishad Three in Brahmana Eight explains the Sutra is the connector to the two halves of the Cosmic shell and the process of 'neti, neti' or 'not this, not this' leads to the Ultimate Reality'. 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! 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!. 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 Eighty Eight expresses a doubt that in case the expression of the 'Aham' be not used then the expression of Brahman too be eliminated logically! If the idea of 'I' be given up then how could there be the possibility of the knowledge of 'Aham Brahmasmi!' The reply is within the question: When one states Aham Brahma the process of elimination would apply only to what ever would not constitute the Spirit. 'I' would imply ego plus the Spirit circumscribed in one's shareeraq. The ego is negated and the Spirit is identified with the ever pervading spirit just as when a pot is broken the air there within should merge the ever flowing maha vayu any way.

Stanza eighty nine explains that when one's own antahkarana or inner organ as known by four different names, manas, buddhi, ahankara and chittam would get negated then what would remain be the mere inner consciousness as the witness. It be right within that there should be the cognition of Brahman asserting Aham Brahmasmi, or I am Brahman. Hence, when antahkarana, which would be the rudimentary causation of the jeeva and Brahman is discarded, only the real 'I' or Aham should remain.

Stanza Ninety conveys that one's consciousness though be self illuminated could be camouflaged by the modifications of intellect just as other objects of knowledge could tend to be. Thus there could be the impediment; one could state: I am of '*swayam prakaashita rupa*' and be of buddhi vritti be of ghataadi samaana sambhavata be possible No doubt, vigjnaana vettaas would deny the perception of Kutastha by chidaabhaasa, or consciousness reflected on the intellectuals.

Stanza ninety one states that one's buddhi vritti and the chidaabhaasa both be of ghataa vyaptaas, of which buddhi vritti be the agjnaana nashta kaaraka and chidaabhaas be ghata sphurita. In other words, in the perception of a ghata the intellect and chidaabhaas be both concerned about. Hence the nescience be negated by the vigjnaana and the ghata be revealed by chidaabhaas.

Stanza ninety two reveals that buddhi vritti vyapti be essential for the agjnaana of what is brahman all about. Since there be the agjnaana of jeevatma-paaramatmaabhinnata kaarana, the context of the

cognition of Brahman be not occurring. In other words, for the cognition of Brahman, the modification of the intellect be necessitated to uproot agnaana the ignorance. Yet, as Brahman is self-revealing the help of chidaabhaasa be not required to reveal 'That'. In the case of Kutastha only ignorance be removed, for it is self-revealing. Contrarily, in perceiving a ghata, the primal agnaana or ignorance ought to be uprooted, besides the revelation is possible by negating the ahmkaara .

Stanzas ninety three and ninety four explain that just as ghataadi padaardhaas to be visualised then the chakshu indriya and pradeeptata- aavashyakata be required. In other words the possibility of perception of a pot, two factors are necessary viz of one's vision and the required light of a lamp. But to perceive the light of the lamp, only one's vision of the eyes be essential. Brahman which is pure intelligence could absorb in realisation of the chidaabhaasa which is nothing but its reflection. The reflected light directed towards light would be not distinct, similarly chidaabhaasa would not impact any effect in Brahman.

Stanza NinetyFive explains that Brahman be not be visualised by chidaabhaasa as the latter is beginningless and beyond cognition. But Its cognition by the intellects is admitted by the Intellect. The Intellect could directly help to understand Brahman by removing doubts and misunderstandings. Generally speaking, the human mind gets attached to certain objects, and its perception is always coloured by the nature of the object to such an extent that there is no time left for the mind to contemplate the Consciousness as it is in itself, unconnected with the objects. It is possible by careful and thorough investigation and psychological processes to differentiate between the factors that belong to the object and those that belong to Pure Consciousness. In the waking, the dreaming, as well as in the deep sleep states, it is possible to make this analysis by which we are enabled to dissect consciousness from the object. An object is known by the mind with the assistance of Chidabhaasa-chaitanya (consciousness reflected through the intellect, or the psyche), and it is by this that we know there is such a thing as an object or a form, but the Consciousness behind the 'I', which is at the background of even the object consciousness is Brahma-chaitanya (Absolute Consciousness), designated here as Kutastha (internal Self). The knowledge, "This is a body" is brought about by the Chidabhaasa, and the knowledge, "I know the body" has its reference to Kutastha. Even the knowledge of the absence of an object is based on the Consciousness of the Kutastha, and it is this very Consciousness that enables, later on, the particular form of perception in relation to an object. As an arrow may be sharpened with a pointed steel-head for the sake of hitting objects, the Buddhi, or the intellect, has in itself the projecting form of Consciousness of the Chidabhaasa. It is when this Chidabhaasa begins to act that we have object-consciousness; otherwise there is ignorance of it, the Consciousness not being particularised. Both the unknown and known conditions of an object are, thus, finally rooted in Brahman-Consciousness, as Kutastha-chaitanya. The intellect by itself cannot know an object, because it is, after all, a modification of Prakriti (cosmic matter). Just as matter cannot know matter, the intellect cannot know an object. What is known is material and what knows is Consciousness. The freedom of the Consciousness lies in its Self-realisation that it is independent and absolute and is not really tainted by the nature of any object at all.

[Vishleshanas vide (1) . Amrita Bindu Upanishad stanza 9; (2) 2. Brihadaranyaka 4.IV-14-19 (3) Mundaka 3.1-7-9

(1)

1. The mind is chiefly spoken of as of two kinds, pure and impure. The impure mind is that which is possessed of desire, and the pure is that which is devoid of desire.

2. It is indeed the mind that is the cause of men's bondage and liberation. The mind that is attached to sense-objects leads to bondage, while dissociated from sense-objects it tends to lead to liberation.

3. Since liberation is predicated of the mind devoid of desire for sense-objects, therefore, the mind should always be made free of such desire, by the seeker after liberation.
4. When the mind, with its attachment for sense-objects annihilated, is fully controlled within the heart and thus realises its own essence, then that Supreme State (is gained).
5. The mind should be controlled to that extent in which it gets merged in the heart. This is Jnana (realisation) and this is Dhyana (meditation) also, all else is argumentation and verbiage.
6. (The Supreme State) is neither to be thought of (as being something external and pleasing to the mind), nor unworthy to be thought of (as something unpleasant to the mind); nor is It to be thought of (as being of the form of sense-pleasure), but to be thought of (as the essence of the ever-manifest, eternal, supreme Bliss Itself); that Brahman which is free from all partiality is attained in that state.
7. One should duly practice concentration on Om (first) through the means of its letters, then meditate on Om without regard to its letters. Finally on the realisation with this latter form of meditation on Om, the idea of the non-entity is attained as entity.
8. That alone is Brahman, without component parts, without doubt and without taint. Realising "I am that Brahman" one becomes the immutable Brahman.
9. (Brahman is) without doubt, endless, beyond reason and analogy, beyond all proofs and causeless knowing which the wise one becomes free.
10. The highest Truth is that (pure consciousness) which realises, "There is neither control of the mind, nor its coming into play", "Neither am I bound, nor am I a worshiper, neither am I a seeker after liberation, nor one-who has attained liberation".
11. Verily the Atman should be known as being the same in Its states of wakefulness, dreaming, and dreamless sleep. For him who has transcended the three states there is no more rebirth.
12. Being the one, the universal Soul is present in all beings. Though one, It is seen as many, like the moon in the water.
13. Just as it is the jar which being removed (from one place to another) changes places and not the Akasa enclosed in the jar - so is the Jiva which resembles the Akasa.
14. When various forms like the jar are broken again and again the Akasa does not know them to be broken, but He knows perfectly.
15. Being covered by Maya, which is a mere sound, It does not, through darkness, know the Akasa (the Blissful one). When ignorance is rent asunder, It being then Itself only sees the unity.
16. The Om as Word is (first looked upon as) the Supreme Brahman. After that (word-idea) has vanished, that imperishable Brahman (remains). The wise one should meditate on that imperishable Brahman, if he desires the peace of his soul.
17. Two kinds of Vidya ought to be known - the Word-Brahman and the Supreme Brahman. One having mastered the Word-Brahman attains to the Highest Brahman.
18. After studying the Vedas the intelligent one who is solely intent on acquiring knowledge and realisation, should discard the Vedas altogether, as the man who seeks to obtain rice discards the husk.
19. Of cows which are of diverse colours the milk is of the same colour. (the intelligent one) regards Jnana as the milk, and the many-branched Vedas as the cows.
20. Like the butter hidden in milk, the Pure Consciousness resides in every being. That ought to be constantly churned out by the churning rod of the mind.
21. Taking hold of the rope of knowledge, one should bring out, like fire, the Supreme Brahman. I am that Brahman indivisible, immutable, and calm, thus it is thought of.
22. In Whom reside all beings, and Who resides in all beings by virtue of His being the giver of grace to all - I am that Soul of the Universe, the Supreme Being, I am that Soul of the Universe, the Supreme Being.

(2). Brihadaranyaka

IV.iv.9) *Tasmin shuklam uta neelam aayuh, pingalam, haritam, lohitam cha, eshaa panthaa Brahmanaa haanu vittaha tenaiti Brahmavit punyakrita taijasascha/* (This Brahma Vidya has quite a few ways and means: some call it as plain white, while others schools of thought call it blue, grey, green, or red. For example, Yogins seek liberation by white colour in the monistic path. Blue and yellow are not mentoned in this text of the Stanza. Indeed, the nerves of Sushumna and other nadis are highlighted while finalising their own interpretations. In fact, the answers could be from Yoga that too Karma Yoga, Bhakti Yoga, Jnaana Yoga, Vairagya Yoga, Moksha Yoga and so on. Thus the ways and means of reaching the Mountain Top might be several; but suffice to say that any Knower of Brahman who has done deeds of virtue are qualified to stride the path of the Supreme Illumination. However a contradiction needs to be mentioned that neither knowledge nor good work are the preconditions to Brahma Jnaana; Maha Bharata is quoted ‘Salutation to the Embodiment of Liberation whom serene monks, fearless about rebirth, attain after the cessation of the effects of their good and bad deeds’; or in other words that the Knower of Brahman has no desires, who undertakes no work and whose work has been exhausted, but who himself is unchanged! Brahma vetta has no other wealth such as unity, equanimity, truthfulness, virtue, steadiness, non violence, soft demeanor, openness and withdrawal from activities and deeds either of good or evil nature!) .IV.iv.10) *Andham tamah pravishanti ye vidyaam upaasate, Tato bhuya iva te tamo ya u vidaayaam rataah/* (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 the Supreme tend to distance from the Reality and Falsity! In other words, one must not confuse ‘woods for forests’!) IV.iv.11) *Anandaa naama te lokaah, andhena tamasaavritaah, Taamas te pretyaabhi gacchanti avidvaamasah abudho janaah/* (‘Anandaa lokaas’ or Huge Desert like Places of Unhappiness, are enveloped by darkness and get blinded; those ignorant persons or common folk who are unenlightened and unwise continue so even after death being devoid of the knowledge and power of the Inner Self! Such of them are put on the well water cyclical chain of births and deaths for interminably long time) 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 pravishatah, 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 dukkham 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!)

Mundaka Upanishad

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//*

‘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; ‘sudre’ or extremely distant to the ignorant since the wise are awareness as deep within

ite 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.))

Stanza Ninety Six explains that 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! When the person has realised the identity of the own self with ‘ That’, then the jeeva is stated to have attained freedom from grief .

Stanzas Ninety Seven explains that the Maha Vakyas do certainly show the beacons of vigjnaana that the aparoksha jnaana sambhavata be surely possible. Mundakpanishad explains that the ‘Para-jnaana’ or the ‘Aihika Jnaana’ of somewhat inferior approach to Brahma Vidya- in contrast to ‘Apara-Jnaana’ or Amushmika Jnaana- is through acquisition of knowledge of Veda Vedangaas and the system of Rituals, Regulations and conventional set of Rules that the knowledge of Scriptures so prescribe. The other Superior approach of higher learning without resorting to karama kaanda is of Self Realisation through total Control of Panchendriyas viz. the Karmendriyas or the Action-oriented organs and Jnaanendriyas or the sensory organs and mainly of Mind in essence. The former route is detailed as the knowledge. That is why Acharyaas buttress the need for shravana-pathana- and niddhidyaasa instead of wasting one’s energies of frivolous ‘vaakyaardha jnaanaabhyasa’. In other words, from the Outstanding Sayings or of Maha Vedic Statements, direct knowledge be able to be accomplished easier by ‘para jnaana’. Hence Adi Shankara emphasises the significance of repeated hearing-repeated absorption.

Stanza Ninety Eight states that till such time that one could assert that ‘ I am Brahman’ then the persistent conduct of shama-dama-titeeksha sahita shravana, manana, nidhidhyaasaadi vidhaana be

concentrated. In other words: To attain the stage of 'Aham Brahmaasmi, one ought to be totally absorbed in the 'baahyaantara- bhoutika-antarangika samyama' be the inevitable prerequisites

.Stanza Ninety Nine explains that the prathama hetu be due to the anekata of shrutis and indeed that should be the prathama hetu of the pros and cons of any dhaarmika vichaara. Then the akhanda-adviteeya kaarana then follows the kartruvaadi abhimaanata and vipareeta vadana be experienced. This the shravana purna vaadopavaadaas would follow. In other words, the causes of the lack of firmness in the direct knowledge of Brahman are stated as follows: the occurrences of apparently contradictory texts and the hetu vaadaas thus would lead to the kind of knowledge, the doership and the ever confounding methodology of asserting the Absolute Truth

Stanza one hundred explains that owing to the existence of confoundingly different systems, dispositions and desires the targetting of the Absolute Reality be like chasing the mirage. Some shrutis be esteeming karma kaanda of sacrifices and so on. Some by the nivritti maarga. But as to the knowledge of teaching about the targetted Brahman is so varied as to dissipating the concentrated endeavors as fool proof methodology of uniqueness. Mentioning of the Shakha bhedaas the Veda Vriksha the Chaturveda Vibhajana by VedaVyasa be explained:

Stanza 101 explains. The adhyayana and shravana lakshanaas of the scriptures could be convincing when the aadi-madhya- avasaana vichaara then only 'brahma rupa pratyagatmaavagaahanana' be possible. In other words, the process of hearing and absorbing by which one could get convinced of the Reality and Everlastingness of Brahman be possible only when the beginning- midportion and the climactical ending of any vedic scriptures. Then only the identity of the oneself and of Brahman the Reality be possible to realise.

Stanza 102 elucidates further. The Brahma Sutra Bhashya of Adi Shankara explained in the second chapter of the treatise of the doctrine of Reflection by which one is enabled to establish the non-duality by reasoning which satisfies the intellect and refutes all possible objections.

Here is the sum of the Second Chapter of Brahma Sutraas explained in brief clarifying the principle of Non Duality.

[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 Vaishika Systems of Invisible / Atomic Theories; the Individual Self vis a vis the Suprem 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, Vaiseshika's view point against Brahman being the Cause, the Atomic Theory of the Vaiseshikas, 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. Vaiseshikas 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.

Section III: The Third Section of Chapter Two describes the Creation of 'Pancha bhutas' the Five Elements of Akasha (Space), Vayu (Air), Agni (Fire), Aapas (Water), and Prithvi (Earth) in the Order of Creation mentioned in the 'Shritis'. Issues related to the Origin, their co-eternity with Brahman, their Issue from and withdrawal into Brahman at intervals is also discussed. The essential characteristics of Individual Souls, their Agency status of the Supreme Self, their true observance of Brahman's injunctions and directives and the doctrine of Brahman's reflective nature are discussed too in the following fifty Brahma Sutras. The first nine 'Adhikaranas' or Sub-Sections comprising fifteen Brahma Sutras are devoted to 'Pancha Bhutas' and the remaining eight Adhikaranas comprising thirty Brahma Sutras are devoted to the Individual Soul and Brahman.

Section IV. The Fourth and final Section of the Second Chapter of Brahma Sutras is all about Praanas- their Origin, nature, meanings, number of Praanas, organs and the Vital Force in each Individual as also the Cosmic Sense. Adhikarana-wise summary deals with the Origin of Prana viz. Brahman, the Number of Praanas, their minute size and all-pervasiveness, about the Chief Praana also created by Brahman, distinction of Vayu and Praana, 'Anu' Praana and its quality of selective permeation and spread, organ wise superintendence by special Deities, their subservience to Individual Soul, distinction of Praana and Eleven Senses; Naam Rupa Vyakarana or the Account of Nomenclatures and Forms.]

Stanza 103 explains that a jeeva having had the background of 'aneka janama janita dehaatma buddhi vishayaka abhyaasa janita samskaara' be leading to the 'prapachika jeevana maatra'. In other words, a jeeva, as a result of the even repeated births as per the kaala maana be used to the psychology that the Self is real and so be the universe.

Stanzas 104 states that kind of misleading psychology could be only reversed by one pointed nidhidhyasa or intensive meditation. From this 'misleading, illusory and ignorant phenomenon of Duality of the Self emerges, establishes and envelopes the Supreme Brahman! Released from the embodiment of the Self shrouded by the screen of Ignorance or Unawareness due all over its bodily

and sensual form, the Individual Self gets identified and perfectly unified to the Fullness! In other words, from the infinite cause the infinite effect is evidenced. ‘ Whatever is here is there and whatever is there, there is here too’ says Katha Upanishad - IV.10. It might appear that the manifested outcome which is also infinite and authentic is dissimilar due to its claimed connection with the limiting body accessories and the blanket of ‘Agjnaana’ or ignorance! Indeed, it is just one Infinity mystified as being divided into cause and effect, but the same Brahman is both dual yet singular. One Infinite proceeds to another Infinite, or the Infinite Universe is the Infinite Brahman Himself! Brahma is seated on Purnatwa or thus seated on ‘Purnamada’ or ‘Brahma pada’.

Stanza 105 explains that pointed meditation on Brahman the Reality would need to be perceived with the appropriate attributes such as Damayita-Daana-Daya or Control-Charity-Compassion which constitute the three seeds of Virtue. The power of concentration and the practice of meditation on Brahman would be the spring boat of mind. Mind as the indicator of Reality and Falsity vide Brihadaranyaka Upanishad V.vi.1: *Manomayoyam purushah bhaah satyah tasmin antarhridaye yathaa vreehirvaa yavo vaa; sa esha sarvasyeshaanah; sarvasyaadhipatih, sarvamidam prashaasti yadidam kincha/ Iti shashtham Brahmanam/* (Among the various body attachments of the Individual Self with distinct features, back-up 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’!)

Stanza 106 states that the nirantara chitana of sacchidaananda Brahma would enable mutual reflection of the Self and the Supreme. The elemental sense objects of the Innermost Self divulge and declare themselves as the integral parts of the Supreme and Primordial Purana Brahman.. 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!.

Stanza 107 states that dheera purushas be totally faithful and be imbued with brahmacharyaadi saadhanaas beyond doubt, generate flows of unbroken thought currents on the Unknown , take to extreme mouna vrata and indriya nigraha to their respective extreme capabilities. They should not be engaged in futile discussions and waste their energies and thier organs of speech.

Stanza 108 explains that Jnanis should be totally absorbed in ananyabhaava poorvaka sacchidaananda paramatma smarana-dhyaana-upaasana only. In other words thosr jnanis be cincentrating their thoughts and manasika dhridhata on the Real Truth in the form of the Inner Self whivh indeed be termed as the Supreme Itself/ This Bhagvan be providing unending inspiration, and energy for self illumination.

Stanzas 109 and 110 explain that Veda- Vedangaas and Smritis like Manu Smriti-Paraashara-Veda Vyaasa-Yagjnyavalkyaadi Smritis vouchsafe ‘ekaagra buddhi pratipaadana,’ and in the process profess the dharma rakshana as indeed remind the axim of of dharmo rakshati rakshitah. That is, their singular and constant concentration of one’s mind to be anchored on the Self to remove the erroneuos

conviction concerning the Self and the Universe. In the process, ignorance of the true nature of an object, and taking it as the opposite of what really is be nullified.

Stanza 111 exposes the misleading conviction that the body which comprises of the shodasha kalaas be granted as the Self but that is a misleading fallacy. The body is certainly unreal due to the prevalence of the shodasha kalaas and the sense organs but the Inner Self is everlasting.

[Explanation on Shodasha Tatwas: 1) 'Jnanendriyas': Five of sense organs, viz, Eyes, Nose, Tongue, Mouth, and Skin; 2) 'Karmendriyas': or Five Organs for Action viz: mouth, feet, hands, genital and anus; 3) Five 'Tanmatras' or inner basics of elements or light, sound, taste, smell and consciousness; 4) Five 'Antahkaranas': Mind or thought, Buddhi or Understanding, Siddha or Power of mind leading to Jayam or success and Angaram or Excitement; 5) Six 'Adharas' or Foundations: Muladhara, Svadhista, Manipura, Anantha, Visuddhi and Angana; 6) 'Dhatus' or Seven Body Constituents: Serum, Blood, Semen, Brain marrow, Flesh, Bone and Skin. 7) Ten 'Vayus' or Vital Airs: Prana (Near Heart), Apana (Top to bottom), Samana (Near Throat), Vyana (Total Body), Utthana (near navel), Nahana (movements and speech), Koormana (causing disgust or dismay), Kiriharana (facial), Devadatta (exhaled by yawning) and Dhanajaya (remaining in the body after death) 8) Five 'Kosas' or body parts: Annamaya (food body), Manomaya (Composed of mind), Pranamaya (the force holding body and mind), Vijnanamaya (body of intellect) and Anantamaya (the body of Bliss); 9) 'Nava Dvaras' or Nine Doors : two eyes, two ears, two nostrils, mouth, genital and excretionary channel. 10) Eight 'Vikaras' or Vices: Lust, meanness, anger, carelessness, showiness, ferocity, haughtiness, and jealousy. 11) Three 'Mandalas' or Body Regions : Agni Mandala or the fire place in lower abdomen, Aditya Mandala or the Place of Sun in stomach, and Chandra Mandala or the Region of Moon in head and shoulders. 12) Three Temperaments viz. flatulency or excessive self importance, melancholy or pensive sadness, bilious temperament or irritability, Phlegmatic temperament or indifference. 13) Three 'Gunas' or attributes: Satva (Goodness), Rajas (Passion) and Tamas (Ignorance). 14) Five 'Avasthas' or Inner Soul abodes in body parts viz. 'Sakiram' or Fully Alive and Vigilant connected to forehead, 'Svapnam' or dormant soul in a state of dream connected to neck, 'Sujjuti' or insensibility of soul connected to breast, 'Turiyam' or abstraction of mind while soul is connected to navel and 'Turiyathitam' or a state of death when the soul is sunk into mooladharam. 16) Ten 'Nadis' or nerve connections viz. Idakala or the nerve beginning from big toe of right foot to left nostril, 'Pinkala' nerve connecting the big toe of left foot to right nostril, 'Kantari' or nerves beginning from navel to neck assuming seven folds of seven tones of human voice, 'Sugruva' or the optical nerves interconnecting ten branches, 'Purudan' or the auditory nerves linking one hundred twenty lines, Guru beginning from navel to flat stomach, 'Sangini' on flat belly, 'Suzi Muna' the nervous link connecting Adharas like Mooladhara, Svadhishtana etc. and Atti and Alambuda connecting miscellaneous body parts.]

Stanza 112 thus amply clarifies that the Inner Self is totally detached from the ephemeral body and once that this conviction be destroyed by deep meditation and serious self analysis, an aspirant be then everconstantly realising the falsity of the world and the consequent shaareerika and maanasika dourbalyaas of sukha dukkhas that the jeeva be experiencing.

Stanza 113: As the Inner Self should realise the falsity of the body, then the question could arise whether once the awareness of the falsity of the universe due to the impact of Maya the Illusion then why could not the recitation of a holy formula or the meditation as fixed on an 'ishta devata' of ones own or could there be another method.

Stanza 114 clarifies that there would have to be a methodology of tatvajnaana vichaara without a process be not perceived as every morsel of food going down the throat satisfies bit by bit and requires ceremonial repetition. While doing so, the meditation be performed even without special ritualistic regulations about timings or collective conveniences and so on. Yet, Vritraasura was a case in point by way of caution. At the same time Shukracharya counselled Vritrasura as follows:

[Ref. Shukracharya's counselling Vritraasura: As the samasta praanis would be reborn, they would no doubt be equipped with shareeraangaas but neither of 'shastra jnaana, tapasya, yagjnaadi karma pavritata, nor of 'mano vishaya sthirata prapti' or in other words of 'buddhi nirmalata', and 'paraloka akshaya sukha moksha praati'. As raw gold or silver if unexposed to agni jvaalaas, the manasika shuddhata be never possible which could be secured by yagjnaas, shama damaadi lakshanaas and daana dharmaas. This is an the analogy of common to shareeraas could be cleansed up with dust like 'maalinyaas', yet not the negation of playful wordly desires and of like raaga dweshaas be ever possible, much less of the possibility of permanent happiness and bliss as of mukti from the ever rolling kaala chakra of births-deaths- and rebirths. Having so quickly reviewed the general pattern of the ever dragged pattern of human existence with no tangible and meaningful orientation, Sanat Kumara along with the Kumara brothers had then addressed Vritraasura thus: 'Danu nandana! Now do pay attention to this : how do the 'Karmaanurakti and karma virakti swabhaavaas' on the part of praani samuhaas as impacting raaga viraagaas would be behaving! To analyse this question further one would need to know the meaning of karma pravritti and karma nimitthas then one could understand this proposition clearly. One might be aware that Bhagvan Narayana is with neither beginning nor termination. He had equipped with samasta praanis with kshara and akshara rupaas. Ekaadasha Indriyaas and their vikaara sarga is stated as Maha Vishnu's chaitanyata.]

Stanzas 115- 116-117 now seek to bhojana and japa vilakshana vidhana. Bhojana prapti for a hungry person having been able to secure the food, could either devour with anxiety or eat when liked anyway. And in the absence of food, the person might divert the mind to some absorbing work to allay the pain of hunger by what ever means available. If the japa were to be done, then be as per the required prerequisites and as per prescribed regulations, lest there be the negativity of merits. In fact. There could be the risk of running into distress if performed by vaachaka or maanasika impurity. More so there is a risk of not aiming while performed with ulterior motives as of abhichaarika mantras. An erroneous conviction like hunger would cause visible pain and must be overcome by all possible ways and means. The poison of Life bursting into flames and burning off Manavaas would never cease excepting by the recourse of Jnaana and Dhyana; those who could withstand the extremes of life as also possess soft attitude, equanimity, gentleness, maturity of outlook, peacefulness, previous birth's carry forward of virtue, and are devoid of jealousy, anger, avarice, passion, arrogance should attain Swargaloka. Sacrifice, determination and progressive attitude would be the singular way-out of withstanding the poisons of Samsara!

Stanza 118: The practice of intensive pathana-shravna and nidhidhyaasa of the Brahman be recalled to facilitate the remove the misapprehensive conviction. Nirantara chitana of sacchidaananda Brahma would enable mutual reflection of the Self and the Supreme. The elemental sense objects of the Innermost Self divulge and declare themselves as the integral parts of the Supreme and Primordial Purana Brahman.. 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!. Now, a pointed bhakti vishvaasa to the adviteeya parabrahma be maximised climatically.

Stanza 119 explains that meditation implies ever constant deep thinking of an objective form of a Deity or Paramatma the Unknown even. By such meditation one's wavering mind and fickle thoughts be controlled. Brahman is the Absolute, and one cannot meditate on Brahman, because it is inclusive of even the meditator himself. Clear-sightedness, passionlessness, serenity, self-restraint, indifference to the world, fortitude, faith, collectedness of mind and yearning for liberation from bondage are the prerequisites of spiritual meditation. Contemplation on Existence-Consciousness-Bliss as the whole of Brahman, in Sattwa, is the highest form of meditation. Different symbols used in meditation give rise to different experiences corresponding to each. Desireless meditation's result is only ascent and no reverting to the mortal world. Desire ceases when one could behold the Atman, and this beholding the Atman is called meditation. The meditation process is a gradual method of freeing consciousness from its entanglement in objects, and later on it is an acquisition of control over objects. One could first get freed from its clutches, and then acquire mastery over them. In the beginning there is a withdrawal, and then there is a return to the very same object from which one withdrew the selves so that to possess it in reality, not possess it artificially as tried earlier through mere sensory perception. Possession of a thing is artificial in sensory perception, whereas it is real in Realisation

Stanza 120 explains that one's mind is vacillating and inconsistent, impulsive and hasty, incorrigible and above all strongly attached. The nature of one's mindset is difficult to change every moment and is impossible to avoid the effects dhyaya ix of fructifying the karma. Bhagavad Gita vide Ahyaaya ix -Jnaana Yoga is quoted:

Arjuna explained to Bhagavan Shri Krishna that the type of 'saadhana' or the rigorous practice would just not be possible and be expected of himself since he with everfloating watery mind and its impulses could merely not be steady and stable. He added that mind not is not only slippery but unable to resist the inner feelings of anger and anguish alike without control just as wind would not be closed without movement! Bhagavan replied: Kounteya! Any Human Being would live through the life with ever wavering mental frame and no doubt it would be so, but not ever impossible. One would only have to make an honest and utmost effort. The word 'samskara' means reformation and that ought to be backed up by constant endeavour and continuous practice besides the resolve to succeed. Indeed 'vairagya' or resistance of doubts and of resolve leads to 'dhyaanaabhyaasa' or the regular mental application of meditation along with the intensive search of the Inner Self with peaceful psyche and of constant practice. Arjuna interjected: Krishna! what what would happen even before this sustained and constant practice by the person concerned remained elusive with no end result and meanwhile faced a mortal collapse! Krishna! Suppose the saadhaka could face failure both sides of not securing the desired purpose and of the normal 'karma saadhana' too! In other words, the Saadhaka would then deny himself the 'paraa jnaana' and 'aparaajnaana' too! Would such a sadhaka deny the swimming possibility towards either of this bank or of another, excepting leading to get swept and drifted away by the speedy currents of life without reaching either of the banks the flow of Life! Bhagavan replied coolly: Partha! Such 'Yoga bhrashtha' or a Failed Saadhaka would indeed never be unsuccessful as person with a deal of virtue and dedication could never be drifted away nor ended up in a fearful failure of life! The sincerity and endeavour would uplift the 'saadhaka' to higher worlds for joys and contentment and bestow in the subsequent rebirth with riches and joys of material wealth upholding the values of dharmic life and seeking to renew the unfinished 'yoga abhyaasa' yet again! Such rebirth is stated to be precious and well deserved on the contrary! Both the branches of Paraa jnaana and Aparaaajnaana or the Aihika Jnaana and Aamushmika Jnaana of what is learnt from veda vedangas and of karma kaanda as against Self Realisation through total control of Panchendriyas and mainly of mind excel each other. In both these approaches those who are reborn seek to make all out efforts for 'siddhi saadhana' or endeavor to accomplish. Keeping in view the previous birth's

carry forward of the link of the established practices, saadhana would thus push till the goal of ‘atma saakshaatkaara’ essentially with the principal tool of ‘chitta shuddhi’ or clean mindedness as facilitated by the panchendriyas and ‘ashtaanga yoga’ of Yama- niyama-aasana- praanaayaama- pratyahaara- dharana-dhyaana- samaadhi or the code of morality- self purification-correct body posture of padmaasana- breath control-withdrawing of senses of mind- concentration - deep meditation and finally samadhi or unification with one’s own conscience. All the same of the two principal approaches Arjuna! my recommendation to the persons of enlightenment like you, should better seek to achieve Eternal Vision by the aid of karma yoga in physical and mind control rather than the highly exacting procedure of dhyana-dharana-samaadhi path. Therefore my considered counsel to you personally, my command would be to initiate the fulfillment of a kshatriya and thus initiate the dharma yuddha or the unique battle of Dharma versus Adharma- Virtue versus Viciousness- Nyaya versus Anyaaya- and Truthfulness versus Untruthfulness! *Yoginaamapi sarveshaam madgatena antaraatmana, shraddhaa vaan bhajate yo maam sa me yuktatamo matah/* Trust me as all truthful yogis and saadhakas ever follow my very considered and well balanced advice unhesitatingly and do set an example to posterity]

Stanza 121 states that it would be more difficult to curb the mind than to drink up the whole ocean or to dislodge Meru Mountain or to eat fire. Be that so, Meru mountain is in the North of the Dvipas and Varshas and hence when a person finds Sun rise, that direction is known as East since Meru exists to the left of the Sun. Existence of Surya is eternal but one feels that He sets or rises since what is Sunrise to one is Sunset for another in the exactly opposite direction. Yoga Vasishtha Valmilki Ramayana explains: Hey Ramachandra! Saadhaarana mano nigraha kaarya be as impossible as to control the mind and its unending abnormalities as to drink up the sapta saagaraas and dislodge Mount Meru or swallow the agni jvaalaas.

Stanza 122 explains that one’s own mind would be able to be controlled and chained so as to enable the realization of the Inner Self. The mind is to be entertained by religious stories and principles of Dharma. Puraana-itihaasa-upanishads are indeed the multiple media to let the mind to be controlled dramatically. The objective is to keep the mind in its essential spirits and enable valient endeavors to self control by way of panchendriya nigraha and be able to withstand the ‘ bhoutika- maanasika-and daivilka dourbalya paramparaas’ and be able to make positive advancements of the Reality and Purpose of what human life’s real worth all about. Vedic Scriptures might help to enable the concepts of righteous living and seek to absorb the true purpose of one’s existence.

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

I.iii.12-13) This Purusha is hidden in all beings from Brahma to bunch of grass but is covered by maya or cosmic illusion born of the mix of Satva-Rajas and Tamo Gunas. Only Maharshis and Great Seekers might perceive him as a subtle entity; the Paramatma is stated to reveal to none due to Yoga Maya or the Great Illusion as covered by Ignorance. Only through purified intellect as is available to Seekers, a hazy profile of Hiranyagarbha is perhaps seen by their mind's eye! The discerning person needs to merge into the 'Indriyas' or the organs into the intelligent Self and then infuse the latter into the 'Paramatma'. While so doing, the name-form-action of that particular Self is totally negated and there had to be a 'tadaatmya' or fusion of the two entities!)

Stanzas 124 explains that the concepts of pure consciousness and the acute feeling of supreme awareness be seldom experienced in professional livings such as agriculture, commerce, service to others, study of unspiritual literature like ganita, vyaapaara, dialectics, and such other branches of learning, there could hardly be applicable in their mindsets about the superconsciousness and the like indeed ever!

Stanza 125: It is possible that tatva jnaanis ever absorbed in their mind set on Brahma Vidya be diverting their bhojana chintana albeit as per their bhojana kaala paddhti prakara but resume their brahma jnaana chintana . In other words, the brahmopaasakaas could take a break for deha poshanaardha chintana and be able to resume their meditation for the parama Satya Sadhana. Ideal aahaara vyavahaaraas too be in tune with the Brahma Vidya Saadhana.

Stanza 126 explains that tatva jnaana vismruti anardha could be sheeghra purva smarana viparya kaarana or momentary forgetfulness of the Truth of Reality be not disastrous for too long and the recollection of the original tatwajnaana be retuned sooner or later as there might not be of time limit for the intensification of the misdirected conviction. Forgetfulness is not only applicable for highly intelligent human beings but the celestials too. But that lack of memory would not upset the basic mindset and certainly be not to shake off the conviction of the essential Truth of what be the Inner Self and of the Maya Prapancha. A person in the material world, when favored by the material opulence of riches, generally becomes addicted to three things—intoxication, sex and gambling. Materially opulent men, being puffed up with the accumulation of wealth, also become so merciless that they indulge in killing animals by opening slaughterhouses. And they think that they themselves will never die. Such foolish persons, forgetting the laws of nature, become overly infatuated with the body. They forget that the material body, even though very much advanced in civilization, up to the

position of the demigods, would finally be burnt to ashes. And while one is living, they be engaged in jealousy and violence to other bodies, materialists cannot understand the ultimate goal of life, and without knowing this goal of life, they generally glide down to a hellish condition. The example of Nalakubara -Damayanti were so infatuated by false prestige, they should be put into a condition of life devoid of opulence.

Stanza 127 states that the ‘anaatma shaastraabhyaasa paraayanatva’ be denied of ‘tatva smaranaavakashatva’ .In other words,when a person be excessively engrossed in multifarious subject matters as of bhoutika -vyaavahaarika-saanghika- nature far other than vedanta and brahma jnaana vichakshana, let alone intense meditation of Brahman, then that person be realising a practice as a massive impediment.

Stanza 128 be hence explaining what Shrutis be seeking to explain : ‘ Tatvaanusandhaana virodhi vyavahaara thyaaga’ be rejected. Avoid those ‘Atma Jnaana virodhis’. Do realise that of Ekatva alone and the rest be of vain talk and arguments. Indeed, Arguments and futile misplaced logics be the fatigued faculty of speech.

Reference stanzas 129 and 130: In the earlier stanzas, detailed analysis had been made about ahaara vyavahaaraas. But suppose, if the intake of food was not there at all , then the obvious chances be that the person be not alive then be obviously able to pursue studies let alone the scriptures. Then why so much insistence on pursuing such studies.The doubt further expressed was as to how the ancient knowers like King Janaka administered kingdoms. The reply was that they were able to do so since their conviction about the Truth, indeed the Eternal Truth! Once the quintessence of the Truth is clarified then by that logic one could administer a kingdom or pursue agriculture or trading or any other profession.

Stanzas 131-132-133 explain that once a person be convinced about the hallucinations of the universe, then would realise that karmaacharana be an essential ingredient of existence and as such committed to it whether such karmaacharana be for one’s own the contentment or other wise.Midhyatva or Unreality of one’s existence might lead to sukha dukhas, 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, one ought to perform one’s duty irrespective of the final result, lest one ought to become the victim of sinfulness disregard of the fruit since dutifulness could never be a substitute to the end result. Hence any irregularity of the karmaacharama be not to be afraid of as that would be inevitable any way. The end results are about the intensity as per desha kaala paristhis . Even if that might happen, then that kind of karmaacharana was destined to have occurred any way and none could have either escaped from or prevented even . One’s own experiences from the fructification of Karmaacharana, there could be hardly any choice while an intelligent and experience person could be equiposed while a foolish one be either flustered and become reactive unnecessarily.

Stanza 134 of Panchasdashī explains that two travellers of a journey might be fatigued equally yet an intelligent and one would be able to realise as to how much distance and time involved but the ignorant one would be bored feeling restless and frustrated as to how much more of time and distance be involved.Those ignorant persons or common folk who are unenlightened and unwise continue so even after death being devoid of the knowledge and power of the Inner Self! Such of them are put on the well water cyclical chain of births and deaths for interminably long time. 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! 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! 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!

Stanzas 135 and 136 state that an ideal and intelligent human being to be misdirected by misleading conclusions. As a perfectly contented one thus having realised the Self with the Supreme Self should be totally satiated and there could be nothing indeed left behind. The sufferings of that well contented jeeva be rid of the patent and natural ignorance which was the cause of bodily aberrations as of the enormity of desires and material pulls and pressures. Those ups and downs would be further accentuated by the desha-kaala paristhities too. Thus the sufferings of the jeevaas are hence rooted to the enormity of irresistible agonies. 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! When the conviction of the falsity of the universe be maximised and as of one's existence too then there could neither be desire or that of the desirer. Their absence be like of the proverbial singer- instrument- nor of song or the lamp- flame and the lighter.

Stanza 137 expresses that any possible visitor to Gandharva Loka be finding that all the objects in Gandharva loka as a make believe deception but having so realized that the parama tatva be the reality. Prapancha is a hallucination while the Ultimate Reality be what to be aimed at. Gross body perishes and opens fresh account of Karma phala while Subtle body lasts forever as evidenced by 'Praana' / Vayu the ever present. When a person who is under the control of grahas and atigrahas or organs and objects happens to transmigrate after death, then would the new Self be free from the hang over of the previous birth's life record of pluses and minuses or not! In other words, would there be a fresh account accorded to the new arrival ie whether there would be a carry forward of the previous life! his is 'the' Self then the reply would be the present Self! The Self within all; 'That which 'breathes' through the 'Praana' or the Life Force that is within all; that which moves 'downwards' through the 'Apaana' is the Self that is within all; that which 'pervades' through the 'vyaanaa' is the Self that is within all; that which 'goes out' through the 'Udaana' is the Self that is within all. [Samaana is the

balancer or equaliser of the Air within the Self] Indeed this is the self of body and organs with respective functions that is within all! Yet Antarama is Everlasting:

Stanzas 138 and 139 explain that a 'viveka sheela vyakti' be never get allured to ephemeral objects and seek transient enjoyments in the pleasing objects but is convinced of the impermanence and illusiveness. Wealth begets the urge for further wealth, anxiety in maintenance, grief in loss and sorrow in expenditure and hence the vicious circle. 'Prakriti rupa traya shaktis' or Self Generated Energies would explain: 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-bhogya rupam' 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 140 exhorts as to what real beauty could be there in a woman being a conglomeration of fleshy muscles, bones and glands. Vasishtha Ramayana in its vairagya prakarana suggests that to resist strong urges and attachments there ought to be an analysis of causes and imperfections of attachments and at the same time pursue pointed spiritual aspirations .

Stanza 142 on Kshudha Shanti: even a person afflicted by the enormity of hunger and thirst be even readied to swallow poison let alone sweetmeats. Similarly a person being aware of the untrue nature of the universe and the objects of desire be not pursuant of even if troubled by desires. Thus hunger and thirst are interlinked as explained by Brihadananyaka Upanishad as follows:VI. vii-1-7 as how mind was the product of food! Mind is indeed the most dominant factor for survival by food! The fine essence of food that is consumed by a person is such as to impart vigour and energy to the mind. That energy as imparted is stated to possess sixteen parts of the body to nourish viz. sixteen human parts viz. Five Jnanendriyas, Five Karmendriyas, Five Senses and Mind. In case a person is on fast for fifteen days, then he should survive on water as the Vital Energy might be made good; but it would depart if he forgoes water! If the person does not take food for fifteen days as pointed out by Svetaketu to his father, then the latter might as well recite the Veda Mantras of Rik-Saama-Yajur, but Svetaketu expressed his doubt whether that would occur to his mind in such a situation! The father then said that out of a huge fire, only a single piece of coal of the size of a fire fly is left out and made to blaze up by covering with a dry straw then that coal piece too would for sure get ablaze! Similarly only one of the organs viz. the mind which was indeed not but a small but a very significant body part should be able to satisfy the hunger of fifteen other body parts! Svetaketu who took food after the fifteen day gap of hunger was indeed able to recite the Rik-Sama-Yajur Mantras even by a miniscule food after a gap of a fortnight even! This was how Svetaketu was indeed fully convinced. The father of Svetaketu thus gave a practical demonstration as to how the mind consisted of food just as breathing consisted of water and speech consisted of heat. The concluding verse thus signified that when the mind of a person comprising fifteen human parts and senses is not supported by food, his intelligence would be at serious stake, just as the mind becomes dysfunctional unprotected by food!

Stanza 143: In case the prarabdha karma prabalata be leading to fructification and yield the resultant fulfillment of one's desires, then he would do so with reluctance as of the maxim, 'as you sow, so you reap'. This is as on basis of paraajnaana and aparajnaana described in Mundaka Upanishad as of

two distinct approaches towards Brahma Vidya-the Paraa and Aparaa or Karma and Vairaagya Maarga : I.i.4-5: ‘ The ‘Para-jnaana’ or the ‘Aihika Jnaana’ of somewhat inferior approach to Brahma Vidya- in contrast to ‘Apara-Jnaana’ or Amushmika Jnaana- is through acquisition of knowledge of Veda Vedangaas and the system of Rituals, Regulations and conventional set of Rules that the knowledge of Scriptures so prescribe. The other Superior approach of higher learning without resorting to karama kaanda is of Self Realisation through total Control of Panchendriyas viz. the Karmendriyas or the Action-oriented organs and Jnaanendriyas or the sensory organs and mainly of Mind in essence. The former route is detailed as the knowledge of Rik-Yajur-Saama-Atharva Vedas and the Shadvedangas of Shiksha, Kalpa, Vyakarana, Nirukta, Chhandas, Jyotisha. Indeed, adequate grounding of the so called ‘Paraa jnaana’ of Veda-Vedangas, the code of Rituals and the ‘parijnaana’ or the Karma Kanda enables and constitutes a solid step to the Higher or Superior ‘Aparaa Jnaana’ to accomplish ‘Tadaksharam’ or that Utimate!’

Stanza 144 explains that those of vigjnana swarupas, with abounding paaramaardhka jnaana or of spiritual faith, if were to be in the ambit of family life, might express rather reluctantly that the karmaanubhava be still applicable anyway or the bonds of karma be indeed relevant to them afterall! In other words, they could be presuming that the sanchita-praarbhada karma visheshanaas were afterall be operative still and thus reconcile by themselves.

Stanza 145 expresses that the carry forward karma account be still valid , the sukha dukkha burdens are caused by the misleading convictions about the state of Absolute Reality and as such a stalemate visionary approach was to be apprehended. The questionable issue now would be as to why the persons of wisdom being maha jnaanis be unfortunately persisting in adopting a negative attitude. The emphasis now be on the spirit of renunciation resulting from the awareness of unreality of the universe and its ever confusing plethora of objects causing constant and unending miseries. A jeeva be thus concerned acutely to be disentangled from karmaacharana as a result of the inherent knowledge and no sufferance from the delusion.

Stanza 146 seeks to explain that as a person endowed with the ability to discriminate the flaws in the sense of enjoyment and is contented even with a little, whereas that very person if subjected to illusion be never contented even with endless enormity of enjoyments. Indeed the desires be endless in respect of an avaricious human as in the case of flames of a fire fed on a clarified butter. A case in point is in reference to King Yayati was never contented with several years of enjoyment as given in Vishnu Purana as follows:

[Brief on King Yayati vide Vishnu Purana

Nahusha and his wife Viraja gave birth to **Yayati** among four other brothers. Yayati became the famed Emperor who defeated all the Kings in the World. Shukracharya the Danava Guru gave his daughter Devayani to Yayati who also married Sharmishtha the daughter of Vrishaparva, a Rakshasa. Devayani gave birth to Yadu and Turvasu, while Sharmishtha had Druhya, Anu and Puru. Indra was pleased to have gifted a divine chariot with such powerful horses that Yayati was able to cover the whole world within six days and nights. Having conquered the Earth, he divided the Seven Dwipas into five divisions and distributed among his sons. As he got a boon that he could regain his youth if any of his sons would agree to exchange their youth against his olde age, he was tempted to get back his youth again, since he was getting old already. He approached his edest son **Yadu** who declined the offer and so did all other sons except **Puru** who readily agreed. Yayati cursed Yadu and the others and accepted Puru’s offer which enabled him to travel around and unravel the earthly pleasures for

long. But finally he returned from his travels having found out that the ephemeral joys were endless like the Agni in a homakunda assuming larger proportions as per the ghee served into it, no human being could ever be satisfied with food, gold, ornaments and women and the more that a human being got lured into the whirlpool of life the worse that he would be dragged into it. Thus he realised that there could never be a better satisfaction than that of a spiritual life. By so confessing, he returned his youth to Puru and left for Vanaprastha / forest life in seek of Paramatma.]

Stanza 147 re-emphasised that the never ending enormity of human ambitions and referred to Manu Smriti Achaara Khanda 2.94.(Indeed continuous Japa Yagna is most certainly the premier method of accomplishment, whether one performs or even neglect other Sacrifices or not! BUT,at the same time -and this is a big But- Indriyaanaam vicharataam vishayeshvapahaarishu,Samyame yatnavaatishthed vidwanyantena vaajinaaam/ or the 'Panchendriyas' intensely driven by Mind ought be regulated and controlled towards worldly matters, just as a charioteer would to one's horses. The teachings of the Sages of the yore classified the Pancha Jnanendriyas and Pancha Karmendriyas as well as the Mind : 'Hearing by the ears, touch by the skin, vision by the eyes, tongue by taste, and nose for breathing. Besides are anus, reproductive organ, hands and feet as also the voice- and finally the Mind. Let it be declared that desire like Fire is hard to be extinguished as classified butter keeps the flames alive and ever active . Even as some sensual enjoyments are renounced, some others spring up and abstinence of all the desires might not be practicable normally. Vedaadhyayana, daana, yajna, tapas and regulations would not be helpful to those with basically with polluted mind sets; it is only with persons of ideal food habits, auspicious visions and hearings, touching only objects of devotion, and smelling odours of favourable objects are known as 'Jitendriyas'. As the senses and sensibilities are not subdued and the Panchendriyas tend to get attracted to temptations with no control, then wisdom slips control and decision making gets perverted.

Brihadaranyaka Upanishad vide Chapter V.iv.1 underlines the significance of Mind as the unique charioteer of the Panchendriyas; that is the key indicator of falsity and Reality of Existence as Yogis extol it and sift the Truth from Unruth: 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'!

Chhandogya Upanishad (VIII.xii.1) describes of Antaratma or the Immortal Self called the Supreme is like the horse drawing a cart as spectator to the deeds by the body and all the deeds of the Self are squarely responsible by the body and its Panchendriyas which are mortal:Do understand this Maghavan, said Prajapati: 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.

Stanza 148 explains that once the bhoga pradhanyata tripti be realised then there would be a saturation limit be reached. In other words once the gratification limit of desires be reached then a person thus far behaving like an opponent thief would then be friendly since either of them be totally contented. A wise man shall renounce the world after completing (the prerequisite recital of Praise mantras) either mentally, or by repeating the mantras in the prescribed manner (during the Prajapatya sacrifice) or (offer oblation) in waters or by performing rituals in the manner prescribed in the Veda; otherwise he

will be heading to a fall (degradation).

Stanzas 149: 'Yogaabhyaasa vasheekrita maanasikaanbhava praptas' be of 'swalpa maatra soukhyaanditaas' or persons who could have conquered their inner feelings by their yogaabhyaasa even in small doses of enjoyments, albeit followed by grief even subsequently. Relevant Patanjali Yoga Sutras explain that even impressions of self experienced joys as being small measured units be adequate to cease the sense of persistent grief.

[1.48 The experiential knowledge that is gained in that state is one of essential wisdom and is filled with truth. 1.49 That knowledge is different from the knowledge that is commingled with testimony or through inference, because it relates directly to the specifics of the object, rather than to those words or other concepts. 1.50 This type of knowledge that is filled with truth creates latent impressions in the mind-field, and those new impressions tend to reduce the formation of other less useful forms of habitual latent impressions. 1.51 When even these latent impressions from truth filled knowledge recede along with the other impressions, then there is objectless concentration.]

Stanza One Fifty states that while referring to 'yogaabhyaasa vasheekrita manasakata' be of swalpa santushta while adhika santushtata be not necessarily of proportionate measure. This is an the analogy of a king who had been freed from prison be content with sovereignty where as he had not actually been imprisoned upon nor did attach much value even to the kingdom.

Stanzas One Fifty One and Two : A doubt arose as to when discrimination be ever awaken regarding the defects of the objects of enjoyment, then how the desire for enjoyment be forced upon the person by the fructification of the karma. The reply was that fructification of the prarabdha karma be assuming many ways and means: either producing enjoyment with desire, or in the absence of desire at all, or through the desire of another entity.

Stanza One Fifty Three explains that the apathy bhojana sevana- raaja daara aasakti- and chora jana be certainly be aware of praarabdha or karmika sambandha kaarya dussahasaas. Or those sickly persons pursuant to harmful bhojana, robberies, illicit relationships of royal wives be surely aware of the consequences of their misdoings. After all, as per the adage, as one would sow, so would reap. Hence 'buddhih karmaanusaarini-.

Stanza 154 implies that human desires are limitless and even Parameshvara even be not possible to either suppress nor overcome and even Ishvara be unable to control them. 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. 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.

Stanza 155 explains that pranis by their own nature be of 'paravasha yukta karmaacharana ever'. Even persons of mental maturity and equilibrium be blindly following the dictates of their inherent nature and psyche. Being prompted by their own natural and innate tendencies, what kind of their own restrictions be imposed.

[Explanation vide Bhagavad Gita's Adhyaya Three stanzas 33-35

Arjuna! Dedicate to me totally with trust and faith and with no regrets and hesitations that your near and dear ones are involved, commence the 'karmaacharana' by way of your duty of bravely initiating the Great Battle on hand. No feelings even remotely affecting your psyche, the Battle ought be fought with intrepidity and with presence of mind and focussed concentration while leaving to me and to me alone for the fruits of the courage and gallantry. In fact even if any human being with utmost faith in me even in daily life were to perform one's duty should be rewarded appropriately. In fact those who would do so with dedication unto me are considered as 'jnaanis' of wisdom and trust are rewarded and those who would not follow this golden principle are understandably dubbed as stupid. How so much ever of higher learning one might be are halted in their steps of success if they lack total trust in me. Such gaps in total faith and trust in me owing to ignorance of my might are often possible due to the 'svabhaava' or natural suspicioness as after all the inherent hesitation often halts the speed of decisiveness. The sensory organs by their very nature tend to lead to wishes and hesitations alike! That is the reason why as to the emergence of likes and dislikes. These are natural enemies seeking to close the windows and doors of 'adhyatmika abhivridhi'! or the progression of Inner Awareness. Such halts and negations of one's conscience are due to the Hand of 'Karma' or the collective heaps of one's own deeds of virtue or vice then and now. And hence the resultant duo of happiness and discontentment. Hence uphold virtue against vice and fight out against Adharma and uphold Dhama but never ever succumb to adopt 'paradharma' of somebody else's despite its momentary attractions which bring in doom eventually!]

Stanza 156 explains that the consequences of one's own karmaacharana would indeed be inevitable; illustrious yuga purushas like Shri Rama had to be subjected to the loss of the throne of Ayodhya- fourteen years of 'aranya vaasa', the loss of his sahadharmcharini Devi Sita during the regime of Ravanaasura, the non awareness of his sons birth as he had to discard Devi Sita on the flimsy cause of a washerman's suspicion of her paativratya and so on. Yuhishthara popular as Dharma Raja had not only discarded his kingship, underwent aranya vaasa for twelve long years, worse still of one year of agjnaata vaasa or of life incognito and the burden of vindicating justice during the eighteen day long Maha Bharata Yuddha, Nala Charavarti owing to his memory loss had not only lost his kingdom and his queen and had to undergo the misery of life all owing to his karmaacharana indeed. Such proverbial examples never spared the karmaacharana praarabdha to yuga purushas like of Harischandra in Krita Yuga- Shri Rama in Treta Yuga – Nala Chakravarti in the Kali Yuga and what indeed of the ever ignorant sarva paapis from time to time in the kaala chakra!

Stanza 157 comments that Ishvara Himself be ordaining the fructification as that be inescapable indeed. Thus the fact that He be the one to prevent such karma from fructifying is not inconsistent with His omnipotence. Mahadeva Shiva is the marvel and awe of Cosmic Form of the Supreme Self who is the embodiment of joy and auspiciousness. His beginning and end is unknown and is recognised and felt only at 'Pralayas' or the Great Dissolutions and again at Punah Srishti when His skills of Architecture and Materialization of the Cosmos get prominence. It is He as the Outstanding Enveloper of Existence and Life; indeed whoever gets over the folder of ignorance and enters the hold of the illumination of knowledge gets freed from the confines of mortality. This knowledge is 'bhaava

grahyam' or by the Universal Mind and not necessary with the corporal mind and only that is capable of receiving signals of the Maha Purusha or of the Virat Swarupa Shiva! Indeed, when Hiranyagarbha Brahma materialised the basic framework of the Universe- which indeed carried on by the Cosmic Person of Maha Deva, He created Pancha Bhutas, Physical Organs and Mind Prashnopanishad vide VI.4. refers: 'Hiranyagarbha as the Chief Creator from Nothingness manifested Praana the Life Force; from Praana He created Shraddha or Faith and Conviction, 'Kham' or Space, 'Vaayurjyotiraapah' or Air, Fire, and Water, besides ' Prithvi-Indriya-Manah' or Earth-Organs and Mind; 'Annaat Veeyam Tapah' or Food, Vigour and Self Control; 'Mantraah karma lokaa lokeshu cha naamah' or Veda Mantras, Rites, Worlds and Names, nomenclatures of Beings and Forms! Indeed whosoever knows of these facts and with special reference to the Universal Mind is eligible to break the shackles of Samsara!

[A brief Essence of Parama Shiva vide Kaivalya Upanishad stanza 7

Parama Shiva Paramatma has neither beginning nor middle nor end. He is Unique being Singular and all by Himself, ever blissful, and of Trinetra representing Tri Murtis for Srishthi Sthiti Samharas- Trishaktis- Tri Gunas of Satva-Raajasa-Tamas-Tri Karanas of Mano vaacha karmanas- Tri Kaalas of Past-Present and Future- Tri Sandhyas of morning, midday and evening- Tri Margas for Moksha of Jnaana, Karma and Upasana- Taapatryas of Adhi Bhoutika, Adhyaatmika and Aadhi Daivikas- Ishana Traya of Praana- Daaraa Putra Dhanas and Sukheshanas- Tri Kalpa kaala maana of Padaardha (Matter) and Parithi (Space); and Paramaanu Samaya (atomic time) thus the Matter, Space and Time- and finally AUM the Tisra Mantra truly representative of jaagrat-swapna-sushuptas which indeed is the Reality-Midhya and Nirvaana! Further the Tri Shula Paani Parama Shiva is the Shakti as Ardha Naareswara Maha Purusha and Prakriti. He is the re emphasised Immeasurable Unknown but even as 'sthaanu' is ever activating by Paraashakti.

Stanzas 158 -159 -160 annotate the question and answer sessions between Arjuna and Shri Krishna by which one could learn from the realisation that a person could learn about the fructification of karmajnaana and of prarabhdha even while there be an absence of desire to be prevalent. Arjuna addresses: Oh Krishna, prompted by what that a person be performing sinful actions against one's own willingness, as if there be a forceful compulsion. Is it desire that broods anger the resultant of of the quality of Rajo guna which is insatiable and the very originator of sins as that be the real enemy. Desire or passion be never satiated and that would be the root cause of committing great sins. Anger is not thin but the thwarted desire, which of course is the product of rajoguna which further seduces Satva Guna.

Bhagavad Gita's Karma yoga stanzas 36-37 are relevant:

Arjuna seeks to enquire of Shri Krishna: Bhagavan! What is precisely the reason for sinfulness! It appears that Human Beings appear to be forced or over tempted to resort to it! Is this the impact of persuasion or even force! Is sinful activity due to objective motivation or instinctive reasoning! Or is this human mentality or due to circumstantial impact! Bhagavan replied: The basic reasoning of sinfulness is the impact of 'rajoguna' which impacts desires and the nonfulfillment of those desires generates anger. These are the prime bases for sinfulness. This desire of a human being is unlimited and non-satiating and that is the worst possible enemy of all the humans. This is like hunger which is ever repetitive. Thus desire is the root of sinfulness. Kounteya! Only true 'jnaanis' could discover the spark of desire which like Fire is never extinguishable. It is that hunger for excessive flames that emit excessive smokes too as the latter get spread all over causing the blindness of ignorance. In fact this

smoke screen withholds the light of Jnaana or the Reality of the ephemerality of Life ahead even from the womb of a mother in her 'garbhaavastha'. Of the 'trigunas' of 'saatvika-raajasika-taamasika' nature inherent in a Being, the 'satvika svabhaavaas' are able to disperse the smokes and fight out to see through the flashes of Light-albeit from far distance.]

Stanza 161 queries: 'oh Arjuna!so addressd Shri Krishna: your own karma, as produced by your own nature, would be compelling you for the kaaryaacharana, even though against your willingness. Incidentally the prarabhdha as per the 'Anubhuti Prakaasha Vidyaaranya' details of four types of thintensity of prarabhdha karma in respect of a jnaani viz.strong.medium, or mild or dormant.

[Bhagavd Gita Adhyaya Eighteen : Moksha Sanyaasa Yoga -Stanza 60

Bhagavan Krishna explains that at the sametime the relevant Kshatriya Dharma is the classification that becomes relevant at this juncture while uprooting 'adharma' with the realisation of one's own Varna Dharma. Kounteya! What ever is inherited as your Kula Dharma is to be respected and keenly practised. In any case all the 'kula dharmas' are saturated with the smoky screen without Fire related with Prakriti the Nature always. There would not be any deed or misdeed without the smoke of Fire; and all the karmas or actions are thus smoky and as such an intelligent human being should try to avoid smoke but still enjoy the warmth and brightness of fire! Thus notwithstanding the apparent 'Prakriti Dosha' or the deficiency of Natural Traits, Karmaacharana is where one's expertise rests with! Therefore, my 'upadesha' or earnest advice is to practise any deed without desire, but with the grit and determination without desire but only, repeat only, with the renunciation of 'Kartrutva-Bhokritva Abhimaana' or the absense of the mentality of 'I am doing for a cause' which is what 'Naishkarma siddhi' is denoted of. Kounteya! I shall now describe as to how 'naishkamya siddhi' or the fullfillment of disinterested deeds performed as own's own duties would lead to 'Brahma sthiti' or of the State of Eternal Happiness! That outstading Human Being with pure heartedness with equanimity of mind and physical grit with commitment, self determination, selflessness, and negatin of feelings of likes and dislikes with individuality, trikarana shuddhi and of tranquility is the ideal candidate for 'Para Brahma Sthiti' the Status of Bliss.Once having accomplished thus that human has no cause for concern, and of 'samabhaava' and total 'atma drishti' or of Self Vision! Such unique human beings with 'paraabhakti' should then realise the Falsity of Life- Death- Rebirth and its mysterious conundrum and unite with ME for ever! Therefore, retain total faith and trust in me, and concentrate on what is my command and leave the end result with me for success now and unity with me subsequently. If your egoistic decision is still to avoid the battle then your 'Prakriti Svabhava' or Natural Tendency gets blocked as so does your kshatriya dharma too! Svabhaavena Kounteya nibaddhasvena karmanaa, kartum necchasi yanmohaat karishyasyavashopitat/ Kounteya! You must therefore trust and act as per your natural trait as that 'prakriti svabhaava' ought to force you to take up the arms any way!]

Stanza 162 explains::Vyaktitva -Iccha-Aniccha are the sukha dukkhaanubhava kaaranaas and hence the Shruti Vaakya : Kimicchana/ or the midhya vastu kaaranaas. Stanza 62 thus explains that when a person be neither willing nor unwilling for the karyaacharana and hence the experiences of sukha dukkhaas. Hence the fructification of karma.

Stanza 163 raises a doubt as to whether there might be a contradiction of the beginning of this chapter that is: the sufferings of that well contented jeeva be rid of the patent and natural ignorance which was the cause of bodily aberrations as of the enormity of desires and material pulls and pressures. Those ups and downs would be further accentuated by the desha-kaala paristhities too. Thus the

sufferings of the jeevaas are hence rooted to the enormity of irresistible sufferings. Then the reply to the doubt be as follows: Why the Shruti Vaakya ‘Kamacchan’ was used ! in that context, icchha shabda was not used as icchha be leading to ‘baadha’ and hence the root causation of the arishad vargaas of kaama krodhaadi patent enemies of the Self. As the desires are absent in an enlightened person they are such that they have no potency or the pressure of willingness and hence the reason for causing pleasure or pain.

Stanzas 164 and 165 seek to explain that a ‘roasted grain though be apparently looking normal be unable to germinate’; likewise the desires of the knower being conscious of the unreality of the objects of the desire, would not be able to produce the merits or otherwise. Though it would not be able to germinate, the roasted grain be however utilised as one’s food intake. Likewise, the desires of the knower concerned could yield only a little experience but cannot lead to a variety of feelings and habits. An analysis as to why a roasted seed be taken as a food not germinate as follows: All of one’s physical actions be motivated either by conscious mind or pre-programmed reflexes. The first type of action is initiated after some amount of thinking in a mindful manner. The second type of action is what is called reflex action and is unmindful – there is no role for the mind in its initiation. There is no thought preceding a reflex action. In spiritual terms, one’s actions are motivated either one’s own desire or a divine will. Actions triggered by one’s desires create new karma and yield fruits thereof. On the other hand, when one is in a Super consciousness and have surrendered the entirety to Paramatma, one’s actions would be driven by the divine will. There is no body-based or ego-based desire driving such an action. So, it is as if the self be not the doer of such action. Hence, the actions originating from divine will, do not bind the Self and the fruits thereof.

Stanzas 166 and 167 explain that ‘praarabdhakarma be kevala bhoga hetu’ and vyanotpanna kaarana’. The fruition of karma and its auxiliary effects are experience worthy. It is only when, through ignorance, that one might believe its effects of niceties or otherwise. Bhoga laalasa be like aajya purita agni jwaalaas and be ever inflammatory. The nature of delusion be such as never to cut short the materialistic and body based pleasures and from such delusions beget vyanas, attachments further leading to libha-moha-mada- matsaraas causing sufferings to the self and to those nearby. 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!

Stanza 168 stating that ‘ idam me shreyah kadaabhavishyati, idamanishtam kadaa nivartishyate! When there be of swayam kalyaana hetu then ‘ sarvey janaassukhino bhavantu’. That which is not destined to happen as result of our past karma might not happen at all. Such knowledge is stated as an antidote to the poison of anxiety and self delusion. 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.

[Brief vide Isha Upanishad on Involvement of Evil Forces blinds the brightness of Truth
III) How do the worlds of Devils get involved by blinding human beings in deep darkness! Indeed this is due to the ignorance caused by the severe play of body adjuncts of Pancha Karmendriyas of eyes, ears, skin, nose, and reproductive organs and the Pancha Jnaanendriyas viz. vision, hearing, touch, breathing and generation acts- all guided by the ‘Manas’ or Mind! These demonic and wicked

influences tend to hide the Reality of the Self and till such time the Panchendriyas are present in the body or till its termination! The nature of the Self is such that its consciousness is literally imprisoned from the sway of the Maya or hallucination or false sense of perception of the True Reality. Death and the pursuant trans-migration of the Self provide another opportunity for the enlightenment but alas, the influence of the Panchendriyas might in all probability would continue in the subsequent birth too! This being so, one would like to define what all this Self about any way! The experience of this 'Antaratma' or the Self and its self-declared superiority asserts that it is free from decay, disease and death!]

Stanza 169: Be that a maha vidwaan or an agjnaani ought to experience praarabdha karma bhoktavya. Both the highly erudite intellectuals or the below ordinary fourth class of the society have to suffer the karma prarabdha and their vishaya vaasanaas, the joys and sorrows likewise albeit as per their own fate.

Stanza 170 explains that viveka purushas be ever aware of the bhrama jnaana mayaamaya prapancha and its bhoga swarupas and thus be ever avoiding the miseries. In other words the self-enlightened vishishta purushas be realising the midhya prapancha vidhaanaas well realising the miseries there from on the analogy of the oft-quoted of Upanishads like Mundaka two companion birds named Suparna and Sayuja as drawn together 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.

Stanza 171 states that the wise person is convinced of the 'maayaa maya rupa jagat' was as of the 'indrajaala sadrusha midhya rachanamaka kshana bhangura jeevanaas.' That person be totally convinced about the worldly desires be of dream objects or of magical creations. That person be further realising the incomprehensibility of the transient attachments.

Stanza 172 denotes that an intelligent person's viveka jnaana of the jagrad and swapnaavasthaas be indeed different and like wise the tatkaalika jeevna vishaya vaanchaas too be so. In other words, when being in the state of awakeness, the praapanchika drishyaas and swaanubhaas are indeed of one kind while in the dream stages as of another.

[Explanation vide Kathopanishad is relevant to differentiate jagrad and swapna views of the Prapancha- II.i-2-5]

II.i.2) 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) 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) 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) 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!])

Stanza 173 states that those persons who seek to observe for long duration of time and realise the basic similarity of the objects of the world either in normal conditions of the jagradaavastha or swapnaavastha alike. Thus such of them should realise that the wordly objects are indeed not worthy of attachment.

Stanza 174 explains that the universe be as of Indra jaala and of the predominance of Maya Shakti which indeed be the cause of the incomprehensibility. The world of duality is like a magical creation with its cause be incomprehensible. What matters be that the jnaani purushas be ever aware that one's own prarabhdha karma be impacting the present actions surely.

[Explanation on Maya Shakti vide 1. Devi Bhgavati Purana and 2. Adi Shankara's ' Maya Panchaka'']

1. Devi Bhagavata Purana explains 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 (Awakenness 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!

2. Mayapanchakam, a work consisting of five stanzas, Sri Sankara brings out succinctly how Maya makes incompatibles appear together and shows how it brings about what appears logically to be impossible.

1. Maya, which is adept at making the impossible happen, superimposes on me (the Atman) who am in reality pure Consciousness, who am incomparable (because the Atman is the only reality and there is therefore nothing else with which it can be compared), who am eternal, partless, unlimited by space, time and other objects, in whom there is no differentiation whatsoever, the distinctions in the form of the world, God and the individual soul. Note: The world, God and the individual soul appear to be different from one another only because of the limiting adjuncts. Intrinsically, there is neither difference nor identity among them, for all the three are in essence Pure Consciousness, homogeneous like a lump of salt. When the unconditioned Self has, as the limiting adjuncts, the body and organs which are characterized by ignorance, desire and action, it is called the transmigrating individual soul. When the limiting adjunct is the power of eternal and unlimited knowledge, which is Maya, the same Self is known as God, who is the antaryaamin or Inner Controller of the whole world. The same Self, free from all limiting adjuncts, is Brahman (Brihadaranyaka Upanihad III.viii.12) Sa hovaacha Brahmanaana Bhagavantasta Deva bahumanyedhwam yadasmaan -namaskaarena muchyedhwam; na vai jaatu ushmaakamimam kashchid Brahmodyamjeteti; tatoha vaachaknavy uparararaama, ityashitamam Brahmanam/ (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!)
2. Maya, which is adept at making the impossible happen, makes even those who have mastered the Vedas and the Upanishads behave no better than four-legged animals by tempting them with wealth and possessions. What a pity!
3. Maya, which is adept at making the impossible happen, makes the Atman which is of the nature of Bliss and pure and infinite Consciousness and is without a second, identify itself with the body made up of the elements, namely, ether, air etc., and whirl intensely in the ocean of transmigratory existence.
4. Maya, which is adept at making the impossible happen, creates in the pure Bliss-Consciousness which is devoid of attributes such as caste, creed and the like, the notion of 'I-ness, of looking upon oneself as a Brahmana, Vaisya, etc., as well as attachment to son, wife and home.
5. Alas! Maya, which is adept at making the impossible happen, creates in Brahman which is homogeneous, without any parts, distinctions such as Brahma, Vishnu and Siva and thereby perplexes even the learned by making them look upon Brahma, Vishnu, and Siva as different from one another.]

Stanza 175 states: that one's vigjnaana or maturity of mind should be establish on the illusory awareness of the universe as also the karma paripakvata or the fruition of one's own actions that is by way of fortifying the karma to yield pleasure or pain to the jeeva concened. Now, the pleasure or pain due to one's own prarabdha karma could coexist. It is not the function of knowledge to win or discard the joys or sorrows as being resultant to the praarabhdaas.

Stanza 176 explains that tatva jnaana and praarabdha karma have no contradiction mutually on the analogy of indrajaala and the play of midhya. The concepts of Atma jnaana and karma parikatvata are not mutually contradictory in as much as the refer to the different objects. The spectator of a magic

show nodoubt be seized of reality as the magic play is merely entertaning for fun and far from the realty.

Stanza 177 wonders that in case the praarabhdha karma be fructified and sukha dukkha vidya vishayaka jnaana virodhitva be occurred then there could be the idea of reality of the transitory nature of the world. But the mere enjoyment would not mean that the happiness derived be real. Vidya and jnaana should derive the inner feeling of the midhya tatva of the papancha and if this universe be proved to be real for the purpose of prarabdha then only there be the opposition between knowledge and prarabdha. A mirage is known to be unreal, still it would appear before the vision of a traveller.

Stanza 178 infers that the swapna kalpita padaardha purna bhoga prapti be possible and similarly the jagradavastha asatya bhoga padaardhaas to be rckoned like wise. In other words, the imaginary objects in the swapvaavastha the reaction of the human beings be either of pleasure or pain to some extent; similarly one could infer that through the jagrad avastha of a human being too the experience be likewise.

Stanza 179 states that in case there could be the human realisation of the concept of 'satya jnaana sundarata', then that would indeed be the vindification of knowledge of the fundmental truth and the total negation of the karma siddhanta while the need for the teachers to perpetually instruct asserting : karmanyedhikaarasya maa phalushu kadaachana! or that every human ought to follow the need fo karnmaacharana and ever seek to awaith the fruits thereof! In other words, if the knowledge of truth would demolish the universal enjoyments even to some extent, then that would be a destroyer of the fructification of the karma siddhanta. Then the wishful thinking would be that the entirety of the universal existence be disappearing, and the concepts of prarabdha-sanchita and so on be vanishing too!! It then should be the excerpt of Adi Shankara's Nirvaana Shatakam stating: *Mano-Buddhy-Ahankaara Cittaani Naaham Na Ca Shrotra-Jihve Na Ca Ghraanna-Netre Na Ca Vyoma Bhuumir-Na Tejo Na VaayuhCid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||I||Neither am I the Mind nor Intelligence or Ego,Neither am I the organs of Hearing (Ears), nor that of Tasting (Tongue), Smelling (Nose) or Seeing (Eyes), Neither am I the Sky, nor the Earth, Neither the Fire nor the Air, I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, Knowing this is Jnana.!* [Jnana is not different from self-realization or Moksha.Thus in order to obtain Jnana, one follows Jnana Yoga.]

Stanzas 180 and 181 explain that the prekshakas of a magic show be realising its falsity and unreality, but even so be not destroying the show for fun and entertainment. Hence it is possible to know the unreality of the external objects without causing embarrassment. Hence the Shrutis explain that it be only that person who could perceive one's own self to be all and everybody, and indeed: 'what could that person hear, see,smell or speak!

Stanzas 182 and 183

Now as explained above, one's knowledge be arising with the apprehension of the destruction of duality and that beings, how indeed could the jnaana or the knower of Truth be able to experience and even enjoy the objective world . The reply is based on the states of deep sleep and ultimate liberation. This had been affirmed by Brahma Sutras and the other Shrutis.

[Vishlesana vide Brahma Sutras IV.iv.15

Pradeepadhikaranam- 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): 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: 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: 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) As 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) 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 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!

Stanzas 184 :Maharshi Yagnyavalkyaadis sought to teach dwaita bhaava or paroksha vidya as the foundation of Brahma Jnaana and then only the aparoksha vidya. Mundakopanishad explains Two distinct approaches towards Brahma Vidya-the Paraa and Aparaa or Karma and Vairaagya Maarga.The ‘Para-jnaana’ or the ‘Aihika Jnaana’ of somewhat inferior approach to Brahma Vidya- in contrast to ‘Apara-Jnaana’ or Amushmika Jnaana- is through acquisition of knowledge of Veda Vedangaas and the system of Rituals, Regulations and conventional set of Rules that the knowledge of Scriptures so prescribe. The other Superior approach of higher learning without resorting to karama kaanda is of Self Realisation through total Control of Panchendriyas viz. the Karmendriyas or the Action-oriented organs and Jnaanendriyas or the sensory organs and mainly of Mind in essence. Indeed, adequate grounding of the so called ‘Paraa jnaana’ of Veda-Vedangas, the code of Rituals and the ‘parijnaana’ or the Karma Kanda enables and constitutes a solid step to the Higher or Superior ‘Aparaa Jnaana’ to accomplish ‘Tadaksharam’ or that Ultimate. Power of Knowledge of Scriptures and Karma Jnaana -Rituals and Practice- but an effort only half won! Hence the concept of duality or the paroksha jnaana or what one sees,feels, smells, hears and thinks be the stepping stone from the Ihika to Paroksha.

Stanza185: There could be doubt as to whether the para jnaana or the direct awareness of the Parabrahma Tatva could not be accomplished by way of subject objectless contemplation in which there be on duality of Thine and Thou. Then the reply could be in affirmative, provided the jeeva be in the sushupti avastha. 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 ‘praajna’ 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 an undifferentiated mass of over all consciousness and as 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.

Stanza 186 then raises a doubt whether in that deep sleep of sushupti avastha there might not be atma tatva jnaana or of the knowledge of the Self. In reply the question was parried back: ‘ Then indeed, the question by itself be of an admission that there be of the awareness of duality only but also of an admission that it was not merely the absence of duality besides of the knowledge of the Self that should be consequential!

Stanza 187 explains further raises a doubtful reservation as follows as to whether true knowledge combines in itself both the knowledge of the Self and the absence of the knowledge of duality. Then doubt was cleared that the inanimate objects such as earthen pots and so on should not be possessive of the dwandwa bhava any way and as such they be hardly thoughtful likewise. In other words only a person of deha jnaana be aware of a feeling of you and me.

Stanza 188: Having tauntingly replied to an unenlightened question as above, stanza 188 annotates further that after all the inanimate objects like the earthen pots, a human being be by far the more sensible as they have the senses and of thinking capacity. Even the buzzing of mosquitoes should

disreact a human being's attention yet they would not be aware of the dwandwa bhava of of the body Self and the Inner Self let alone the Supreme Self!

Stanza 189 then rounds up the discussion of Aihika and Aamushmika Jnaana or the Aparaa and Para Vidya and explains that the Knowledge of the Self alone be possible in the two major milestones of the karma jnaana and the atma jnaana. How does one realises this Almighty. The Teachings are invariably directed to two paths viz. Paraa Vidya and Aparaa Vidya. The former Knowledge is intended to achieve 'Sadyo Mukti' or of short term Liberation and Aparaa Vidya aims at superior learning to accomplish 'Krama Mukti'. The 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'. Paraa Vidya is essentially highlights Sacrifices, Rites, and Meditations controlled by Manas and Praana or the Mind and Vital Energy as further controlling actions and their far reaching effects. It is stated that there are three Lokas attainable viz. the Manushya-Pitru- and of Devas. The world of Humans is attained through sons alone, that of Pitru Devas by way of Sacrifices and Deeds of Virtue, and of the Worlds of Devas by higher learning. While the Individual Self is unaffected by the deeds of virtue or vice, Brahmans seek to upgrade themselves by study of Vedas, yagnas, daanaas, sacrifices, penances, fastings, etc. Karma kaanda attains offspring, wealth, fulfillment of material ends, and finally turns persons as ascetics and terminates their lives; yet the Self is unattached and whatever the body and mind does has no bearing on the Karma Phala. Thus the return of the Self be it from Swarga or Pitru Loka, after rebirth occurs even after the exhaustion of temporary Liberation. But why not seek indeed the Aparaa Vidya or Superior Learning to earn 'krama mukti' and secure 'Tadaatmya' or Unification of Jeevatma and Paramatma by way of Self-Realisation.

Stanza 190: 'Chitta vritti nirodha siddhataabheeshthata' be the 'samsaara maayaa swarupa jaana hetu.' In other words mano nirbharabharata or the concept of mind control is the basic ingredient of the illusory character of the universe. While the persons of self control despite their desires and dislikes tend to 'chitta vrtti samyamata'

Stanza 191: The scriptures explain that raaga dweshaas are due as the signs ignorance and the wise may not have desires, because the desires be not for the wise persons. Attachments or addictions to desires is objected to but the semblance of desires could be allowable. Desires for things falling in the range of one's mind is an indication of absence of knoweledge. Then how would it be possible for a tree which has fire withi its hollow to remain green! Then the answer would be a proper understanding of the real drift of the scriptures accompanied by the necessary practices is enough to secure absolution; indeed it would ot mtte if desires might remain as ther presnce might not be harmful. He explained further that Parabrahma the Supreme Most but nor the antaratma is the cause of the material and intelligent creation of the Universe and the samsaara. In other words Vaartika kaara Sureshvarachaarya be assertive of Paramatma be the chetana kaarana but neither of the Antaratma within the dehaas as long as of the shareera be alive. That prakara bhaavana, jnaana and karma samskaara, Devaadi vishayaka dhyana, shubhaashubha lakshana yukta karmaacharana be rooted to Paramatma and nothing else Sureshvarachaarya be assertive of Paramatma be the chetana kaarana but neither of the Antaratma within the dehaas as long as of the shareera be alive. That prakara bhaavana, jnaana and karma samskaara, Devaadi vishayaka dhyana, shubhaashubha lakshana yukta karmaacharana be rooted to Paramatma and nothing else .

Stanza 192 seeks to recall the very first stanza of this chapter and explain that since that a person once having been convinced of the associationlessness of the Self like that the illusoriness of the universe, the knower would have no idea of himself as a doer and enjoyer too as per the first of the stanza of this 7th chapter stating as for who should that person would have to desire. The first stanza of this Seventh Chapter of Part Two of the Essence of Panchadashi explains as follows: ‘ As a perfectly contented Maha Purusha having realised the Self with the Supreme Self then that person should be totally satiated and there could be nothing indeed left behind. The sufferings of that well contented jeeva be rid of the patent and natural ignorance which was the cause of bodily aberrations as of the enormity of desires and material pulls and pressures . Those ups and downs would be further accentuated by the desha-kaala paristhities too. Thus the sufferings of the jeevaas are hence rooted to the enormity of irresistible Sufferings. In this chapter the jeevanmukta purushalakshanaas and there by the ‘niratishayaandarupa tripti bhaavanaabhivyakra lakshanaas’ or the features of perfect and unlimited liberation be elucidated. To that First stanza of the Brihadaranyaka Upanished Chapter .4.4.12.13 explained that it would be 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 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!

Stanza 193 further elucidates that the natural phenomenon of the Universe would be that a bharta be loving the bharya and vice versa for their mutual sake. This has been explained vide Brihadaranyaka Upanisha: vide 2.4.5 and 4.5.6-7

The Maharshi explained that either a husband or wife loved either of them, it was merely for their one selves; similarly one loved his or her children, it was only for their own sake; wealth was loved by any body it was again for their own selves; similarly, a Brahmana, or a Kshatriya, or the worlds, Devas, other Beings, and so on; therefore what was of utmost importance was to realise the Self, indeed one’s own Self that was to be heard of, reflected upon, and meditate to. In other words, when Maitreyi asked the Maharshi whether all the wealth in the Universe would be able to secure immortality, the reply positively yet logically would be whether she would be prepared to discard every thing including life partners, off spring, varnas like one is a Brahmana or a Kshatriya, wealth of course, or attachment to co-beings, or the desire for this Loka or another like Swarga, Satya Loka, and so on, even attachment to specific Devas, and so on by merely concentrating about the Absolute Truth and Truth alone called ‘Sat-Nyasa’ which literally meant Sanyasa or Renunciation! And that Truth was within One Self; it was that the Self alone was to be heard of, reflected upon and meditated to! That that alone was the quest for Immortality!)

IV.iv.6) On this subject, there is the following verse: 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!) IV.iv.7) There is a Stanza in this context: When all the desires concentrated in one’s mind are totally terminated, and when ‘Marana Dharma’ or the natural order to die gets replaced by immortality, then this Self is stated to have attained ‘Amritatwa’ or Brahma Prapti. Just as a serpent discards its outer skin and becomes far more alert and energetic, the Self too is stated to overcome desires such as ‘Putreshana’, ‘ Vitteshana’, ‘Lokaishana’ or of children, wealth, worldly and material pull and lure and then by the weapon of knowledge would accomplish liberation, even living on one’s own body! Indeed, liberation does not necessarily mean termination of the ongoing life! The organs of a person having achieved do not indeed depart but are merged in their own cause viz. the Self as they are. This again is on the analogy of the snake casting off its lifeless slough gets disembodied! Then Praana or the Vital Force merges into Brahman the Supreme Splendour; Janaka was overwhelmed by this explanation and declared charity of thousand cows for this most telling and convincing explanation by the Maharshi)]

Stanza 194 raises a doubt whether kutastha bhokta and chidaabhasa bhokta be the similar ones. The clarification is that the kutastha bhokta be of asanga rupa bhokta and hence be never possibly be a bhokta. In other words, the answer to the interrogation as to who would be the doer and the enjoyer? Is it the undisputable Kutastha or the reflected consciousness, chidaabhasa or the union of both the entities. The reply should be transparent as Kutastha could obviously be the enjoyer being associationless.

Stanza 195 states that sukha-dukkhas are stated to be of ‘ abhimaana vikaara bhogas’ or enjoyments signify the change which result from the identification with the sensations of pleasure and pain. But if the kutastha parabrahma the immutable were to be the enjoyer then that kutastha should then be the enjoyer? Should that explanation be self contradictory.

Stanzas 196 and 197 explain Chidaabhasa is subject to the transitory nature of intellect. The concept of Chidaabhasa is a variant as being subject to the conditionality of intellect subject to modifications. But that chidaabhasa being illusory exists only by virtue of that person’s real substratum and hence that person by himself be the enjoyer. Could it be possible to segregate chidaabhasa from the person’s basic substratum and hence the person concerned be denied of the enjoyment. Normally chidaabhasa in conjunction with kutastha be considered as the experiencer. But could both of them be segregated. Normally chidaabhasa in conjunction with kutastha is considered as the experiencer and the enjoyer too. But Shruti begins with both the types of Self and conclude that kutastha alone would remain with no duality.

Stanzas 198 : Rajarshi Janaka queried of Maharshi Yagjnyavalkya about the nature of one’s Antaratma the Inner Self and the latter explained of the vigjanaan kosha or the sheath of intellect and explained of its inadequacy that hence concluded his teaching the King there about.. Brihadaraanyaka 4.3.7 and 4.3.15 on Vigjanaan kosha of Antaratma : IV.iii.7) Now the Emperor comes to brass stacks or the nitty gritty of the bare essentials and enquires of the Maharshi: ‘ what is the Self’! The Maharshi’s elucidation is as follows: The person called self comprises of awareness or knowledge of the senses of vision, hearing, touch, smell etc all directed to and emerging from his own heart and the light within. Even being steady and stable, he remains where he exists and yet wanders by way of imagination, or in a dream state of mind. He exists here yet imagines a non-real phase of

mind by sheer ignorance and flight of fantasy. Being thus identified, he loses hold over his sub-conscious thoughts and his imaginary deeds; indeed this dream state is one form of death or non-reality! In other words, death too is like a dream state of the Self which is indeed eternal except the situation of varied sets of body, organs and senses; put in another way, the so called realities of this and next existence are two and dreams are of a third existence!)

IV.iii.15) Being in the 'Samprasaada' or in unique status of composure, the Individual Self in a dream stage of profound sleep, returns to his former condition. In the dream state, he is described as being beyond the despairs of his heart; he roams freely in imagination quite untouched by the pluses and minuses of the state of wakefulness; however he returns in the reverse order to the former condition with all the pleasures or pangs. Indeed he was unaffected by his erstwhile experiences and of an elevated status of detachment. Having so stated, the Emperor again made his earlier offer to the Maharshi to teach him the path of that kind of detachment leading to Self-Liberation!]

Stanza 199 questions : Who and what about all this Atma about as the sarvatra shrutis seek to explain that by way of aatma vichaara, the 'antahkaranopaadhi upakramana pragnaa maatra swarupa kutasthasesha' be ever present and everlasting! Shruti texts such as of Aitereya Upanishad be seeking to explain about the concern of the consideration of the Self, while initiating an enquiry into the nature of the enjoyer and end up with the description of the immutable Kutastha! Aitereyopanishad 3.1-4 'Kah ayam atma? Or which is that Self worship worthy! III.i.1) These questions are indeed relevant: Who is this that one needs to worship: The Antaratma or the Self! If so which one is this Self! Is this Self by whom one sees, smells odours of, one who hears about, by whom from one converses with, or by whom one distinguishes as of sweet or sour nature! Are there two Souls on this body, one with praana or the Vital energy or a distinctly another!) The reply would be the 'Antaratma' or Inner Consciousness III.i.2) The various nomenclatures of mental power called Intellect are the heart can assume 'Samjnanam' or emotive sentience being the state of consciousness, 'Aagjnaanam' or Authority, 'Vigjnaanam' or worldly awareness or knowledge, 'pragjnaanam' or instant mental responsiveness, 'medha' or brain power and retention capacity, 'dhrishti' or discernment and perception through senses, 'matih' or capacity to think pros and cons, 'manisha' or mastermindedness skill planning, 'juutih' or capacity of forbearance, 'smriti' memory power, 'sankalpa' or ability to initiate and decide, 'kratuh' or determined tenacity and dedication, 'asuh' or calculated sustenance, 'kaamah' or craving obsession, and 'vashah' or forceful possession. All these are in short rolled into one word viz. Conscience. Indeed, its essence is heart and mind. Heart is the product of Varuna and water while heart emerges from mind. Mind is the offshoot of Chandra. Together, these constitute praana or the Vital Energy. Now the conscience as super imposed with various forms of senses viz. speech, vision, hearing, touch, taste and generation could cognize the Self while Brahman per se cannot be done so) Self Consciousness is permeated from Brahma down to a piece of grass! III.i.3) 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!) Ascent of Self-Consciousness submerges into Brahman once mortals attain intervals of Immortality

(III.i.4) The Self or the Inner Conscience flies up to submerge into the Supreme at the end of mortal life span of the native and once again the Stats of Immortality.]

Stanza 200 states that the like prasiddha bhoktaas owing to their aviveka rupa agjnaana be imposing the kutasta rupa by themselves by the misapplication of the shruti vaachya : aatmaanastu kaamaaya sarvan priya bhavati/ In other words, owing to their half baked self belief they seek to delude themselves that the antarma which could indeed be disintegrated to the body. ‘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.

Stanza 201 implies that there was a misleadingly misinterpreted Upanishad vaak vide Brihadaranyaka quoted in reference in Stanza earliar-193 : ‘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! ‘

Hence Stanza 202 further explains that the very Shruti vide Brihadaranyaka that since the enjoyable objects be for the sake of the enjoyer , they should not be loved for their own sake. Since the enjoyer is the central factor, love should be imen to the counterpart. whether she would be prepared to discard every thing including life partners, off spring, varnas like one is a Brahmana or a Kshatriya, wealth of course, or attachment to co-beings, or the desire for this Loka or another like Swarga, Satya Loka, and so on, even attachment to specific Devas, and so on by merely concentrating about the Absolute Truth and Truth alone called ‘Sat-Nyasa’ which literally meant Sanyasa or Renunciation! And that Truth was within One Self; it was that the Self alone was to be heard of, reflected upon and meditated to! That that alone was the quest for Immortality

Stanza 203 explains as per Vishnu Purana Bhakta Prahlada entreated Maha Vishnu in the Incarnation of Nrisimha that he ought not to be ever lured with the transcient objects of the samsara indiscriminately but never ever stop the flood of devotional depths of faith and love for the Unique Paramatma Swarupa.

Stanzas 204: As per the unique example of Maha Bhakta Prahlada be rejecting the samasta bhogya padaardha virakti yukta buddhi purushaas, then with ekaarata buddhi yukta manasvis be constantly fixing their total Self and be absorbed the real nature of the Self as being of unparalleled antarmukhaas. Such unique aspirants be indifferent to the fathomless urges to the maaya prapancha and practise extreme detachment and renunciation by stoic endurance and steadfast adherence to scrupulously holding fast to the norms of Virtue and Justice and never yield to the pulls and pressures of the transcient and meaningless possessions of wealth and physical joys!Indeed there are the two clearcut paths on which Vedas and auxiliary Scriptures are based and these are non- involvement and proactive deliberation arising from conviction, quite apart of course from abstinence and self denial.

Be that as it may, another interpretation considering the changed situations of time and circumstances, the instruction by the Lord appears not to be too greedy and over-enthusiastic, by head over heels, but within the framework of virtue and justice one should be contented with minimal wants for survival and not to get too attached!

Stanza 205 explains that mumukshus be ever absorbed in 'atma vishayaka chintana' but never falter as of 'vishayaakaanksha vyakti janaas'. The aspirants for liberation be ever fixed on inward looking by way of kaavya-tarka- meemaamsaabhyaasas but never of garlands, sugandhaasvaadanaas, stree lolatvaas, suganda dravyaas, vastu vaahanaas. It is but natural that the loved things are uppermost in one's mental retina, but what ought to be the reflection of the self

Stanza 206 annotates that as a person who be obsessed with superiority complex over the opponents by way of dramaturgy, nrityha naatakaas, vaada vivaadaas, and so on should discriminate about the nature of Self and seek to learn one's own deficiencies and about the nature of the Self.

Stanza 207 cautions that just as swarga sukha lobhaabhilaasha moolaka japa-yaaga- upaasanaadi shraddhhaa purvaka saadhanaanushthanaata be performed , the mumukshupurushaas be seeking to follow the shruti bodhaka- advaika aatma vishaya vishvaasa be intensified further. In other words, the pravritti maargaacharana be only a stepping stone but the nivritti marga siddhitva be intensified further and further. Simply stated that a person desirous of heavens be repeating the holy formula of performing sacrifices with faith be seeking to put the total faith in the Antararma totally.

Stanza 208 states that just as yogis be most earnestly practising the praanaayaama-pratyahaaraadi sadhanaas be able to accomplish ashta siddhis like anima- laghimaadi aishvaryas, similarly with maha parishrama chitta- ekaagrara sampadana could able lead the differentiation of the shareera and the antaratma. As a yogi devotes the self with perseverance to securing concentration and maasatika dhridhata to acquire supernatural powers, so should be able to differentiate one's body from the Antaratma.

Stanza 210 explains about the sense of detachment as per the concepts of anvaya and vyatireka yukti vivechana or stated otherwise the bhokta should be able to distinguish the jada samuha yukta shareera versus the jagrad-swapna-sushupti avastha nishchayata. Hence the real nature of the person concerned could be assessed by the application of the method of distinguishing between the variable and the invariables during the three states of consciousness as of the bhoutika-maanasika-paaramaardhika modes.

Stanza 211 explains further that it is common experience that the three states of walking-dreaming- and deep sleep are distinct from one another, but the experience of consciousness is the same. The Self is present in the respective states of consciousness but the experience of the three states are not coexistent with the Self. The term 'anvaya' implies co existence as of fire and smoke while vyatireka denotes of neither fire nor smoke. But the self is known as present an the stages of jaagrad-swapna-sushuptis too.

Stanza 212 indicates the fact that one's consciousness be ever present in the stages of awakeness- dream stage and sushupti too. Shrutis too vindicate this position that whatever objects be visualised by the Self in any stage irrespective of the fact whether the actions so performed be meritorious or not, causing joys or sorrows. In any case the saadhaka or the aspirant for mumukshatva would put in the all out efforts. This truism is vindicated by Brihadaranyaka Upanishad as follows

[Explanation vide Brihadaranyaka 4.3. 15 -17 about detachment leading to liberation

IV.iii.15) Being in the 'Samprasaada' or in unique status of composure, the Individual Self in a dream stage of profound sleep, returns to his former condition. In the dream state, he is described as being beyond the despairs of his heart; he roams freely in imagination quite untouched by the pluses and minuses of the state of wakefulness; however he returns in the reverse order to the former condition with all the pleasures or pangs. Indeed he was unaffected by his erstwhile experiences and of an elevated status of detachment. Having so stated, the Emperor again made his earlier offer to the Maharshi to teach him the path of that kind of detachment leading to Self-Liberation!

IV.iii.16)Indeed, the Self is unattached in the dream state and on return from it reverts to the erstwhile status of being on the waking state. Non attachment of the Self is not due to inactivity of the Self for he enjoys or is troubled by imagined happenings as the Self is in profound sleep and then recovers from that state to normalcy). IV.iii.17) (After experiencing the joy or sorrow during the dream status, the Self is untouched by whatever he would experience in the wakeful stage since the Infinity is detached and having gone back from the dreams to the former state of 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!)]

Stanza 213 assures that when the sadhaka be thus realising that notwithstanding the situation of the self being in the stages of jaagrad-swapna-sushupti, the identity of the Self be required with the Super Self and once that stage of taadaatmya or merger could occur then the bonds of the Aihika samsaara be nullified. This type of transformation had been explained by Kaivalya Upanishad from the stages of awakeness-dream stage and sushupti to taadaatmya or the merger of the Self into the Super Self.

[Vishleshana on the stagewise jagrad -swapna-sushupti consciousness of the Self to the Supreme vide stanzas 17 to 23 of Kaivalya Upanishad:Stanzas 17- 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!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 happines 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: Paramatma Parama Shiva is subtle and inexplicable than even by far than the subtler- and incompre -hensive 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 Vigilant, 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, Jnana and Agnana. He or She or It- is existent yet non existent and as the Sole Obtainer and Clear Reflection of the phenomenal Parama Shiva !]

Stanza 214 states that a sadhaka of earnestness could certainly explore bhakti-virakti and mukti saadhaanaas and the excuse of being in the stages of awakeness-dream stage and deep sleep experiences could not be possibly deviate the earnestmost endeavors for the realisation of the Supreme. Indeed, where there is a strong willpower and decisive action, Self Realisation ought not to be far outside be the realm of possibility. Indeed that Paramatma is seized of the futile and baseless excuse of the jaagrad-swapna-sushupti stages to unify the self with the Supreme. Amrita Bindu Upanishad explains pointedly vide 11 :Verily the Atman should be known as being the same in Its states of wakefulness, dreaming, and dreamless sleep. For him who has transcended the three states there is no more rebirth.

Stanza 215 explains that in the reference of the jagrad-swapna-sushupti avasthas, the bodily 'self' nodoubt be relevant as the bhokta-bhogyas and the bhoga padaardhas That 'Self' or the Inner Self as the mute spectator witnessing of the deeds and misdeeds, but however is not subject to experience in any of the states of consciousness of Awakeness, Dream stage or Sushupti. Hence that Pure Consciousness as represented by the Supreme Self. In other words, 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!

Stanza 216 states that as after the 'atma tatva vivechanaanata', then kevala vigjnaana maya chidaabhasarupa jeevi be remaining as bhoktutva rupa. In other words when the Self be differentiated like wise, what would remain be the chidaabhaas or Jeeva who would be identified as of the vigjnaana kosha or of the sheath of wisdom and of Intellect . But then they are liable to change for want of adequate guidance.

Stanza 217 conveys of chidaabhaasa the reflection of the universal self within the individual or a kind of self-realisation, the essential ingredient on the path toward enlightenment. Chidabhasa has the following stages, of the nirmulana of agjnaana or of avidya, aavarana or of concealment of ignorance, vikshepa or self projection to hide one's ignorance and a sense of frustration. Contrarily, a person of proven and express desire to break the human bondage on account of seeking to promote paroksha-aparoksha vigjnaana or indirect or consciously and genuinely learnt knowledge by pathana-shravana-manana and nidhidhyaasa purvaka vigjnaana, as followed the self control, detachment leading to shoka nivritti, atma nirbharata and tripti. That indeed is the chidabhasa in brief.

Stanza 218 explains this chidaabhasa be realised as the antithesis of Maya. The adage states that Shri Lakshmi's reputation be ever and ever enhanced owing to the predominance of Alakshmi . The universe being a gigantic magic show, chidaabhaasaa's positioning be getting stronger. Thus

chidabhaasa is not indeed transcendently real. As consciousness, the Supreme Self is being a kutastha, as antahkarana reflecting consciousness, Paramama too is stated as a product or manifestatin of Maya indeed. Even during the state of sushupti or deep sleep, the chidaabhaasa vishaya be visualised as the saakshi rupa and thus be aware of the kutastha chaitanya vishaya vivechana to be made possible. In other words, while one be in deep sleep the contant witness of consciouess would percieve the absorption of chidaabhaasa by which in turn the person concerned should be able to realise the seperateness of Maya and Kutastha.

Then the stanzas 219 and 220 explain that as soon as a jeeva and the chidaabhaasa the reflection of the universal self within the individual would become aware that life be liable for destruction sooner or later Then that jeeva would realise that the epheremeral flashes of foutune were hardly worth the life on the analogy of a person lying on the death bed be desirous of wedding at all! In fact that very jeeva be ashamed for asceraining as of an enjoyer of living any further and as of the nose had been cut off but for the karmaanubhava vishesha. Thus the enlightened person be ashamed of identifying of chidaabhaasa.

Stanzas 221 and 222 seek to explain as to how meaningless should it to be state that a person be assuming the idea of superimposing the position of a Kutastha while that very person be an enjoyer! Thus the expression ‘ for whose gratification ‘ as queried earliear should be replied that there be none qualified since no enlightened person be immune from miseries and kashanashtaas.

[Explanation vide Brihadaranyaka Upanishad IV.iv. 12-15 about human miseries and expectations]

IV.iv.12) 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) The one who has realised Brahman has indeed realised the Innermost Self that had entered themost 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)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!) IV.iv.15) Under the guidance of an ideal teacher when an individual finally attains ‘Brahma Jnaana’, then he is neither an escapist to dodge the pulls and pressures of the body senses nor blame the previous times that entrapped the Self within the straight jacket of the birth-death-rebirth fobia of past-present and future! After all from whom does he escape from! He has to run away from the Self only for his ignorance!)]

Stanza 223 explains three types of shareera viz the pancha bhutaatmika sthula shareera- sukshma and kaarana shareera and the corresponding afflictions and affections. 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).

So much about the gross body now the subtle body: That which is composed of the pancha bhutaas or of PrithivAapas-Tejas-Vaayu and Akaasha which have not undergone grossification by way of Pancheekarana process and born of the good actions of the past ' sukha dukha aadi bhoga saadhanaas or experiences such as joy, sorrow, and so on being the instruments of experience; then the pancha jnaanentriyaas, pancha karmendriyaas, pancha praanaas, manas, buddhi or intellect.

the instrument to experience these. Now the Subtle Body or the Suskma Shareera which comprises of all the parts of one's own being which are not made of gross material elements. The subtle body controls this gross body; Without the subtle body, the gross body is lifeless. The separation of these two bodies means death. Be this well realised however that there would be the corresponding maanasika and bhoutika likes and dislikings.

Stanzas 224 and 225 explains that the sthoola shareera or the gross body be the originator of vaata-pitta- kaphtpanna vyaadhis durgandha- kurupata- daaha- choraadi aneka kaaranaas. In other words, the human body be composed of wind-fire and water all of which are rooted to gas-sweat and heat, besides scores of bhoutika-maanasika and aantarangika yaatanaas. Such hardships, durgadhas, deformities and above all maanasika dourbalatas. Now in reference to the sukshma shareera there would be the ever constant attacks of the arishad vargaas. each impacting the other. Bhagavad Gita cautions one and all stating : *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 varas’ 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. Thus the subtle body is constantly attacked by the arishad vargas thereby impeding the atvka gunas of bahyaantara samyama or the inner and outer control, manasshanti fortitude, concentration and faith in the Self.

Stanza 226 states that in the ‘sushupti avastha’ of deep sleep, the state of the causal body of the Jeevatma be aware of neither about the self nor of the others and be as of having been nonexistent or perished. Then the causal body be ready to jump to another body for future births and miseries as of having been dead. This was explained to Indra by Prajapati vide Chhandogya Upanishad. The affliction of the dying body be indeed beyond normal comprehension. In the process of death, the status of the physical nerves and how Sun influences these is described. The veins in the body issuing out of the fleshy bulge called the lotus shaped heart that is meditated for Brahman is charged with subtle juices of varied colours akin to desires. The heat of Sun causes bile which when comes into contact with phlegm in the nerves assuming different colours as accentuated by wind contacts. The Wind-Phlegm mix brings about changes of colours, say blue with severe wind, white when excessive phlegm, yellow with their equal proportion and red on account of too much of blood count in the body. Thus the moods of a Being are changed as per the inputs involved. Now just as highways connect cities and villages, the rays of the Sun reach both the worlds; they enter human bodies as also places yonder the Sun. In the state of sleep, organs of the bodies are withdrawn. Similarly as death is drawn nearby, people around realise that he or she is no more. As the life departs, the Self goes upwards through the Sun rays. He reaches the Sun within the time that mind travels. Then the Soul of virtue goes upwards by making the sound of Om or downwards otherwise in the case of the unenlightened Souls. The gates of Brahma open to the blessed ones or shut to other Souls that search of their designated Lokas! In this connection, the nerves connected to the heart are hundred and one. At the time of one’s departure, one of the nerves of some blessed ones reach up to the crown of the head. Such of those going upwards through that nerve attain immortality while by various other nerves connecting other exit points totalling nine become the causes of departure; indeed they become the causes of departure!

Stanza 227 denotes that the sthoola-suukshma-and kaarana shareeras having been non existent with life with their swaabhaavika siddhi- be now face the vyatireka vidhaana. The tendencies that are known to be natural to the three states of consciousness be hereafter non existent. The affections and afflictions of the body in the three stages would then cease to exist.

Stanzas 228 seeks to explain the warp and woof method of weaving the cloth as of a shareera with the threads of cotton or wool. Similarly no earthen pot be possibly made without clay .Brihadaranyaka Upanishad vide chapter 2- brahmana three -stanza vi explains ‘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..

Stanza 229 seeks to explain that in the process of manufacturing shareeraas by Prajapati, chidaabhaasa is the natural instinct of Brahman or the 'reflection of Brahman'. This is so, since the jeevatma and Paramatma are mutual reflections. That some type of Self Realisation, is essential on the path toward enlightenment. When one is stuck in the suffering of the gross physical body of the pancha koshaas initiated by Annamaya Kosha, it is impossible to recognise the Inner Self. Be this well realised however that reflected consciousness is not different from pure consciousness and both are essentially self luminous instinctively.

Stanzas 230 and 231 state that chidaabhaasa jeeva has none of the shaareerika – maanasika vilalpaas like fevers and as of the aadhi bhoutika-aadhi daivika and adhyatmika kaaranaas and the consequent raaga dweshaas as fall out aberrations which are not attributable to the kutastha paramatma. The intensity of avidya and the propensity of ignorance are stated as the proactive agents of three bodies viz. Gross Body (Sthula Sharira)-Subtle Body (Sukshma Sharira)- and Causal Body (Karana Sharira). Chidaabhaasa superimposes on the three bodies the reality of the kutastha and imagines that these bodies are the Real and Intrinsic Self! Chidaabhaasa superimposes on the three bodies about the rudimentary essence of Kutastha and be presumed that all the Gross-Subtle and Kaarana shareeraas be the Real and Absolute Self.

Stanza 232 further clarifies that the concept of chidaabhaasa be camouflaged due to the bhrama kaarana. As long as the illusion would perpetuate during the three states of jaagriti-swapna and sushupti, any human being along with the family be undergoing the impact. Prakriti or Maya is the driving force of Creating-Preserving, Destroying and Creating again while the Real Owner of the Chariot of the Universe is the Supreme Brahman Himself!

Stanza 233 states that saamanya grihasthaas should normally be wailing that owing to the samsaarika dukkhaas they should be wailing due to Ishana Trayas of Praneshana-the bond of Life, Dareshana or the bond of wife, Putreshana or the bond of progeny, Dhaneshana or the bond of wealth, Sukheshana or the love of happiness and contentment and Dharmeshana or the quest of Virtue; but the first three bonds of life above are the strongest. Trividha Kankshaas or three Natural Aspirations: Kanta, Kanaka and Keerti or Physical -Material-Fame. Similarly chidaabhaasa too be unreasonably concerned of the bodily ailments.

Stanza 234 further qualifies that by discrimination, ridding the self of all the effects of the illusion and without bothering the self, chidaabhaasa be ever concentrated about the kutastha paramatma the unknown. Being basically anchored to the shareera of the self, chidaabhaasa be aware that it would be transient, while kutastha the avyakta be the shaasvata and ananta.

Stanza 235 explains that just as a person be experiencing the rajju-sarpa bhraanti and be running away out of fright, the illusory impact be negated and the real form of the rajju be then realised and feel even ashamed of the self. [The illustration explained by Pahnopanishad 7.234 is this: 'Just as these flowing rivers that have the sea as their goal, get absorbed after reaching the sea, and their names and forms are destroyed, and they are called merely the sea, so also these shodasha tatvaas or the sixteen

constituents of the all-seeing Inner Self , disappear on reaching the Maha Purusha, when their names and forms are destroyed and they are simply called Pararamatma. Such a person of realisation becomes free from the parts or the spokes fixed in the nave and is immortal while realising ‘ I am the Real Self and there be nothing else to realise.as Mine is Thine. so that death could never not afflict any further]..

Stanza 236 states that the midhyaa abhiyoga kalankita vyakti be then be of the praayaschitta yukta paapa parihaara nivritti as per the prescribed praayaschitha parihaara. In other words,that person who had since mentally upset another with the rajju-sarpa bhraanti should seek his pardon by way of a suitable atonement and surrender his sense of seperateness and seek merger in Kutastha.

Stanza 237 denotes that just as a paapi vyakti should seek to undergo the snaana-upavaasa rupa praayaschitthaas repeatedly, similarly chidaabhaasa also be repeatedly absorbed in the most earnest meditation with total commitment on kutastha . chidaabhasa jeeva has none of the shaareerika – maanasika vilalpaas like fevers and as of the aadhi bhoutika-aadhi daivika and adhyatmika kaaranaas .and the consequent raaga dweshaas as fall out aberrations which are not attributable to the kutastha paramatma. The intensity of avidya and the propensity of ignorance are stated as the proactive agents of three bodies viz. Gross Body (Sthula Sharira)-Subtle Body (Sukshma Sharira)- and Causal Body (Karana Sharira). Chidaabhasa superimposes on the three bodies the reality of the kutastha ad imagines that these bodies ate the Real and Intrinsic Self! Chidaabhaasa superimposes on the three bodies about the rudimentary essence of Kutastha and be presumed that all the Gross-Subtle and Kaarana shareeraas be the Real and Absolute Self.

Stanza 238 annotates that just as a courtesan be hesitating to convey to her male counterpart about her sukha vyadhi vishaya and hence be unable make further advances, similarly chidasbhaaa too be abstaining from advances for the conjugal union with the Kutastha. Hence the weakness be with the singer but as not of the musical instrument and not of the song any way..

Stanzas 239 and 240 explain that the concept of Chidaabhasa is distinct from varna samkaraa and rajya bhrasharata . As a brahmana defiled by the contact with a viscious person of Low caste yet having undergone penance and subsequently avoiding the risk of touching and mixing such another person, so be the concept of chidaabhaasa. Similarly the property rights and succession to throne . Thus chidahasa continually imitates the witness kutastha for mutual union. The societal transformations depend on deshakaala paristhitis. Similarly, the deha parsthitities and the kaalamaana variations too have an impact on the psyche of a human . Accordingly be the interpretation of the mutuality and the possible shifts of chidaabhasa the sacred link to be possibly anchored to the kutastha.

Stanza 241 declares that it should be that Ideal Most human who could possibly be the Unique and Unparalleled one as the Knower of Brahman and as such be the Brahman Himself . He who could be of the ‘mamasaa-vaachaa-karmana-aacharana -dharmana vyaktitva’ be of the Ultimate. Sa yo ha vai tat param Brahma Veda Brahmaiva bhavati, naasyaa brahma naasyaa brahma vivitmuktomrte bhavati/ Taritam, shokam tarati paapmaanam grihaagrantiibhyo vimuktomrito bhavati/ In other words, That Purusha as replete with brahma jnaana be of Brahma Swarupa.too and samasta paapa vimukta That Unique personality be of such shoka tara jnaata , antahkarana -agjnaana-grandhi vimukta and be of the the Amrita Swarupa too.

Stanzas 242 and 243 : As some of jnaanis who feel that they be contentend with deva rupa prapti anadanda and aim likewise, as they might feel that taadaapya prapti with the Unknown be none too easy of accomplishenet any way. Apparently such deva swarupa prapti pariginaana could certainly be easier and with bhakti vishvaasas by immolating themsevelves in agni jwalaas or in punya nadi pravaahaas. Holy Scriptures state that the kind of swarga loka prapti, or of agni-vaayu- varuna loka praapti should bestow the respective swarga or varunaadi lokaanandas. The belief hence be that as a jeeva would resort to self immolation, the belief be that the person concerned taking to self immolation- not as of atma hatya out of desperation owng to the vexation of samsaara and its ever nagging excesses of dukkhaanubhavas but of deliberate effort for joining the Unknown Paramatma! It is further annotated tha in the course of self immolation, the person concerned would eventually subsume the body and so the chidaabhaasa be retained in the form of the karmaacharana anyway.

Stanza 244 implies that once the jeeva having consciously resorted to agni pravesha or jala pravaaha then there could be no illusory effect of rajju-sarpa bhraanti. In other words, the person concerned having resorted to deliberate self immolation which certainly be contrary to suicide, then the conscious endeavor be for self enlightenment which should be devoid of the considerations of time, space and of self consciousness.

Stanza 245 then interprets that pursuant to the self immolation the fructification of the praarabhdha-sanchitaato karma phala be gradually getting dissolved even as the feeling of mortality be persisting. In the course of the fruition, there should be a gradual spiritual conviction and maanasika dourbalyata be still persisting srill uttering that ‘ I am still a mortal’.

Stanza 246 now explains in good detail about the Concept of Jeevan Mrutyu: Mortal lapses be never possibly nullify the realisation of truth. One might assert I am totally blemishless, equable, well composed, tranquil and of Pure Consciousness and beyond the Illusions. Am nodoubt with this body with all the imperfections physically and psychologically yet could reveal the univerese and therebeyond. Having renounced the universe yet with the body, am able to vision the secret as to how the far reaching impact of the Maayashakti seeking to camouflauge and smokescreen the Truth that ‘Aham Brahmaasmi.’ As the waves, foam, and bubbles be not segregated to jala pravaahaas, so be the universe that emanates from my own Antaratma as a mirror’s reflection of the Paramatma. As a cloth once analysed be really nothing from a thread and so be the univerese by the warp and weft methodology. Yet one be ever falsely imagining that the cloth be different from that what be woven from the dresses due to the impact of Maya the delusion. Just a sugar generated from the sugar cane juice so be the produced the Universe too yet as per assertion of ‘Aham Brahmamsi’ the Univerese appears to the what it would seem be owing to the ignorance of the Self as a snake and a rope analogy as momentarily might be alike and so be the illusion super imposed hiding the Truth. The Universe be produced by one’s own ignorance. Illusion be everlasting as long as Maya be superimposed. .Maha Maya obstructs the clear vision of Pure Consciousness due to ‘Shad Kanchukas’ or Six Layers / Coverings and ‘Malaas’ or defilements of ‘Aanava, Maayiya and Karma nature’, being the inner most, the interior and the outer parts of the husk that cover in three layers before obtaining the pure grain 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 products, each produced from the cause and effect cycle and together Prakriti and Purusha activise the entite universe compose of ‘tatwas.’ As my jeevan mukti had since be a Reality, the spelendorous celestial vision had since been accomplished and none other than that at all..How wondersome that I feel now! How the charaachara jagat be conceived as the Universe be as conceived through agjaana and utter ignorance just as of a snake in a rope, water flows in a

mirage, jug dissolved into a clay, and so on as if the universe be dissolved unto me. How wonderful and thrilling and sensational do I feel now that 'Brahmaadyaapas -tambamba paryantam'- be that as a clump of grass to the layaantara punahsrishi repetitively! Aho how fantastic and breath taking this be in this 'sthita prajnatva' to have a human body which no doubt be as the sthoola and sushma or the gross and the subtle one too.

[Jeevan Mukti vide Bhagavad Gita -Chapter : Karma Sanyaasa Yoga 19-23-

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 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 punya-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.

Partha! Who so ever acquires the magnificent experience of peace and contentment and in whom the enlightenment of Internal Awakening and its 'Atma nishtha', he is dedined as a parama yogi well qualified for Brahma Kaivalya. Those sinless and beliefless sthira chitthaas or steady minded ones with sama drishti, having succeeded the 'arishad vargas' are called 'jeevan muktas' as one need not feel of moksha after death only. Jeevan Mukti or the State of Liberation is a state that radically changes one's nature, features and the behaviour pattern; Narada Parivraajaka Upanishad explains that the personality concerned has endurance of disrespectful language and physical treatment; replies softly against cruelty, but ever of Truth; is immun from prizes and compliments; harms none but reciprocates with kindness, contented with charities of food and physical rest, believes neither in prayers and sermons, practices nither yoga nor mantra tantras; no prostrations and worship of Deva Devis, let alone elders or Gurus; but is ever self contented as a personification of a humble, ever alert, kind, indifferent yet of sweet tongue and demeanor.]

Stanzas 247 and 248 be on the example of counting the rest of the nine persons as the first person's forgetting the self, and crying away and beating his forehead and heart the wounds as his own afflicting his forehead and heart, had taken months to heal. Subsequently as the first person realised that the missing person was after all alive, then he realised great relief. It is in this analogy that liberation in life would be like the forgetting of the misery resulting from vigjnaa fructifying karma. If even after the acquisition of knowledge the delusion of worldly life be possibly and likely to recur then of which avail be jeevan mukti.

Stanza 249 thus explains further that the rejoicing of the tenth person being alive and hence the bodily and mentally suffered wounds be recovered was an act of karma phalita. Let this be examined from the view point of the jeevan mrityu niraya. Even so a person without break be eating on and on several eats ought to still be used to eating periodically and likewise, the jeevanmaranaavastha too be demanding the the karma phalita again and again. Even as it might not be vow and a break might not matter, one should keep reflecting on the truth again and again to clear the delusion just as a person with abnormal body temperature be advised to check the body temperature periodically.

Stanzas 250 further annotates that just as the dashama vyakti was finally identified as of the self and be applying the medicine periodically to keep the aarogya under control, the praarabhdha too of the jeevan mukta maanusha be under vigilance and be self controlled. This should amply explain that this state of jeevan muktitva not so merely as an extremely slippery yet inevitable precondition but of post precautionary and constant practice for the self assurance of the gradual dissolution of karma phalita.

Stanza 251 seeks to enquire of human consciousness from state to state of sphere of activity is in the *Jaagarita sthaana* or the State of Wakefulness. He enjoys the *Bahirprajna* or the awareness of the happenings around in relation to the objects on the open Society as he is equipped with *saptaangas* or seven limbs to see, hear, smell and breathe, move about, feel, generate and clear out and above all think. Then 'Tajjasa' is the second quarter and its sphere of activity is the dream state or sub-consciousness. Its consciousness is in-rooted or inward bound and looking within; it is possessed of seven body limbs and nineteen mouths, and is capable of experiencing the joy of subtle objects. This Tajjasa 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. Then 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 'praajna' 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 -ekeebhuta -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. 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. Hence this penultimate of Chidaabhaas is known as the achievement of perfect satisfaction.

Stanza 252 states that the feeling of contentment from the achievements and acquisitions of vastuvahana vishayaas or bhoutka-maanasika vaanchaanekaas be as of mirages and interminate. But the true and everlasting sense of contentment of moksha saadhana is incredible and everlasting. The contentment of direct knowledge enhance the innate self assurance that whatever to be enjoyed had indeed been fructified.

Stanza 253 assures that there be nothing beyond the possibility left for the accomplishment of 'aiahika-aamushmila dukkha nivritti and moksha siddhi'. The tatvavetta purushaas even before the tatva jnaana prapti were able to achieve the brahmaanada by the means of 'ishtaanishta nivritti, krishivyaapaara nivritti, yoga sadhana, and shravana-manana-kartavya janita jnaanodayaanantara saamsaarika phaleccha tiriskaara kaarana'. In other words, before the realization, the tatva jnaani was in the the mind set and Ahamkaara/self- pride as though they were the Kartas or the responsible persons for their happiness, unhappiness, thinness or stoutness and so on; accordingly they reflect

their emotions and sentiments to their inner consciousness and Atma (Soul). But those who were enlightened and learned with the knowledge of Vedas and Scriptures would indeed realise that there was a force beyond them and their nature and that indeed was the Eternal and All-Pervasive Para Tatwa; ignorance of that Reality which was far different from the illusion was the High Divider. Now with the upliftment of the Brahma Jnaana, the concerned brahma jnaanis would appear to have accomplished their jeevana kartavya and nothing else be remaining ever.

Stanza 254 now explains that the jeevanmukta be ever feeling supreme satisfaction by enlightened spiritualist who could vision the totality of the Universe as a single entity and could harness his own consciousness into that of a 'smashana' or the ultimate resting point of Beings should be able to realise his own body to be the symbol of the skeleton and drinks the essence of the Universe from his own skull with his own hands! This is the seemingly impossible but to a genuine spiritualist an easy austerity as a 'Vrata'. In other words a true spiritualist able to see his own dead body as but an example of nothingness and as a non-reality or Maha Maya at the threshold of Pure Consciousness represented by Pamameshwara; thus an austerity in the form of a 'vrata' towards seeking the Ultimate Truth of discovering the Inner Self as the Almighty alone manifests itself in countless forms and species! '

Stanzas 255- 256 and 256 are expressive now thus: ' let those ignoramus and block heads perform the mundane actions and fulfill their desires to possess wives, children, family circles and properties. May their shaareerka-maanasika tripti be fulfilled further and ever further. May paraloka praapti Icchukaas be ever busy with the pravritti maarga abhilaashaas be saturated by nitantara yajna karmaas, daana dhamaas and so on,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 257 seeks to caution those of swaartha bhaava jnaanis be engaged in karmaanushtaana explaining that the pravritti maarga and nitya karmaacharana ought to let the swargadi dwaaraas be ever opened for them post the inevitability of their maranas. Such karma pradhana pravritthi marga jnaani panditas aiming at swaga sukhas on their post life maranantara kaala be self assured on the basis of whatdharma shastraas had prescribed. That indeed be the psyche of pravarti maargaacharanaas. The stanza further annotates stating that indeed no dharmic injunctions be required to follow the blind following the other blinds with ill cooked pravritthi jnaana as in the truthful quest of the Eternal Truth to self realise what the Unknown all about vis a vis the swarga sukhaas much trumpeted about.

[Pravritti -Nivrittis :General Analysis:

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

Bhagavad Gita - Adhyaaya Sixteen: Daivaasurasampad vibhaga Yoga

The Concept Pravritti and Nivritti - the Preya and Shreya or the Material vs. or Perpetual joy or Eternal Bliss calls for spiritual education and elevation which realization usually comes in one's later part of life thinking about real success in life. Lord Shri Krishna addresses Arjuna as follows: Prevalence of Satvika Guna, Jnaana yoga nishtha, fearlessness, charity mindedness, self control of karmendriyas, Deva puja, swaadhyaya, tapo guna, straight forwardness, ahimsa, truthfulness, angerlessness, svaardha tyaga, chitta shanti, para ninda, bhuta daya, chitta nishchalata, kshama-dama-dhairyata, bahyaananta -ranga shuddhi, durabhimaana, are among the daivika gunas. Paartha! Agjnaana, adambarata, arrogance, self conceit, sensuousness are among the Asura gunas which are natural 'arishadvargaas'. 'Daivi sampada sadgunas' are what 'asuri durgunas' stated to be the resultant instincts. Happily, Arjuna! you are blessed with Daiveeka sugunas and thus you are not to worry about! Let me explain to you the details of Pravritthi and Nivritti ways of Jeevaas. Those born with the Asura gunas are totally unaware of neither of the routes. They are totally bereft of truthfulness and internal cleanliness. Pravritthi is to get lost in the natural manner of worldly wise life. Nivritthi is to cogitate about the purpose of life and introspect about what happens after death. The latter category realise the impermanence of life and the illusion of Prakriti which results in the creation of Beings by the interaction of male and female species. The pravrittis jump along the natural flow of living by evading the shocks and enjoying the temporary reliefs of the speedy waves of the flow. Most of the 'pravrittis' do either negate or at any rate assume neutrality by resorting to questionable actions as they strongly believe that there is no proof or witness. They tend to ignore the witness of their own conscience named Anraratma! From such a standpoint, the jeevas with narrow -

mindfulness fearlessly take to cruel deeds of various degrees and proportions. The Self Approval of their acts are smeared of show, ego, arrogance and for short time praises and support by the encouragement of similar beings in the society. Until their death, such sinners carry on their lives with disapproved bodily pleasures as targeted by kaama-krodha-lobha-mada- moha-matsaras as their motto. They realise that richness earned by whatever unjust means is the corner stone of material fulfillment. Once material prosperity is earned that would have further urges as endless hallucinations. Their psyche gets transformed to subjectivity that ‘ I am the Lord, the bhogi, the siddha, the strong man and the happy go lucky being. Often times the self ego could take to the feeling of born richness affording 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 irremovable ditch which ultimately submerges into hollow depths of mud and madness. Such ‘pranis’ are most certainly reborn either as persons of evil or as of species other than of humanity as per the balance of plus-minus karma of sanchita- praarabdha-kriyaamaana- aagaami types or of the carry forward-present- and as predicted. Kounteya! The Three factors of Kaama- Krodha-Lobhas are stated as ‘Atma Vinaasha Kaarakaas’ or the three human instincts and are the highway gates to hell. Hence persons of consciousness and maturity of thought- cum- action need to be truly beware of these traits. Any human being once sensitive and alert to these by lane gates of ‘ karya siddhi’ could open up the acutely narrow gates of Eternal Truth. *Tasmaacchhaastram pramaanam te karyaakaryavyavasthitou, jnaatvaa shastra vidhaanoktam karma kartumarhasi/* It is against this back-ground that Krishna addresses Arjuna and advises to remove any of ‘dharma sandehas’ or of virtuous doubts and as the latter if convinced as per what ‘Shastras’ emphatically state and explain, then the latter be readied to take up his duty to plunge into the battle!]

Stanzas 258-259-260-261 seek to elaborate the firm view point of the nivritti maarga taatpatrayas : They seek to confirm that they would not be ever desirous of elaborate snaana prakriyaas, sushthu bhojanaas and dakshinas, sleeping, dreaming for swaga sukhas and be the targets of jealousy to the onlookers..After all, their firm conviction and undaunted endeavor be the quest for the Unknown. This analogy be of seeing a bush of red ganza berries from a distance one should not suppose that there could be an ‘agni pramaada’ to the bush. Hence the bhoutika-saanghika kartavyaas and the subjective and imaginary qualities as attributed to the self by the onlookers should never affect the self. To those who are bereft of tatva jnaana be atleast guided to the saadhanaas of shravana-manana-nidhidhyaasa -avashyakata.Hence, may the agjnaana purvaka panditas be able to the teachings properly as half knowledge is like apakva bhojana. That vipareeta bhavana yukta vyakti or that person of erroneous conviction could better be guided to take to deep self introspection not confusing the body with all its aberrations but with a transparent inner consciousness..

Stanza 262: When there be an assertion of ‘ Aham Manushya’ then obviously even without being subject to the delusion, I am able to withstand the vicissitudes of life notwithstanding the praarabdha janita karma vishesha phalitaas too. In other words ‘ I am still able to carry on in this samsaara nouka despite the ever demanding habits and impressions gathered over a long spell of this jeevana yatra. As the potter wheel be still continuing the movement, the old habits die hard and the existence of the body be surviving still.

Stanza 263 explains that as the praarabdha karma ksheenata be on the retardation, then the worldly affairs and the consequent meditational bouts be gradually gathering momentum and paaramaardhika chintana be expedited. Thus the vyavahaara ksheenata be gradually filling the void with nidhidhyaasa and dhyana kartavya.

Stanza 264 further annotates that to bring to a termination of praapanchaka vyavahaaraas, the tendency would be to practise dhyaana owing to the futility of pursuing the material objects. Dhyana kartavya be to bring an end to one's termination of paapanchaka vishayaas and vanchhaas and pave the path for liberation. At the dhyaana samaya, the saadhaka 's manas be tightened firmly and repeatedly to achieve such ekaagrata as of nothing else should ever exist betwixt the Self and Non Self- the Body and the Unknown- yet being asserted repeatedly as being the Everlasting, yet Unknown..Then once, the ever repeated water sprinklings too get softened of dust-dung- and ash , and similarly the ever continous pratice of concentrated dhyaana and yoga should gradually though as of the glimpses of the profile of the Unknown Such repeated concentrates of the dhyaana pravritth' would keep lessening the distances of the jeeva-jeevaatma the Kshetrajna. Once a dhyaana yogi purusha could keep on practising the 'manonigraha dhayana karana nischala dhridhata' then that kind of an outstanding endeavor with commitment ought to fulfill the parama pada shanti. Thus indeed the dhyaana sahita yogasheelata could lead the path of tejosahita shanti prapti as of dukkha shoka rahita nirvaana praapti.

Stanza 265 further explains that as the dhyaana yogi purusha could keep on practising the 'manonigraha dhayana karana nischala dhridhata' then that kind of an outstanding endeavor with commitment ought to fulfill the parama pada shanti. Thus indeed the dhyaana sahita yogasheelata could lead the path of tejosahita shanti prapti as of dukkha shoka rahita nirvaana praapti. Then there should not be either a distraction nor a diversion for the japa phalita prapti and hence the saadhaka 's need for samaadhi too since both distraction and absorption are indeed the states of mental attitudes and aberrations. By samaasdhi or intense concentration be terminated but the knowerjnaani be ever equanimous even the practice be apparently redundandant. Yet what would mean the term of Samaadhi! Yogi enters a stage of Samadhi when the Yoga Purusha could neither hear, nor see nor react to any situation, except the one that is focussed! Such a situation is not death but death-like since that trance could be retrieved, as claimed by those Maharshis who experienced! They were able to realize Para Brahma Paramatma in their hearts that was ever lasting, pure, dazzling and complete through their inner vision. In the World, there are three kinds of feelings viz. 'Karma- 'Brahma' and 'Ubhayatmaka Bhavanas'. Till Karma Bhavana is not demolished or controlled, one would not visualise Brahma Bhavana. Only when differences of worldly nature and Para Brahma are completely merged, that state is called as Brahma Gyan or of the real Nirakara Vishnu. Also, there are three kinds: 'Para', 'Apara' and Karma Shaktis. Bhagavan is the Para Shakti; 'Kshetrajna' is the Apra Shakti and 'Avidya' (ignorance) is the Karma Shakti. Indeed, Kshetrajna Shakti is dormant in all Beings; it is minimal in 'Jada' rupas like trees and mountains, some what weak among animals and birds, but human beings are fairly aware of the Shakti; while it is conspicuous among higher levels like Gandharvas, Yakshas and of course Devas. Like the Sky the Kshetrajna Shakti is all pervading in different 'Rupas'; it is the awakening of that Shakti which Yoga is all about.

Stanzas 266 -267- 268 then seek to explain that the first person I be the sum total of the knowledge and experience of the totality of the universe as of the union since there other entity and have since obtained what all was ever expected of me and this is my unqualified conviction. I am associationless,as firmly believing that I be neither the doer no the enjoyer as am the least concerned of the past actions made me to perform, whether in accordance with neither against the social norms nor of Scriptural references. Indeed therre be no harm in cas the self be engaged in benefitting the univers as per thesriptutal codes. In any case a sadhaka with the support of 'samhita bala praapti' would be accomplishing ' dhyaana siddhi'. As of being a 'shuddha chitta' he could control the manasendriyaas besides conquering 'dvesha kaamanaa moha matsaraadi manah pravrittis' thus balancing the 'sheetoshna dwandva bhaavaas'. He would neither be of 'shoka' nor of 'aasakti -

vyamohaas' as of being 'karma kaarana kaarya kartas'. Being not be of Ahamkaara swardha yukta chittas they would neither belittle others nor be of infatuations. They be ever of 'dhyaana paraayanaas'- ananaanubhavees and yoga janitha ashta siddhi paraayanaas or of Supernatural Powers or of Ashta Siddhis of Anima or the ability of miniaturising oneself; Mahima is turning one self giant like; Laghima is the capacity to get oneself unusually light; Garima is to make the Self too gross and heavy; Prapti is to achieve any kind of mental desire; Prakamya or providing fulfillment of other's wishes; Vashitwa or capacity to control any other Party; Ishitwa or fully dominating over others as wish. Thus being of vishuddha pranis they seek merger into the Paramatma swarupa. Or else of Saarupaadi Swarupas. There are five kinds of liberation: saalokya, saameepya, saarupa, saarshshti and saayujya. .Saalokya means that after material liberation one is promoted to the planet where the Supreme Personality of Godhead resides, saameepya means remaining an associate of the Supreme Personality of Godhead, saarupya means attaining a four-handed form exactly like that of the Lord., saarrstii means attaining opulences like those of the Supreme Lord, and saayujya means merging into the Brahman's effulgence. These are the five types of liberation

[Explanation on Saarupaadi Swarupas vide Devi Bhagavata Purana

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

Stanzas 269 and 270 seeks to review the stages to attain the Saalokya Saameepya Sthiti. Let the aspirant's base foundation be strengthened . Baahyaantara shuchi shareera be ensured. Devaarchana, snaana, and nitya karma kaanda including Trisandhtya Gayatri Japa as prescribed, vidhi prakaraa bhojana, veda pathana and so on. Then thereafter the aspirant's manonishchalata and buddhi paripakvata be targetted wholly and soulfully anchored to the Vishnu Paramatma as represented by the bliss of the Unknown. *Vishnum dhyaayatu dheeryadva Brahmaananev vileeyataam/*

Stanzas 271 expresses a doubt as to how there could be a differentiation of the actor and myself since the actions are poles apart of of the eastern and western oceans. How indeed there could be a

conflict in a person's actions or between the actor's mind set and behavioral pattern of the self or between the karta and kartutva or the karma and the jnaani.

Stanza 272 replies that an activist of physical action be concerned about the panchendriyas and their tanmaatras as of vision, hearing, touch, smell and speech besides the ability and resolve to initiate and execute action or the karmaacharana. In other words that person be not of witness consciousness, where as the vigjnaani or the illumined one be not concerned with the associationless witness and nothing one else.

Stanza 273: As a tatva jnaani or of the pravritti jnaana and nivritti jnaana as explained already be critical of each other and be the victims of mutual parihaasa. Then let this be this realised that they both are equally criticism worthy. If the advocates of karma and jnaana be entering arguments and resort to mutual bickerings the example be as of deaf persons unable to mutually understand each other. A third party of common sense might not have any other way excepting to laugh at both of them. After all, karma jnaana is stated be the foundation and the atma jnaana is the first step forward.

Stanza 274 explains that 'karma kanda anushthaana' be the shareera sambandha and of vaani-shravana- maanasika and buddhi purvaka middhya tatva prakaashitaas' as of aadi bhoutikaas, while atmajnaana be by far the adhyaatmika and aamushmika sambandhaas of higher earning. May this be well realised that the knower of the basic truthfulness be aware about the witness consciousness when the person responsible for karmaanushthaana be not recognizant of the awareness of the Inner consciousness.

Stanzas 275- 276 would seek to raise a doubt as to whether there be a feeling of midhya prakatita shareera-vaani and buddhis and as such the illumined person be discarding the shareera! After all, the illumined person be fully conscious of the Absolute Truth and be aware that any action be way of acquisition of paaramaardhika jnaana. By such action, the maanasika ekaagrata be the resultant and detachment be the fall out. As a result, the aspirant be perfected for higher discrimination

Stanza 277 raises a doubt that once a prabuddha purusha having accomplish tatvavigjnana then that purusha be not having to brahma jigjnaasa and as such once the Absolute Truth be realised there could be no further desire to be fulfilled nor no need for follow up action-inaction syndrome. Then the reply in affirmation would be that the concerned person need not realise again and there be no need for inaction too. This would be since the knowledge of the Eternal Truth be remaining unhindered and unrestricted for ever.'

Stanza 278 asserts that Maha Vaakyajanya jnaana be of balishta pramaanaas and there despite the karya kartrutva baadha nivarana be not still not possible. For instance the Maha Vakya vide explains Brihadaranyaka Upanishad stated (vide III.VIII.11): *Tad vaa etad aksharam, Gargi, adrushtam drashtur, ashrutam shrotru, amanram mantru, avigjnaatam vigjnyatru; naanyadatosti drashtu, naanyadatosti shrotru, naanyadastoti mantru, naanyadatosti vigjnyaatru, yetasminnu khalakshare Gargyakaasha atascha 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!) Likewise the 'pramaantara' too, there should be the avidya bhava baadha*

sambhavata ever and ever experienced by human beings let alone the 'samasta jeeva raashis' too. Then this genuine doubt was replied: The truthful buddhimaan would not to have to be repeatedly reminded again but the truth would remain unobstructed as nothing remains further to revive it. Thus the concept of Avidya on nescience and its effects of duality be indeed unable to realize the eternal Truth of Thou art Thou.

Stanza 279 exclaims: Do stare and wonder at this 'manasendriya baadhita dwaita jagat' -one pulling forcefully by agjnaana kaaraka maaya prapancha and the other as of the jnaana kaaraka satya bhavana. This realm of duality as destroyed by either way's knowledge might still be perceived by the deha vikaaras but and another as of the imperceptible incognito. This puzzle is as of a living rat could not kill a cat then how indeed could it do so when dead!

Stanza 280 wonders that the dwaita drishti yukta tatva jnaana baadha be of asambhava. When a person is stated as so invulnerable that even the mighty Paashupatastra of Param Shiva be stated as unable to do destroy. Indeed the paashupata astra of Maha Deva is nearly invincible yet not so compared to the personification of ignorance and its offshoots like the arishad Vargas and chittha maalinyaas.

gjnaani would remain unmoved, being nonchalant and even feel self elated as if he was declaring emperorship. To that ahamkaara purita vyakti who is not able to distinguish and be able to sift chaff of a coconut to the kernel inside or separate from the all powerful vigjnaana could be never liberated as long as the outercovering of nescience be remaining.

Stanza 284 seeks a clarification as to whether that kind of person who is devoid of the knowledge of the Truth be ever excited and eager to sincerely pursue the proactive ways and means of seeking liberation, let alone the swarga sukhaas. Sacrifices and such other acts for accomplishing heavens could temporary measures of short duration merely.

Stanza 285 explains that vidwan purushas are classified as of those would start with as of being karma nishtha paraayanaas by pursuing lokaika- vaidika sampurna kriyas with trikarana shuddhi. If the knower of truth is among them who be earnestly performing with trikarana shuddhi of bhoutika- maanasika-vaachaka-karma, then the fulfillment be real

Stanza 286 explains that while vidwan purushas being in the midst of tatva jnaanis they would be the persons who are the aspirants to the extreme spiritual knowledge but on the other hand, such of them be happening to be among those who should be fully seized of their defects in all of their acts of omission and commissions and could make all out endeavors to correct themselves.

[Brief explanations vide (1) Bhagavad Gita -Chapter 18 Stanzas 61-66

Stanzas 61-66: 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 'samsara' without my very specific, definite but difficult intervention. But, it is indeed you and your deed and action alone that decides your fate. You are free to follow or fall and as such the choice of action is entirely yours and I shall not interfere or intervene any further as per your own 'karma' and the consequential 'prapti'. As I am extremely fond of you since you have faith

and devotion, I am inclined to you very favourably no doubt yet the initiative and action are of your own. You may intensify your devotion and I would too respond proportionately. You may become my bhakta, greet me heartily, and I shall even over reciprocate! *Savadharmaan parityajya maamekam sharanam vraja, aham tvaa sarva paapebhyo mokshayishyaami maa shuchah/* Seek no further counselling about ‘dharmaadharma vimarshas’ or of critical analyses of ‘Dharmaadharma’, but fall into my fold atonce . All the relevant factors of viveka-jnaana- bhakti- nishkaama karma-kartavya nirvahana or wisdom, awakening, devotion and total trust- deed with no reciprocation- and duty-boundedness are all in your favour most certainly!]

Stanzas 287 and 288 denote that even if agjnaanis might be proper and appropriate to act in accordance with their ‘aparipakva manas and buddhi’ as per their own volitions, yet to persons of wisdom and maturity of mind should should act . This is an the analogy of an affectionate parent be normally act as per the wishes of their children even if those were not limitless but marginal. Even if baalakaas were to mischievously behave tending to cause annoyance or minor harm or damage showing a playful desire to cause trouble the parent be seeking to fondle with natural affectin and love.

Stanzas 289- 290 indicate that the persons of enlightenment and foresight be immune from the criticism or commendation from others as being of equanimity, much less of responding with reciprocity of mutual commendation or reprisal. That person of insight be behaving in such a way as to awaken and inspire the awareness of the Antaratma right within. With the agjnaani the learned jnaani be endearing about the atma tatva as though the jnani’s unique motto be teach the ignorant. That was how Bhagavan Shri Krishna exhorted Arjuna vide Sankhya Yoga as follows

[Explanation vide Bhagavad Gita’s Sankhya Yoga-stanzas 56-61

Stanza 56: Getting terribly agitated while facing insurmountable impediments and getting extremely overjoyed by very joyous experiences is the negation of an equanimous mind and the ability to neutralise the emotions. One’s capacity to neutralise the inner emotions of pleasures and pains alike is the State of ‘Sthitapaginantva’! Sorrows and joys are the consequences of discontent and of success. The vicious circle of discontentment leads to disappointment which itches on the fear of failure. This creates irritability, fear, anguish, anger, and back to dissatisfaction of life. Sadhakas realise that without Shiva’s approval even an ant or insect would not do harm. And ‘Shivaagjna’ is on account of one’s own doings of the previous births and of the ongoing one, besides the estimated future foretellings too. The Karma Sutra explains: *Avashyamanubhoktavyam sthitam karma shubhamashubham/* or our own ‘karma phala’ or the sweetness or sourness of the fruit is reciprocated. That firm belief of hope or disappointment as the case that may be, is the ‘Atma Swarupa’ which certainly not is the body but the Self Consciousness of the concerned body which is clean and transparent and indestructible and eternal.

Stanzas 57-59: 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 otherwords abstinence of eating, sleepings, sex, playings of games, or indulgences of favorite hobbies would provide streaks of Limb Control as the stepping up of the ladder of Sthitahpragjnatva. Thus ‘indriya nigraha’ or the self control is a firm step forward of Sthitapragjnatva

Stanzas 60-61: 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 upavaasaas' 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.]

Stanza 291: Now, the jnaani purusha be of 'kritaartha triptata' and having accomplished all that was to be aimed at by way of atma jnaana There is a succinct and subtle message of Atma Jnaana about the True identity of the Individual Self and the Supreme Soul .This Universe in totality is Brahman from whom it is born, exists and dissolves; hence one ought to meditate with tranquility and with sincerity; as he exists with conviction and faith, so does he depart; indeed he or she shapes one's own destiny for sure! The Self comprises of mind, the vital force of the body and inner consciousness; his soul is like the Space; he is essentially of good nature, good intentions, good actions and without complaints and craving. The Self within the lotus of my heart is smaller than paddy, barley grain, mustard seed and so on but is indeed greater than earth, space, heaven and the totality of the Universe! This Self of mine as present in my heart is what all that is performed by way of actions, what all is desired, of excellent tastes-smells-speaks, etc with no margins of non-fulfillment! Such is the status of Brahman; on departure of the mortal world, this Self of mine would leave the perishable body and be identified with Brahman. He who has this unshaken faith shall truly attain that status.

Stanza 292 states: How blessed am I as now I possess the constant vision of Mine and the Supreme clearly. How blessed am I as free from the ever nagging adhi bhoutika-adhi daivika- adhi adhtatika sufferings of life. How blessed do I feel that I am rid of the persistent ignorance and lack of enlightenment. How blessed am I now as freed from the ever bounden of karma-kaarana-kartrutva as am ever freed from my body perspirations and mental bindings. How blessed am I that right now and for ever blissful for my 'atma darshaana.' as my 'karma phala phalitam idam' or the fruition of my 'satkarma satphalita' being the totality of praarabdha-sanchita paripurnata ! '*Aho shaashastramaho shastramaho jnaana maho sukhamaho sukham/* How grand and truthful are my dharma grandhaas. Thus concludes the Tripti Deepa Prakarana, the Lamp of Perfect Satisfaction!

Chapter Eight on Kutastha Deepa- The Lamp of Kutastha -Stanzas 1-76

Stanza one explains that the 'gagana sthita Pratyaksha Bhaskara Deva's darpana prati bimba' as on a wall be as of the chidaabhaasa be like the jeeva's reflection of the unrealisable kutastha prameshvara. In other words just as the highly illumined Surya rashmi as reflected in a mirror, the jeeva's moola padardha called Kutastha could be sourced too there . Kutastha which is Pratyagatma or the Inner Principle is being explained by showing the difference from Jeeva or chidaabhaasa or the reflection or pure consciousness.

Stanza two states that as Suryakiranaas get reflected on several mirrors on a wall, the gaps as the arranged mirrors that reflect the Sun rays are obviously be of Surya Deva's shine only and as the mirror reflections despite the gap be keeping the wall bright.

Stanza three explains in some detail that notwithstanding the intervals between the modifications of the intellect or of vrittis in which chidabhaasa is stated to be reflected and during their absence in the deep sleep condition, kutustha abides as self illuminated and kutastha be hence differentiated from

chidaabhaasa. The intervals are stated to be of two types as of those between the modifications and those during any of the states of awkenness -dreaming -deep sleep of sushupti and the tureeyaavastha. Vrittis, or the fluctuations of the mind, are of five types viz.a) ‘pramaana’ the appropriate and perfect knowledge being the state in which the mind reflects reality b) viparyaya or misconception a state when one’s mind makes a wrong judgement, which, in time, is replaced by right knowledge- c) Vikalpa or imagination or feeling. -This refers to understanding the real situation, though words do not directly relate to the situation of ‘nidra’ or deep sleep. The state of mind that exists when one sleeps is stated as smriti or memory. Kutastha, the pure Consciousness, is asanga (without any association) and ‘avikari’ (immutable). This Kutastha is also the adhisthana (substratum) of ‘bhrama’ or illusions of indriya-sharira (body- mind complex). When it gets associated (the association is only vyavaharic/transactional and not real) with mind through anyonya-adhyasa (mutual superimposition) it is known as Jiva. Kutastha’s reflection in mind “chidabhasa” alone cannot be the Jiva since it has no existence of its own without Kutastha – image in a mirror is not possible unless there is a face behind it. The mixture/combination of chidabhasa and Kutastha is referred to as Maha Purusha..

Stanza four further explains that there could be two kinds of knowledge, one to remove the ignorance of a ‘vastu’ say a pot and another about the existence of the vastu, say the pot again. The primary knowledge removes the ignorance of a pot and that is due to the acts of the vrittis or the mental aberrations. The applied knowledge is about very existence of the vastu, say the pot again. Hence an external object as per the example of a pot is recognized by the vrittis or the modifications of the one’s intellect or the understanding capability of the individual. These vrittis are being subject to intellectual variations the knowledge of the pot would need to be investigated. Now the knowledge of the pot having been realised, the very origin of the pot would have to be the next logical step. Hence one’s knowledge of a thing be leading to what one ought to know and what not to know that is true knowledge.

Stanza Five states that both the experiences of knowledge or ‘mayaavrita vastu jagat’ and of Brahma Jnaana are from the singular source only. Before the ramifications of vrittis or the intellectual operations, was as of ‘ I am not aware that there was ghataakaara there, while even after the awareness that the ghata be there. This is stated as the difference of the intellectual operation of vrittis. Brahman is self revealing yet the expression of ‘ You know what to know, yet be unable to know,.

Stanza Six expresses that the awareness of the knowledge of external objects and of the follow up action of the intellectual modification is tipped with Chidabhasa like the steel-head of a spear. Non-cognition is of the starting or terminating of the dullnessless but not endless dullness of an external objects covering its revelation. Thus an external thing is spoken of in two ways, as a thing known or unknown as the intellectual modification spear-headed by Chidabhasa pierces its cover of dullness or not. In this context, the clarification would be necessary. Jadatwa as equated with agjnaana or avidya is not as of bhaava -abhava rupa or as of that which exists would never be out of existence and vice versa.

[Brief explanation vide Bhagavad Gita - Sankhya Yoga. Chapter 2.16- 22 depicted]

Stanzas 16-22: 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 assimilating 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!]

Stanza Seven states that in case, there could be the realisation of a ghata then why not a ghataakaasha and thereby even the cognition of an unknown Kutastha Para Brahman. Then should it not be possible to produce the cognition, for the Chidabhasa ceases functioning, as soon as the Ghata is made known. Is this cause and effect analysis not feasible! The cognition of an unknown pot with the realisation of the truism of 'to know what to know-how to know and the high degree of bhakti vishvaasa or dedicated faith and consciousness to know' should lead to the ultimate fruition. Brahman is indeed self revealing provided there ought be the determination that I am Brahman but that ought to be backed up by self belief and ever matching endeavor. The consciousness- indomitable faith- and all out endeavor are the key words for the cognition.

[Brief Explanation vide Maanasollaasa Grandha -Verse 3.6

The psychology of cognition is as like this: The Jeeva is the cognizer, and is produced by a particular individualization of the all present substratum or ground consciousness. That is the ground of pure consciousness which by the exercise of its prior, Maaya, wills to individualise and quicken the understanding of intellet in the "I" consciousness the Jiva. This delegated or 'reflected' consciousness is naturally endowed with volitions and affections as a result of previous karmaas. This cognizer would want to know some thing extraneous impinging on the sense organs. What ever be the case, this desire brings about the modification of the mind, which is the same as a modification of the I-Consciousness, which is itself a modification of the substratum consciousness. This search proceeds to go toward in search of the vaguely desired object. This search may not proceed beyond the brain where it may find a form of the desired object. It then goes back with the imprint of the form and then the cognition is complete. Some times where there is no impinging on the senses, a desire may arise in the 'I - Consciousness and the search continues, may be inside the body as in the case of producing a bodily pain to study its nature; may be outside the body till the object searched comes in direct contact with the sens organa, and the above process is produced ending cognition.]

Stanza Eight queries that just as an agjnaata ghata be able to visualise Brahma Chaitanya, then why not the jnaana vyaapta vyakti be nor able to do so. The reply would be in the affirmative that if the recognition of the the brahma chitanya is feasible provided the chidaabhasa be ceasing to function. The chidaabhaasa rahita buddhi be dis-allowing the ghataadi jnaanotpannata. If the intellect be bereft of chidaabhaasa, then the cognition of the objects be disabled. For how does intellect could differentiate a lump of clay which is 'chaitanya shunya' or insensient. In which way one's intellect differentiate from clay. That would imply that one's vigjnana and clay are unconscious and insentient;

if such 'intellect or vritti could make something unknown by camouflaging it with clay then besmearing a thing with clay too would make it known but that be not the case. Chidaabhaasatwa be composed of agjnaana-aavarana-vikshepa-parokshajnaana- shoka nivritti and niratishaya aananda or the seven stages of jeevaas viz: ignorance, obscuration, superimposition, indirect knowledge, freedom from grief and unrestricted bliss. As the Chidabhasa is associated and variable, it is devoid of the characteristics of Kutastha. But as it renders objects capable of being cognised, it resembles Kutastha. Such is the opinion of the jnaanis. The reflected consciousness, viz. chidaabhaasa as originated from agjnaanaavarana vikshepaadis be 'not' the kutastha but on the 'sarva vaakya saadhaarana nyaaa vidhaana', then Kutastha be beyond the sapta avasthaas. Hence the reflected consciousness viz. chidaabhaasa be a stepping stage for the kutasthaanubhava. .Scriptures declare the survival of the intellect after the body falls and therefore the intellect is the same as Chidabhas: According to the Shruti passages which declare the entry of the Atman or the Self into the body, Chidabhasa is distinct from the intellect. Now ignorance be ever originated from the expression of : 'I don't know' and that be the root cause of indifference about the reality or the Truth. Chidabhasa, the reflected consciousness, partakes of the characteristics of both, the superposing intellect, such as agentship, enjoyership, etc., and the superposed Atman, which is consciousness. So the whole Chidabhasa is a creation of illusion. Chidabhasa, the reflected consciousness, partakes of the characteristics of both, the superposing intellect, such as agentship, enjoyership, etc., and the superposed Atman, which is consciousness. So the whole Chidabhasa is a creation of illusion. Chidaabhaasa which partakes of consciousness joined to avritta imparts knowledge or cognition and when the cognition is produced then its function ceases. The psychology of cognition is as like this: The Jeeva is the cognizer, and is produced by a particular individualization of the all present substratum or ground consciousness. That is the ground of pure consciousness which by the exercise of its prior, Maaya, wills to individualise and quicken the understanding of intellect in the "I" consciousness the Jiva. This delegated or 'reflected' consciousness is naturally endowed with volitions and affections as a result of previous karmaas. This cognizer would want to know some thing extraneous impinging on the sense organs. What ever be the case, this desire brings about the modification of the mind, which is the same as a modification of the I- Consciousness, which is itself a modification of the substratum consciousness. This search proceeds to go toward in search of the vaguely desired object. This search may not proceed beyond the brain where it may find a form of the desired object. It then goes back with the imprint of the form and then the cognition is complete. Some times where there is no impinging on the senses, a desire may arise in the 'I - Consciousness and the search continues, may be inside the body as in the case of producing a bodily pain to study its nature; may be outside the body till the object searched comes in direct contact with the sense organa, and the above process is produced ending cognition.

Stanzas 9 and 10 explain as follows : In the entire samsaara, could there be 'chidaabhasa rahita buddhi yukta ghataadi jnaatokpanna' be present ever. Nowhere is a pot said to be known when it is besmeared with clay. Similarly when a pot is besmeared or covered by a Vritti only (not along with Chidabhasa) it cannot be said to be known (for both the clay and the Vritti are themselves unconscious and insentient). Hence cognition (of a pot) is that reflection of consciousness (on the pot) which is produced as a result of the enveloping operation of the Vritti-cum-Chidabhasa. Brahman or pure consciousness cannot be this resultant reflection of consciousness inasmuch as it (being the eternal and immutable existence) exists prior to cognition.

Stanzas 11 and 12 explain that as per the authoritative scripts on vedanta an object of cognition in the context of external products is stated as of samvit or of self consciousness which is stated as the result of the act of cognition. Here by samvit or consciousness is the resultant reflected consciousness.

Adi Shankara in his Upadesha Sahasri had ought to make the distinction made between Brahma Chitanya and the resultant chaitanya. In fact His interpretation is both ways in the very next ie as of “: 7. I am the Self of all as the intellects of all beings are illumined by Me who am of the nature of the Light of Consciousness. 8. It is the intellect that becomes the instrument, the object, the agent, actions and their results in dream. It is known to be so in the waking state also. The Seer is, therefore, different from the intellect (and its objects). Both the interpretations are explained by Adi Shankara as authoritative. The view points are stated to be of psychological viz. Avacchedavaada and Abhaasaadi vaada. The two kinds of interpretations is over phala chaitanya or the resultant consciousness. And Sureshwara being one of the prime disciples of Adi Shankara was of ‘ Aviccheda vaada of consciousness when an object like a pot be experiencing the resultant Phala chaitanya.

Stanza 13 then explains that since the ‘ghatotpanna chidaabhaasa vishayaka jnaata’ be too like wise as of ‘ajnaana samaana Brahma chaitanya dwaara prakashita’. In other words the reflection of consciousness as manifested on the ‘ghata vastu’ be hence the cause its cognition and the knowledge of this kind of cognition, exactly as is its ajnaana or of ignorance, be the causation of Brahma Chitanyaa.

Stanza 14 states that having thus explained Brahma Chaitanya – Chidaabhaasa and Ghata be present in all the three entities, the chidrupa brahma chaitanya be reflected in all the three. The Vritti of intellect, the reflection of Chit on the pot and the object viz the pot - all three are made known by Brahman-Chaitanya; whereas the object or the pot's existence at a particular place is known by the reflection of Chit on the pot, inasmuch as it is the 'resultant' consciousness. It may be further annotated that the ‘phala chaitanya’ or the resultant consciousness be for the Super Consciousness; in other words, the Unknown Ghata the timeless and all pervasive Parabrahma be indeed the Ultimate Phala Chaitanya!

Stanza 15 expresses that there could be a double impact on the jnaatvatva rupa viz. Brahma Chaitanya an chidaabhaasa prakaasha. Thus in the kumbha vastu jnaatvatva rupa dwigunata. . So the knowledge of a pot involves a double consciousness, viz., Brahman-consciousness and Vritti-cum-Chidabhasa-consciousness (covering the pot). Brahman-consciousness corresponds to the consciousness which accompanies what the Naiyayikas call 'knowledge of knowledge' (Anuvyavasaya), the knowledge which follows the cognition of objects (that I know my knowledge or existence of objects). Consciousness thus be the offshoot of general and specific knowledge.

Stanza 16 explains that this ghata vastu be realised indeed being of least possible significance as of vyaavahaarika dosha but neither of chidaabhaasa nor of kutasta bhaava.. Therefore the reflection of consciousness produced on the pot is the cause of its cognition; and the awareness or knowledge of this cognition, exactly as its ignorance, is the work of the Brahman-Chaitanya. Thus there could be two kinds of knowledge, one to remove the ignorance of a ‘vastu’ say a pot and another about the existence of the vastu, say the pot again. The primary knowledge removes the ignorance of a pot and that is due to the acts of the vrittis or the mental aberrations. The applied knowledge is about very existence of the vastu, say the pot again. Hence an external object as per the example of a pot is recognized by the vrittis or the modifications of the one’s intellect or the understanding capability of the individual. These vrittis are being subject to intellectual variations, the knowledge of the pot would need to be investigated. Now the knowledge of the pot having been realised, the very origin of the pot would have to be the next logical step. Hence one’s knowledge of a thing be leading to what one ought to know and what not to know that is true knowledge.

Stanza 17 states that there ought to be a vichakshana-vimarsha of shareera and there beyond the chidaabhaasa and that of Brahman. In other words, just as the feel of the objects outside the shareera by its panchedriya tanmaatras of drishya- sparsha-shravanaadis and also the aahya vyaapta chidaabhaas and of Brahma vivechana be essential. In other words, deha baahya vasu vimarshana and the distinction of chidaabhaas and far more essentially the immutable kutastha. By this differentiation the Parama Satya of Thou be visualised.

Stanzas 18-19-20 explains that as the vrittivyaapaka chidaabha be hence recognised like the sarvatra vyapta, this be realised as of the analogy of the agnijvaalaas, similarly the antahkarana janita ahamkaara vritti janita chidaabhaasaas be ever spreading wild and far. As fire pervades a red-hot piece of iron, so Chidabhasa pervades I-consciousness as well as lust, anger and other emotions. . Even as a red-hot piece of iron manifests itself only and not other objects, similarly the modifications of the intellect (Vrittis), aided by Chidabhasa, manifest themselves only, i.e., the things which they cover and not others. All modifications are produced one after another (i.e., with gaps in between); and they all become latent during deep sleep and in the states of swoon and Samadhi.

[General analysis on Jeeva-aavaranaas- -paroksha and aparoksh jnaana-- chidaabhaasa and kutastha as follows]

Jiva can be thought in terms of two parts: the 'bhrama' or of chidabhasa and the substratum part (Kutastha). When 'bhrama or illusion is obviously dominating, Jiva starts associating with the two bodies while the Kutastha is in the background. Jiva now considers itself to be a samsari bound by pleasures and pains. And when Jiva negates 'bhrama' part and the substratum comes in the forefront, Jiva starts realizing that the self be the 'Chidaatma', 'Asanga' The point to note is that the knowledge 'I am ChidAtma'" is also mithya but just like one thorn removing another stuck in a toe, this mithya knowledge will do the job of destroying samsara. In the case of an ajnani Jiva where Kutastha and chidabhasa are melted together through the process of 'anyonya-adhyasa' or mutual affinity, the resulting 'Aham or 'I' consciousness is the primary meaning. An ajnani cannot differentiate between the two – he wrongly identifies himself with gross and subtle bodies and comes to think of himself as a limited being bound by pleasure and pain. He carries his day to day activities based on this 'I'. In case of a Jnani who has vivek shakti (power of discrimination) to discriminate between the two, he uses 'I' depending on the situation: referring to chidabhasa; when he is explaining philosophical terms like 'I am asanga', then the reference be for Kutastha. In an ajnani, the identification with the body/mind is so well ingrained that he does not need any reminders to remember his identity even when he is lost in the midst of a crowd. If one can remember 'I am Kutastha' with the same conviction, one would be liberated even if one does not wish for it. As per Shrutis, Kutastha is self illuminating and directly-known (aparoksha). But at the same time, Shruti refers to Kutastha as 'this' in the statement 'I am this' implying that it is 'paroksha' (not directly- known). A story of 'Tenth man' is illustrated to show how paroksha and aparoksha jnana could reside in one's own Antaratma. Ten men crossed a river and one of them started counting to check if all of them made it safely. He counted nine of them leaving himself out and thus concluding that the tenth one is missing. The tenth man had full knowledge of himself while he could clearly see the other nine of them. And yet due to his ignorance he could not figure out that he himself is the tenth man. So he believed that there was no tenth man and at the same time could not see or experience the tenth man. This is the case of ignorance (ajnana) creating a veil '(avarana) . The tenth man now started crying imagining that the tenth one has drowned. This is the illusion or projection (vikshepa) due to ignorance. A well wisher who was passing by informed him that the tenth one is not dead but is right there and very much alive. This is the indirect knowledge (paroksha jnana) that the tenth is alive. The well wisher

counted nine of them and then pointed to him telling “you are the tenth”. This is the direct knowledge (aparoksha jnana) of the tenth. As he grasped what the well wisher pointed out, the grief of his loss went away – cessation of grief (shoka nivritti). The tenth one was now fully satisfied and not concerned about the missing man anymore – total fulfillment (trupti). These seven stages (ajnana, avarana, vikshepa, paroksha jnana, aparoksha jnana, shoka nivritti & trupti) could be applied with regard to Jiva (Kutastha-Chidabhasa). Chidabhasa is so involved in samsara as would have little attention that to even be aware of Kutastha’s presence owing to agjnana. When there is a discussion regarding Chidaatma, a position be taken that it does not exist and if it does he cannot experience it (avarana). This is how ajnana creates avarana. Chidabhasa not only does not believe in Kutastha but now thinks that he is the karta (doer), bhokta (enjoyer) – this is vikshepa.

Once pointed out to him ‘You are Kutastha’, then the paroksha jnana – and by reflecting and meditating on what be pointed out, he has direct knowledge of Kutastha (aparoksha jnana). All his miseries due to his karta, bhokta beliefs leave him as of ‘shoka nivritti’. When stated that he now be fully contented and desireless nothing more to accomplish, achieve, acquire or enjoy, then the ultimate stage of ‘trupti’ the self contentment. These seven steps belong to chidabhasa only and all bandhana or bondage or ‘moksha’ or liberation would be in these seven stages. The first three (ajnana, avarana & vikshepa) are bandha stages. The remaining four (paroksha, aparoksha, shoka nivritti & trupti) are moksha stages. Paroksha jnana removes ‘asat-avarana’ as of ‘there is no other Brahman feeling as of ‘taadaatmya’ and aparoksha jnana removes ‘abham-avarana’ as of Brahman be not experienced or manifest otherwise.. Upon the removal of these two layers the idea of limited Jiva and the miseries associated with karta/bhokta go away. When the world of duality is destroyed, there is unrestricted everlasting satisfaction. This supreme satisfaction is different from the one obtained from worldly pleasures where joy of fulfillment is aborted by the rise of another desire. Trupti is limitless, eternal fulfillment as of floating on waves in an ocean called Ananda Sagara the Ocean of Bliss.]

Stanza 21: ‘Samasta vrittigataabhaava nirvikaara Chaitanya prakatana’ be named as kutastha chaitanyata’. In other words, that consciousness which be witnessing the interval between the disappearance and the rise of successive Vrittis as of aavarana vishepa and the period when they do not exist and which is itself unmodifiable and immutable, is called Kutastha.

Stanza 22. states that as the shareera be as of a ghata, the ‘ghata baahya vritthis and the dwigunee krita chitaabhasa’ be present and there beyond the superconsciousness. As in the cognition of an external pot, there is the play of double consciousness, so also in that of all internal Vrittis. This is evident from the fact that there is more consciousness in the Vrittis than in their intervals.

Stanzas 23 clarifies that due to the buddhi gata vritthis, one be not able to differentiate jnaana or agjnaana vishayas. Unlike a pot, the intellect is neither an object of cognition nor of non-cognition. For it cannot grasp itself - no object can do so - so it cannot be cognised; since, again, it removes ignorance settled on objects it cannot be said to be non-cognised- for if known what is produced then there would be the awareness of what produced it as well. The vrittis or the emotional fall outs being themselves the specified forms of knowledge are not subject to the operation of knowledge and hence be not stated as known; similarly they they would not be unrealises, sinc it be they that serve to destroy ignorance. In the literal translation chitta vritti nirodha is as follows: Yoga to yoke to join, to unite-chitta or consciousness-vritti means fluctuations – nirodha or quieting. Indeed quieting and removing the fluctuations of the mind because the mind is always thinking. However, what the author of the Yoga Sutra of Patanjali taught the teaching a method of quieting the mind, which is a system of practices that leads us to mental peace. Patanjali refers to have to do with desires, aversions,

attachments, ignorance and the ego sense of 'I', 'me' and 'mine.' This phrase, Yoga Chitta Vritti Nirodha," is stated in Yoga Sutra 1.2. The heart of what Patanjali is addressing here is our consciousness as human beings. Knowing the meaning deeply by identifying with the fluctuations of the mind, and feel like a roller coaster ride of madness of the world, identify so deeply with one's mind states, and end up acting one's thoughts through the behavior pattern. While in yoga, practise meditation and become the witness to these fluctuations, rather than identify the selves with them. By cultivating this witnessing the presence, one be less likely to believe thoughts and more likely to see them as what they are: ever-changing, fleeting and transient in nature. Most people will never gain the awareness to experience life from a state of presence, because most people stay stuck in their minds while experiencing life through these fluctuations. So life goes, up and down, and up and down, like a crazy roller coaster, and it all becomes very confusing.

Stanza 24 explains as to why both the kutastha and chidaabhaasa be of chidrupata samana, yet chidaabhasa has the sense and awareness of utpatthi and vinaasha and as such the chidaabhasa be bereft of Bhamachaitanya. Since Chidabhasa is a double consciousness, one could visualize the manifested and unmanifested, therefore, it cannot be called immutable, Kutastha; whereas the other is Kutastha, for it undergoes no such change. Chaabhaasa is to be realised as the reflection of pure consciousness viz. of Chitta which is a satvik manifestation of avidya, with the substratum of the Supreme Consciousness albeit subject to syndrome of the cycle of deaths-births and rebirths but not immutable. On the other hand, pure consciousness- be that the saakshi rupa of the kutastha or outside the substratum of avidya is ever absolute and immutable.

Stanza 25 explains that the earlier teachers have made it clear that Kutastha is the witness in passages like 'It is the witness of the intellect (Antahkarana) and its operations (Vrittis)'. Now, what is antahkarana and what are the Vrittis. Antahkarana is one aspect of the sukshma shareera or the subtle body spans two of the Koshas; they are the Manomaya Kosha or the emotional spectrum and Vigjnaanamaya kosha, which is the spectrum of intelligence, memory and wisdom. Based on these, the antahkarana is said to consist of four parts, which are: Aham or Ahamkaara as of the self identity of Me-Mine-and I comprising Manaha (Mānas), emotional spectrum of like and dislike or of raaga wesaas- Buddhi or the absorptive intellect-and Chitta the awareness of inward consciousness. The term antahkarana is used based on the context of speech, and the Kosha in discussion, meaning if only Chitta is discussed then antahkarana becomes only Chitta.

Adi Shankara further explained vide his Upadesha Sahasri -already quoted as follows *Antahkaranatadvrittisaakshee chaitanya vigraha, ananda rupah satyah san kim naatmaan prapadya*/Thus having explained Ahamkaara now the operating system of Vrittis again as quoted vide 'Vakya Vritti of Adi Shankara' : ' 9. The disciple said: Not even the word meaning do I fully grasp clearly; how can I then comprehend the significance of the sentence, 'I am Brahman' ? 10. The teacher said: 'You have said the truth when you complained that the knowledge and understanding of the meaning of the words employed in a sentence are indeed the cause of the understanding of the full significance of the sentence. And there are no two opinions about it.. 11. 'Why do you not recognise your own Self, which is an embodiment of Eternal Bliss-Essence, the Witnessing Light that illumines the inner equipments and their functions ? 12. 'Give up the intellectual misconception that the Self is the body, etc., and always meditate upon and think yourself to be the eternal Knowledge-Bliss - the Witness of the intellect - a sheer mass of Pure Knowledge'.

Stanza 26 states that just as one's mukha and aabhaasa be in a darpana pratibimba , likewise as per those pratyaksha praamaanaas or ready proofs, like wise one's own mindset, chidaabhaasa and kutastha are explainable as of one's face, its reflection and the mirror. This type of inter relationship in the all beings in srishti is explained in Scriptures. As the stanza denotes: *Gamyante shaastrayuktbyaa mithyaamaa -bhaascha varnitah/* indeed there is a reference to this effect is quoted vide Brahadaranyaka Upanishad as explained:

[Explanation vide Brihadaranyaka Upanishad II.v.18-19

(After discoursing Madhu Vidya to Aswini 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 kinchinaasamvritam* 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) 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 unprecented, 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 fascimile 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 27 raises an objection in respect of chidaabhaasa vishaya as follows: 'of which avail be the consideration of chidaabhasa if one's buddhi and intellect be able to realise the 'avicchhinna kutastha chaitanya' and enable to get transmitted by way of aakaasha as wrapped up and enclosed in a ghataakaasha. Should not kutastha be circumscribed by buddhi to make births and deaths possible and in that case, what is the necessity of chidaabhasa.. That was the objection of Avicchheda vaadis.

(Kathopanishad 2.23-24 state: 'This Atma is not to be obtained by many explanations, nor the intellect, nor by much learning. He whom alone this Atma elects, by him as is obtained: for him this Atma reveals His own nature. If He is visible by His grace only, what is the use of Vairāgya, and so on? To this the Shruti replies that jnaana is necessary in order to get that grace. He who has ceased from evil deeds and is rolled in senses, concentrated in intellect and controlled in mind obtains this Atma through the knowledge of Brahman. If He is visible by His grace only, what is the use of

Vairāgya, and so on. To this the Shruti replies that jnana is necessary in order to get that grace. He who has ceased from evil deeds and be controlled in senses, concentrated in intellect and controlled in mind obtains this Atma through the knowledge of Brahman.)

Stanzas 28-29 explain as follows: Just on the basis of one's buddhi, one be not able to reap the 'avicchhedamaatra kutastha jeeva bhava' nor of 'asanga chidrupa buddhi rupa paricchheda maatra jeeva bhaava prapti'. Now the shanka be whether buddhi nirmalata and swacchhandata be possible. Being merely conditioned by an object such as the intellect, Kutastha does not become a Jiva. Otherwise, even a wall or a pot which is also pervaded by Kutastha would become a Jiva. The intellect is different from the wall, for it is stated to be transparent. The reply would be: 'It may be so, but why do you bother about the opaqueness or transparency of the conditioner? For your concern is with the condition, not with the conditioner.'

Stanza 30 states that the maketing of 'kaashtha or kaamsa nirmita naama vastu' be entirely not different as had been regarded for long time now as of 'tandula nyaaya' and hence be not considered as of 'nuenaabhaava' or as of graceless technique of marketing. In measuring out rice and other grains, it makes no difference to their quantity whether the measure be made of wood or metal. This is akin to the sthaali pulaaka nyaaya as of random sampling of the rule of boiled rice in a cooking vessel inferring thereby the rule of the condition of the whole from that part as of the well cooked ricee from tasting a single grain.

Stanza 31 then explains that in case the pratibimba chidaabhaasa rupa lakshanaas too be approved as of the bhinnatva! If stated thus, although, there be little difference in measuring, the metallic measure does give reflection, then the reply be that such is the property of the inner organ of Antahkarana, in that it could reflect consciousness as Chidabhasa. Then one be indeed forced to admit that one's intellect also on account of its clarity should be reflecting what be known as chiddabhaasa.

Stanza 32 states that only 'Abhaasa' means slight or partial manifestation, 'Pratibimba' is also like that i.e., partial manifestation. It does not have the properties of the real entity but resembles it in having some of them. For instance Chandraabhaasa be such as from amaavasya to pournami in gradations. Now the need for hypothesize the process of cognition as of chidaabhaasa the reflected consciousness. This could be debated upon as as an 'aabhaasa' or a reality or as shadow or as a 'pratibima'. As already explained Chidabhasa is a double consciousness, one could visualize the manifested and unmanifested, therefore, it cannot be called immutable, Kutastha; whereas the other is Kutastha, for it undergoes no such change. Chaabhaasa is to be realised as the reflection of pure consciousness viz. of Chitta which is a satvik manifestation of avidya, with the substratum of the Supreme Consciousness albeit subject to syndrome of the cycle of deaths-births and rebirths but not immutable. On the other hand, pure consciosness- be that the saakshi rupa of the kutastha or outside the substratum of avidya is ever absolute and immutable. Now the viewpoints of Aabhasa Vaada and Pratibimba vaada. The latter is obviouly justified as a jeevaatma the antaratma is a pratibimba of Paramatma. This was over emphasised by the Scriptures :

[Explanation on Pratibimba of Jeevatma and Paramatma as the Daharaakaasha vide Chhandogya Upanishad VIII.i.1

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

VIII.i.1) *Harih Om, atha yad idam asmin Brahmapure daharam pundarikam veshma, daharosminn anta-raakaasha, tasmin yad antah, tad anveshtavyam, tad vaa va vijijnaasitavyam/* (Harih Om! There is a need to enable normal undersanding to identify the Individual Self with the Absolute and Superlative Self; this is especially to conceive the Object with qualites like organs and senses in the mortal world viz. the Self, as juxtaposed with the Ultimate Reality in terms of Space, Time and other derivative features of the Pancha Bhutas or Five Elements. This is why normal knowledge of mortal conditons vis-à-vis the macro view of higher and applied situation becomes needed. Therefore then, a lotus like small space viz. ‘daharaakaasa’ within the dwelling place of Brahman is viewed for the understanding. The inference is that Brahman has manifested himself in the form of an Individual Soul called Existence and even as the latter is totally detached, there are officials of that abode who are responsible for the maintenance of that abode which is purely temporary ; once that Individual Soul-which is but a reflection of Brahman himself- is transferred then a new abode gets ready and the Manifested Brahman called Individual Self- is migrated too again on temporary duty. Thus the mirror images of the Original Brahman keep moving to varying abodes on purely temporary basis! But the original is always intact and the duplicate reflections are in circulation from birth to birth of the mortal bodies!)]

Stanza 33. States that the aabhaasa lakshana pratibimba too be assuming vikaara rupa bimba rupa as that would tend to be of variations of some marginal improvements or of dullness. As the Chidabhasa is associated and variable, it is devoid of the characteristics of Kutastha. But as it renders objects capable of being cognised, it resembles Kutastha. Such is the opinion of the wise.

Stanzas 34 and 35 refer to the view point that chidaabhaasa be not necessarily be of the resemblance of kutastha as that might not be different from the intellect because its existence depends on the existence of the intellect. Then the reply would be that, for the intellect itself might also be similarly regarded as not different from the body. A further objection was raised that the survival of the intellect after the body falls and therefore the intellect is the same as of Chidabhasa. The further reply was according to the Shruti passages one could declare the entry of the Atman or the Self into the body, and Chidabhasa be distinct from the intellect. As a readily available vedic proofs are quoted hence:

Taittireeya 2.6: From Unique Singularity to Unbelievable Plurality, the Creation by Brahman is truly amazing!

II.vi.1) 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! 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!)]

Stanza 36 wonders whether chidaabhaasa and the intellect would enter the body together. The reply negated that thought and that was how Aitereya Upanishad stated: ‘How does Bhagavan then enter the Body of a Being! If expression is through the organ of speech, breathing is through the nose, vision is through eyes, hearing is through ears, touching is by skin, and thinking is through my mind, and

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

Stanza 37 states : ' How could Paramatma be entering the body and as such manifested Paramatma' replica as of that Inner Self of the Antaratma might have mused : 'This body with the organs could exist without me', and so cleaving the centre of the skull it entered into the body and started experiencing the changeable states as of jaarad-swapnaadi paristhitiis. .

Stana 38 then wondered: How could an the associationless Kutastha be said to animate the body by entering it ? Hence the reply s to how did It create the universe ? The self reply was that both the acts of creation and entering the body are caused by Maya. (Reply): Then they vanish too when Maya is destroyed.

Stanza 39. The Self becomes the ego identifying itself with the body composed of the five elements and when the body perishes (once for all) the ego too perishes with it. Thus said Yajnavalkya to Maitreyi. As per the following: As the ocean is the one goal of all sorts of water, as the skin is the one goal of all kinds of touch, as the nostrils are the one goal of all odours, as the tongue is the one goal of all savours, as the eye is the one goal of all colours, as the ear is the one goal of all sounds, as the Manas is the one goal of all deliberations, as the intellect is the one goal of all knowledge, as the hands are the one goal of all sorts of work, as the organ of generation is the one goal of all kinds of enjoyment, as the anus is the one goal of all excretions, as the feet are the one goal of all kinds of motion, as the organ of speech is the one goal of all Vedas. As a lump of salt is without interior or exterior, entire, and purely saline in taste, even so is the Self without interior or exterior, entire, and Pure Intelligence alone. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more (particular) consciousness. This is what I say, my dear. So said Yājñavalkya.

When through knowledge all the effects have been merged, the one Self remains like a lump of salt, *without interior or exterior, entire, and Pure Intelligence*. Formerly it possessed particular consciousness owing to the particular combinations with the elements. When that particular consciousness and its cause, the combination with the elements, have been dissolved through knowledge—*after attaining* (this oneness) *it has no more* (particular) *consciousness*—this is what Yājñavalkya says. Maitreyī said, 'Just here you have led me into the midst of confusion, sir, I do not at all comprehend this.' He said, 'Certainly I am not saying anything confusing. This self is indeed immutable and indestructible, my dear.' She said, 'Just here, in this very thing, i.e. Pure Intelligence, *you have led me into the midst of confusion*, i.e. confounded me, by saying, "After attaining (oneness) it has no more consciousness." Hence *I do not at all comprehend*—clearly understand—*this* Self that you have described.' *He said, 'Certainly I am not saying anything confusing; for this self* that is under consideration *is indeed immutable* (lit. undying) and indestructible, *my dear* Maitreyī.' That is to say, it is not subject to destruction either in the form of change or of extinction. 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, my dear. Saying this Yājñā-vaalkya left. Thus self has been ascertained to be the Supreme Brahman. But the means to Its attainment are various. The goal of all of them, however, is that Self which has been pointed out in the second chapter in the words, ‘Now therefore the description: Not this, not this’

Stanza 40 further annotates that the Shruti vaakya states : *Naatra samsargastvasya bhabati* or Atma is of avinaashi swabhaava and be of the ‘asanga rupa hetu darshana maatra’ or immune from the shabda-drishya-twak-bhaavanaa vimuta. Indeed : 'This Self is not perishable' - thus the Shruti differentiates the Kutastha from everything else. 'The Self is associationless' - such statements sing the ever-detached state of Kutastha. This had been further explained again by Shrutis:

[Explanation vide Brihadaranyaka yet again ref. IV..iii.15-19

Being in the ‘Samprasaada’ or in unique status of composure, the Individual Self in a dream stage of profound sleep, returns to his former condition. In the dream state, he is described as being beyond the despairs of his heart; he roams freely in imagination quite untouched by the pluses and minuses of the state of wakefulness; however he returns in the reverse order to the former condition with all the pleasures or pangs. Indeed he was unaffected by his erstwhile experiences and of an elevated status of detachment. Having so stated, the Emperor again made his earlier offer to the Maharshi to teach him the path of that kind of detachment leading to Self-Liberation! IV.iii.16) Indeed, the Self is unattached in the dream state and on return from it reverts to the erstwhile status of being on the waking state. Non attachment of the Self is *not due to inactivity of the Self* for he enjoys or is troubled by imagined happenings as the Self is in profound sleep and then recovers from that state to normalcy). IV.iii.17) After experiencing the joy or sorrow during the dream status, the Self is untouched by whatever he would experience in the *wakeful stage* since the Infinity is detached and having gone back from the dreams to the former state the Infinity is unattached again! In other words, Brahman is neutral and absolutely detached irrespective of the Individual Self is in dreams or wakefulness or even in death!) IV. iii.18) The Self is different from the body and organs irrespective the two States of Existence viz. the wakefulness and the dream state. As a fish swims alternately on the eastern or the western banks of a river, the Self has no difference in either of the states of existence viz. wakefulness or of dreams. Indeed, the fish is not overpowered by either of the force of the currents of water. In other words, the body and organs along with the motivating causes, desires and actions are only the attributes of the non Self, as the Self is distinct from these. Thus the Self is by nature is free to act on its own, fully independent, enlightened and Pure) IV.iii.19) Just as a hawk or a swifter falcon flying a lot and roaming quite a bit would get exhausted by stretching its wings quite a lot, and would desire to return to its nest, the Self too would like to experience a break, rest and fall asleep. The Self so connected with the results of acts performed by the contact of body and organs in the waking state would then have neither desires nor even dreams and a thick cover of ignorance which is the root cause of evil deeds is enveloped over him.)]

Stanza 41 explains that jeeva rahita deha vinishyata be of nishchayatva. The sthula shareera vinishyata be the cause of transmigration. Yet the jeevaatma be totally immune from the syndrome of birth-death and rebirth but the jeeva is subject to the jumping to another shareera a per the prarabdhakarma sanchayana. In other words the passage which says that the body only dies and not the Jiva which does not mean that he or she or it is released but only transmigrates.

Stanza 42 raises a doubt as to whether a jeeva with the ephemeral body be claiming with bravado stating 'aham brahmaasmi' then apparently the fact of primary existence of the body, the jeevatma present there in and as the core Paramatma. How can the changeable Jiva say 'I am Brahman' since Brahman is immutable? The reply be as per the deep impact of Maya as the identity is established by giving up the false notion about the Jiva. (What appeared, under the influence of Maya, as Jiva is really none other than Brahman).

Stanzas 43 states that a person may be mistaken for the stump of a tree; but the notion of the stump is destroyed when the man is known to be a man. Similarly, when the Jiva knows 'I am Brahman', his notion 'I am Buddhi (the ego-consciousness in the mind)' is destroyed. 'Buddhi bheda dhritishchaiva gunatahtrividham': there are three types of intelligence and determination, according to the gunas. The word buddhi -intelligence, understanding combine is a major factor in self realization and progress in knowledge and wisdom towards liberation; through this application of intelligence and correct understanding you will be released from the bondage of karma. This is so since *buddhih karmaanusaarini*. It is interesting that buddhi and dhriti or determination are mentioned together because intelligence without determination will not be sufficient to carry out the actions to their proper completion, and determination without intelligence is mere stubbornness that will cause us to stick to wrong and detrimental choices. Hence the expression of dhriti. Now the word bheda means differentiation, separation and in this sense it can be connected with viveka, the discriminating function of intelligence that makes us understand the difference between sat and asat, between dharma and adharma, between vidya and avidya. So on a primary level, bheda in this verse refers to the distinction between the three different categories of intelligence and determination according to the three gunas, but on a deeper level, bheda as viveka also becomes a factor together with buddhi and dhriti.

Stanza 44 thus describes Acharya Sureshvara in his Naishkarmya Siddhi clearly how Jiva and Brahman are found to be identical when the false notion about the Jiva (viz., its identity with the Buddhi) is destroyed. Therefore, the text 'I am Brahman' is to be understood in this sense of mukti as of Liberation is of four kinds: Salokya etc. But the only real type is Kaivalya. Anybody even though leading a wicked life, attains Salokya, not other worlds, by worshiping my name. Dying in the sacred Brahmanala in Kashi, he will get the Taraka-mantra and also liberation, without rebirth. On dying anywhere (else) in Kashi, Maheshvara will utter the Taraka-mantra in his right ear. He gets Sarupya with me as his sins are washed away. The same is called Salokya and Sarupya. Persevering in good conduct, with mind fixed upon me, loving me as the Self of all, the twice-born gets nearer to me - This is called the three forms of liberation. Salokya, Sarupya and Samipya.

Stanza 45: This entirety of naama ruptmika jagat be of the Brahma Rupi. By way of Smriti Pramaanaas 'Everything is Brahman', Brahman and the universe are shown to be identical; it also is to be interpreted in the above sense, viz., what appears to be 'all this', i.e., the universe, is really Brahman. Similarly, in the text 'I am Brahman' the same identity of Jiva and Brahman is indicated.

[Vishleshanas vide (1) Chhandogya 3.14.1-4 (2) Brihadaranyaka 1.4.10

(1) True identity of the Individual Self and the Supreme Soul

III.14.1) 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) 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) 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) 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!)

(2)

(I.iv.10) 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 dharmas and so on to ascertain the Absolute Truth of Aham Brahmaasmi!)]

Stanzas 46 and 47 explain as follows: It is true that the author of the Vivaranaprimeya naamaka grandha expressed the aham shabda along with kutastha swarupa vyavastha and denied the 'Badha-Samanadhikaranya' interpretation (and has accepted the Mukhya-Samanadhikaranya interpretation) of 'I am Brahman'. It is because he has taken the 'I' in the sense of Kutastha-Chaitanya and not in the sense of Chidabhasa. In other words the shaareerika sambandha yukta antaratma but of Paramatma of the Supreme Unknown Kutastha. When in the vedic texts, the expression of 'Thou Art Thou' then that be freed from all body adjuncts, is Kutastha; and in Vivarana and other advanced works attempt to establish the true and unadulterated identity with Brahman.

Stanzas 48-49-50 explain that the 'dehendriya yukta jeevaabhaasa bhrama' as be ever superimposed. The consciousness, the substratum on which the illusion of Chidabhasa together with the body and the sense organs is superimposed, is known as Kutastha in Vedanta. The substratum, on which stands the illusion of the whole world, is described in the Vedanta by the word Brahman.. When the whole world of Maya is recognised as a superimposition on this one consciousness, Brahman, what to speak of Jiva who is only a part of this world.

[Explanation vide Kathopanishad I.iii. 9 to 13 on the pull of Maya and superimposition the body adjuncts]

..

I.iii.9-11) A person who is fortunate to possess a 'saarathi' or a charioteer of distinguishing ability with controlled psyche accomplishes the destination never to be born again and that indeed is the 'Paramam Padam' or the abode of the Supreme! Thus the 'arthaa' or the sense objects are 'paraah' or higher than the senses; in other words material objects are created to cater to 'Indriyas' but intelligence overcomes the temptations of the mind; the Antaratma or Inner Consciousness is on a far higher scale. Put in a different way, Maya or Illusion that tends to make the intelligence and action overpowers but the Consciousness is on a higher pedestal and has the ability to overcome the enticement. The pull of Maya is strong enough but 'Mahat' or the Great Soul is 'Param, Avyaktam, and Purusham, Purushaat na param kim chit'' or the Culmination, Subtle, and Purusha the Supreme or nothing there beyond!

I.iii.12-13) This Purusha is hidden in all beings from Brahma to bunch of grass but is covered by maya or cosmic illusion born of the mix of Satva-Rajas and Tamo Gunas. Only Maharshis and Great Seekers might perceive him as a subtle entity; the Paramatma is stated to reveal to none due to Yoga Maya or the Great Illusion as covered by Ignorance. Only through purified intellect as is available to Seekers, a hazy profile of Hiranyagarbha is perhaps seen by their mind's eye! The discerning person needs to merge into the 'Indriyas' or the organs into the intelligent Self and then infuse the latter into the 'Paramatma'. While so doing, the name-form-action of that particular Self is totally negated and there had to be a 'tadaatmya' or fusion of the two entities!)]

Stanzas 51- 52 -53 explain the difference between the entities indicated by 'that' and 'thou' is due to that of the superposed world and Jiva, which is only a part of it; in reality they are one consciousness. (That it is a genuine case of superposition is proved by the fact that) Chidabhasa, the reflected consciousness, partakes of the characteristics of both, the superposing intellect, such as agentship, enjoyership, etc., and the superposed Atman, which is consciousness. So the whole Chidabhasa is a creation of illusion. 'What is the intellect ?' 'What is the reflected consciousness ?' 'And what is the Self ?' 'How is the world here ?' - Because of indecision about these questions ignorance has arisen. This illusion is also called Samsara. The Self of any Individual Being is not only intelligent but is ever conscious; it does not suffer from neither birth and death. It does not originate from any thing and nothing originates from it. It is unborn, eternal, undecaying and primeval. It is not injured, nor has a body to be slain. In fact in case a person wishes to kill him and thinks he has killed the Self, then both remain ignorant of the killing!

Stanza 54 wonders as to who be in this 'moha maya samsaara' the nivarta- what is this concept of buddhi, viveka jnaana, chidaabhaasa! How those mumuksha purushaas replete with buddhi and such viveka jnaana be enabled to wade through this maha samsaara sagara.. Indeed, it is the knower of Vedanta has decided.

Stanza 55: In case one might be of the belief and conviction of bandhana and moksha sadhanaas per one's avidеeyaa janita kartrutva only but not necessarily due to any thing else. Indeed this kind of bondage and moksha sadhanaa be rejected outright. Thus might be simply worthy of 'khandana' or dismissal as after all where could be the need for this flimsy type of proposal. That kind of flimsy of argument As advanced by the logicians and others, viz., 'Whose is the bondage ?' must be met by adopting the method of Khandana-Khanda-Khadya by Sri Harsa Mishra.. If Parabrahma be the unchallengeable Reality then who indeed be bound and strapped and who be the one to be released. Then the upanishas saaraams be of futility If questioned : 'Are asking a question in a vainglorious manner just for the sake of argumet too casually o expecting a sensible reply as one might state that

the blind would tend to lead the blind! Hence Khandana-Khand-Khadya Kavya to enlighten the igmoramus and blockhead.

Stanza 56 explains that one's antahkarana is the product of one's own bhoutika- maanasika pravritthis as per the interations of 'ahamata' of ego consciousness added to the vortex of the samsaarika baadhaas as of the Ishana Trayaas of Praneshana-the bond of Life, Dareshana or the bond of wife, Putreshana or the bond of progeny, Dhaneshana or the bond of wealth, Sukheshana or the love of happiness and contentment and Dharmeshana or the quest of Virtue; but the first three bonds of life above are the strongest. 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. On the other hand pure consciousness (Kutastha) exists as a witness to (the rise and fall of) the mental modifications (Vrittis), their prior (and posterior) non-existence and the state of ignorance prior to inquiry about truth. It is said in the Shiva Purana that pure consciousness (Kutastha) exists as a witness to (the rise and fall of) the mental modifications (Vrittis), their prior (and posterior) non-existence and the state of ignorance prior to inquiry about truth.

Stanzas 57-58 seek to explain that the 'asatya midhya bhutaadhishtaana Shiva' be the unique source of 'sampurna jada vastu prakaasha chidrupa' 'the 'niratishaya chidaananda swarupa.' and the 'niratishaya sadaananda rupa'. In othed words, Parama Shiva is as the support of the unreal world, its nature is existence; as it cognises all insentient objects, its nature is consciousness; and as it is always the object of love, its nature is bliss. It is called Shiva, the infinite, being the means of revelation of all objects and being related to them as their substratum. This is in a way be that of the relationship of a rope's relationship with a snake, the rope being the everstrong and all existent effect of maaya! In the presence of Shiva , Sat namely Siva, Sat knows not, that is, reckons not phenomena of Asat.. Asat is non-intelligent; so it cannot know Sat. There fore that which can know both Sat and Asat is Satasat (Sat-Asat/soul) which is neither Sat nor Asat. (Soul becomes Sat if is linked with Sat. It becomes Asat if it companies with Asat. The Panchakshara 'Om Namasshivaaya', even as the Lord is one with soul in its fettered state, so too is soul one with the Lord in its liberated state. Consequentially when, the supreme consciosness be attuned to the Lord, remains poised in divine servitorship, its triple malas, namely Aanava, Maya and mighty Karma cease to be.. Even as soul sees and causes the beholding eye to see, the Lord Himself beholds and causes soul to see. Thus in grateful and unforgetting devotion soul gets knit to the feet of Siva.

Stanza 59 deduces thus as the Shaiva-Puranas explain: Kutastha as having no particular characteristics of Jiva and Ishvara and as being non-dual, self-luminous and the highest good. Infact, Shiva Tatwa as of contradictions: Maha Deva is Sat and Asat or the Truth or Make Belief; Vyakta and Avyakta or The Discernible and The Unknown; Kshara and Akshara or The Pralaya and The Indestructible; Shanta and Ugra or The Ever Peaceful Bliss and The Most Indignant; Samashti and Vyashti or the Group or the Society and Individual / Unique; Kshetra and Kshetra Swarupa or the Being -full of the Twenty Four Tatwas mentioned in the previous pages-and the Supreme Being; Vidya and Avidya or The Jnaana / Knowledge and the Ignorance or Fallacy and Para and Aparā or the Distinguished and That Beyond Distinction. Maha Deva is Prajna-Tejas and Vishwa; The Three Avasthaas or States of Mind viz. Sushupti-Swapna and Jagriti and in fact the Fourth Awastha cvalled Tureeya or The Beyond; The Srishti-Sthiti and Samhaara; The Karta the Doer-Kriya or the Doing or Action and Kaarana or the Cause of Action; The Pramata or well thought out-Pramaana or testimony or proof-Prameya or Source of Knowledge and Pramiti or Knowledge itself. Shiva was of endless

Forms but the Basic Form is Himself just as the Mrittika was just the same but innumerable forms of pots were materialised therefrom alone!

Stanza 60 states that Maya and Avidya combine by the virtue of chidaabhaas have made the nirmaana of jeeva or the shareera and the jeevatma named Ishvara. Jiva and Ishvara are both reflections of Brahma in Maya. They are, however, different from material things in that they are transparent as of revelation just as a glass jar is different from earthen ones. Now the 'Upadhis' or conditioners be way of title, degree, quality, peculiarity, appearance, attribute, nickname etc. of jeevaas on the one hand and of Ishvara the Jeevatma are capable of presenting a clear reflection of Consciousness which Maya be disabled to control and limit. The medium of reflection of Ishvara is of Pure Satva while on the other hand be the Rajasika or Tamasika gunas..Satvika 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. 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.

Stanza 61 states even though both are products of food, the mind is subtler and purer than the body. Similarly, Jiva and Ishvara are more transparent than the grosser products of Maya. Food is the base that all the Beings on earth are born from, sustained by and at the end merged into. Since food is preceded by, born before, worshipped always, and eaten by all the Beings, it is precisely called Praana or the Life Force for all. As the Inner Self is made of this Life Energy which is the essence of food, the latter is an off shoot of Vayu the Air of the Pancha Bhutas or the Five Elements of 'Prithivi-aapas-tejas-vaayu -akaashas'. Of this Vayu, the head of a Being is Praana, its right side is Vyana, left side is Apaana; Akasha or the Space is the Self of a Being, Earth is the tail that stabilizes. Thus 'Annaat' or food transforms into 'Prajaah' resting on earth; since 'annam hi bhutaanaam jyeshthaanaam' or as food is the first born, all the living beings originate from 'annam', sustain it and finally merge into it; hence Annam Brahma! Praana is the common pivotal to the Physical and Inner Self of all the Beings. There are two 'divides' of a human being, one is the physical and another that is more significant is the Internal Self. Praana is common to both the embodied self as well as to the inner consciousness or of all the beings including humans and of Devas respectively. In the context of all human beings, animals and other species or of the embodied Self, Prana based on food sustains the vital body. The Inner consciousness is sustained by mind. The latter or the mental body as compared to the vital body is constituted of Vedas; Yajur mantras are of the head, Rig mantras of the right side, Saama mantras of the left side while Brahmana portion is of the body trunk; the Atharva mantras as signified by Angirasa Maharshi, are of the stabilising tail represented by Earth. The analogy of the Physical and Inner Selves is thus perfect: Vital Force Praana emerging from food is the 'sin-qua-non' or the quintessence of sustaining human and other beings in the physical context, whereas in the celestial sense the Inner Consciousness is based on the vital force arising from Vedas and their unity of the mental body. Sharpness of Mind and the depth of Understanding are the essential inputs to access 'Mahat' / Bliss. No person with enlightenment is ever afraid of facing trying situations once he has realised Bliss which is Brahman. This situation follows due to the strength of mind even in the physical framework of a human being; more so when the internal self is buttressed with knowledge. In such a situation, faith is stated as one's head, righteousness is the right side of the body, truth the left side and concentration is the body and Mahat or the First Born Intellect or the depth of absorption which is all-pervading named Satya Brahman (Praja pati) is the stabilising

tail! The Bliss of the Supreme is not definable but one drop of that keeps the totality of Universe ticking!

Stanzas 62- 63-64 explain that a jeeva and Ishvara the Antaratma be able to generate 'chidrupa prakaashita kaarana anubhava sambhavana' as possible. Then owing to the chaitainyapara prakaashitaanubhava karana could the maya shakti be having to be weakened and as such be not the 'dushta kari kartrutva'?. Jeeva and Ishvara, because they manifest the power of revealing, must be considered to be endowed with consciousness. For, nothing is difficult for Maya, that is endowed with the power to create all things. Even if brightness be possible for Jeeva and Ishvara the Inner Self of a body, yet When we sleep, our dreams create even Jiva and Ishvara. What wonder is there then that the Great Maya creates them in the waking state ? Maya creates omniscience and other qualities too in Ishvara. When it can create Ishvara, the receptacle of these qualities, is it difficult to conceive that it can also create these qualities in Him ?

Stanzas 65- 66-67 seek to clarify a doubt whether a jeeva and jeevatma Ishvara be too under the impact of Maya and even under Kutastha Para Brahma too. If one might raise the improper doubt about Kutastha, then te reply be as follows: never indeed imagine that Kutastha is also a creation of Maya. There is no evidence for that assumption. All the classics of Vedanta proclaim the reality of Kutastha and they do not admit the existence of any entity other than It. These verses show the real meaning of the Shruti and do not consider the matter from a logical point of view. The doubts of the logicians are not considered here. Having clarified the position likewise, the sampurna vedanta pramaanaas were cited and reasserted that kutastha be of the paramarthika saara while jeeva and Ishvara the body's antaratma. Prakriti is energy, activity, vibration and creative power. Parameshvara is stable, inactive, immobile and insensitive- yet the Supreme being quiescent and motionless and Maha Shakti that keeps everything pulsating, from planets and stars to the atom, and is inseperably united. Paramatma could be called matter and Shakti energy. Not only are the shtaanu parameshvara 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! 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!

Stanza 68 states the Mumuksha purushaas might follow the foot imprints of Maha Purushas and seek thier guidance.. The aspirant for release should give up sophistry and should base his conviction on the Shruti, which says that Jiva and Ishvara are creations of Maya.

[Explanation vide Nrisimha Uttara Tapaneya Upanishad -chapter 4

Thus the soul should be meditated upon nine times as the Omkara form of Para Brahma with thuriya pranava sound. Using anushtup mantra as the ever happy full Atma starting with the chants "Om Ugram, Sachidananda Poorna-Prathyag-Sadathmanam, Nrusimham Pramathmanam Param Brahma Chinthayami" and ending with "Om Mruthyum Mruthyum". Then the same prayer nine times with Chidathmanam instead of Sadathmanam. Then the same prayer 9 times with Anandathmanam instead of Sadathmanam. Then the same prayer 9 times with Poornathmanam instead of Sadathmanam and again the same prayer with Pratyagathmanam instead of Sadathmanam. Meditating well on the five

forms of Sath, Chit, Ananda, Poorna and Atma and pray with the Navathmaka mantras and then meditate on the soul using "Aham (self)", then salute and then unite yourself with Brahman. [Example for mantras of Namaskara (saluting) "Om Ugram Sachidananda Poorna Prathyag Sadathmanam (substitute Chidathmanam etc) Nrusimham Paramathmanam Param Brahma Aham Namami."]The other alternative is to pray Lord Narasimha using the Anushtup Mantra. He (Narasimha) who is God exists as a human being and also as soul of every one for all times and every where, and also as one who destroys attachments and also as God of the universe. He is the soul of Thuriya. Believing he is yourself, the one who practices yoga should meditate on the Omkara Brahman. He is the great sage who serves God, who establishes the lion with its fame, after mutually attracting Viswa, Thaijasa and Pragna who are like the sons of Atma with Pranava which has been pointed out as the bull of Vedas, after making them without separate identity and finishing them in Sakshi Chaithanya and afterwards kill the darkness of ignorance using the fame of the lion. That devotee who after saluting Virat, Hiranya Garbha and Easwara who have been joined in the horns of Pranava and uniting them in the same Paramatma principle and then saluting Narasimha as described above and make him personally present by methods like Ugra (Very angry) and Veera (great hero), would exist in the form similar to Narasimha.]

Stanza 69 explains that Ishvara's creation extends from His willing to create the world to His entrance into His creation; Jiva's creation includes everything from the world of the waking state to his release from ignorance. From the decisiveness of Jeevatma named Ishvara to manifest all the objects from the waking state to the ultimate release from animation, the cause of all pleasures and tribulations till the final release. In other words since such moment that the jeeva rupa were to enter the shareera, the avasthaas of jagrad-swapnaadisuptil the mokksha paryanta, the samsaara jeeva be merely a 'kalpita bhrama maatra'.

Stanza 70 declares that Kutastha chaitanya is be ever of assangatva devoid of janma mrityu vikaaraas. That kutastha paramtma is assciationless, changeless as being constant with no reference of kaalamaana- kaptta yugamaana paristhitis as being worthy of manana-sharana-niddhidyaaasas for ever. 'Avyaktopanishad/ Nyasa Gita of Sama Veda explains' : Then there be neither nothing or everything; no air nor sky beyond. What covered all? What rested all? In watery gulf profound? Nor death was then, nor deathlessness, nor change of night and day. That one breathed calmly, self-sustained; naught else beyond it lay. Gloom hid in gloom existed first-one sea eluding view. The one a void in chaos wrapt, by inward forever grew. Within it first arose desire, the primal germ of mind, which nothing with existence links, as ages searching find. The kindling ray that shot across the dark and dreariness- was it beneath or high aloft? What bard can answer this? There fecundating powers were found and mighty forces strove -A self supporting mass beneath, and energy above. Who knows and whoever told, from whence this vast creation rose? No gods had been born. Who then can ever the truth disclose whence sprang this world, whether framed by hand divine or no-Its lord in heaven alone can tell, if he can show.

Stanza 71 assures that Kutastha be denuded and devoid of janma maranaadi atishayaas as of none in bondage and none engaged in working out release as applicable to a Saadhaka or an aspirant for release or of Mumukshatva and none of liberation or of Mukti..Amrita Bindu Upanishad explains vide 10 as follows: The highest Truth is that (pure consciousness) which realises, "There is neither control of the mind, nor its coming into play", "Neither am I bound, nor am I a worshiper, neither am I a seeker after liberation, nor one-who has attained liberation"..

Stanzas 72-73 seeks to indicate that one's maanasika- vaachaka -karma kartrva as the sin-qua-non prerequisites to ascertain the Reality; the reality is beyond the body and the mind by using the conceptions of Jiva, Ishvara and Jagat. Trikarana shuddi relates to jiva as of ' karacharaana krita vaak kaaya karma janita buddhi. Acharya Sureshvara explained that whatever method helps one to understand clearly the indwelling Atman is approved by the Vedantic classics.

Stanzas 74-75-76 conclude this chapter on this Lamp of Kutastha by the dull-witted, ignorant of the real meaning of the Shruti, wandering here and there, whereas the wise, understanding its purport, ever abides in the ocean of bliss. . Like a cloud which pours out streams of rain, Maya creates the world (Jagat). As the ether is not affected by the rain, so pure consciousness (that I am) suffers neither gain nor loss from anything in the phenomenal world. That is the conviction of the wise abiding as the self revealing kutastha. Notwithstanding innumerable conditions and factors to be encountered, some with high resolve could cross the hurdles a that destination is not far yet so near. That illustrious person be always reflecting on the Lamp of Kutastha and ever abiding as the self revealing Kutastha.

Chapter Nine on Dhyana deepa prakaranam or the Lamp of Meditation- Stanzas 1-158

Stanza one explains that the dhyana deepa prakarana be necessarily initiated by the nityaanitya viveka, vairagya, shama dama, titeeksha, shraddhaasamaadhana, shat sampatthi viz. kshama-dama-teeksha or forbearance, shraddha, uprati or whole heartedness and samaadhana or reconciliation, whole heartedness-saadhana chatustaya viz. discrimination or viveka or the cultivation of the ability to discern between what is real and what is not real, as well as between what is the self and what is not the self. In other words, non-attachment or vairagya - once the practitioner has discrimination they can reduce their attractions and aversions, helping them to become more dispassionate. Besides, Six virtues or shat sampatti- these attitudes and areas of mental training are cultivated in order to bring equilibrium to the mind and emotions- viz. tranquility, training of the senses, withdrawal, forbearance, faith and focus. Together these allow the mind to enter deeper states of contemplation and meditation. Longing or mumukshatva- this is the great desire for enlightenment and liberation which eventually subsumes all other more superficial desires. Through following the sadhana chatustaya, practitioners build a solid foundation from which they can better follow the Jnana Yoga practices of listening to teachings, reflecting on teachings and deeply meditating on their principles as to be originated from 'shravana-maana niddhi dhyasa yukta anushtaana' and 'tad-janita mumukshu jnaana of 'tat' and twam'. It is possible to attain liberation by the sincere dint of deep meditation on the Reality, even on account of Paramatma, if on account of the dullness of intellect and hence the various ways of worship.

Now the stanzas two- three -four -five and six of Chapter deal with 'vismaya vaada' or analytical argumentation of rajju-sarpa bhraanti leading to misconceptions. If a person visions a gleam of brightness emerging from a gem as also of dazzling lamp then the own's tendency would be to hanker after the priceless gems. This should be no doubt leading to misleading conclusions and erroneous consequences. Presuming a lamp inside a household be spreading its bright rays to a neighboring house too, similarly the gleam of a gem be seen from outside . Likewise the person who might hanker for the glow of a lamp for a gem would not be able to do so yet that person who too be running for a gem could succeed. Hence the vismaya vaada bhrama as of mistaking a gleam of a lamp for one of the navaratnaas say a diamond.

Stanzas Seven-eight- states that as a person mistaking hazy and foggy mist as smoldering smoke , then that person be arguing about the existence of fire there and by accident could fetch charcoal,

then that be realised as a leading error as of a chance coincidence. Sprinkling the holy waters on one's self of the river of Godavari and presuming as that of the sacred river of Ganges is presumed as 'Samvaasibhrama'. This is on the analogy of Samvaatika bhrama and visamvaadi bhrama. As already explained above : the worship of Saguna Brahma with attributes worship , leads to a typical illusion in as much as the devotee mistakes physical or mental images for the formless Avyakta Brahma; it is of the nature of the 'Samvadi-bhrama' that finally leads to the realization of Nirguna Brahma, the endless pursuit after sense-objects is the 'Visamvadi-bhrama' But, the cumulative subtle awareness of bhrama need not necessarily result in the awareness of Maya because owing to the latter either one wakes up from a dream or goes on dreaming forever.

Stanza Nine explains as follows: Presuming that a dying person with high fever while collapsing almost senseless with drooping sense of panchendriyas excepting the maanasika spandana in a stage of delirium be able to repeat 'narayana narayana' and as a consequence of his 'sat karma paripurnaaata' be able to attain the swargaadi lokaas. This is stated as a 'leading error.' This example taken further, the dying person uttering the expression 'Narayana' be having little sense and of no desired end; there is not even the mistaking of one thing or another. Still the end what might be achieved is the most desirable though the person be unaware of the same. Hence the 'Samvaadi bhrama' which has no relation to the correctness of its means even remotely or to the awareness of a goal, although the goal must be there, lest that would not even be an error.

Stanza Ten annotates about the 'Trividha Samvaadi Bhramaas viz. pratyaksha-anumaana and aagama vishayaas. Furthermore, in direct perception, in inference and in the application of the scriptural authority, there could be several instances of such leading errors of chance coincidences.

Stanza Eleven raises the doubt that in case the samvaadi bhrama be not acceptable, then there could be the denial of the mridaadi phala siddhi be negated as devata puja be on as possible. Devatva abhaava be staring by one's face. Further more the maha vakyas be negated as for instance: Yashaa vaav goutamaagnih, purushovaava goutamaagnih, prithivi vaava goutamaagnih, parjanya vaava goutamaagni rasou vaava dyuloko goutamaagnih / and such mahavakyaas be nullified and negated as the panchaagni vidya, stree-purusha, prithivi , megha and dyulokaagni rupa upaasana be negated too as Brahma Loka prapti phala be a fallacy. Neither the images of clay, wood, and stone be worshipped as deities nor the stree linga swarupas be worthy of worship any more as the panchaagni vidya be nullified. Agnihotra assuming the Panchaagni Swarupas or of Five Flames viz. Garhapatya, Aahavaneeya, Dakshinaagni, Sabhya and Avasatya representing Heaven, Cloud, Earth, Man and Woman . After all, the scriptural upadeshaas be never invalidated as the inevitable need for the meditation for human and celestial achievements to help Society as also for Self fulfillment.

Stanza Twelve explains that as against the direct perception for which a number of scriptural references be available of chance coincidences, there otherwise, how indeed could be the midhya vastu jnaana excepting by way of 'kaakataleeya nyaaya' as of daiva yoga prapti and as of 'samvaadeeya bhrama'. Th kaakataleeya nyaaya explains as to whether a crow first of all sat down on the palm fruit; then the palm fruit fell down? Or the palm fruit fell down; therefore the crow could not sit on the palm fruit? One logic states 'first of all, the palm fruit fell down, and the crow wanted to sit down on it, so could not. Another view negates and states: the palm fruit was there, and because the crow sat down on it, it fell down. Now this is logic. They are wasting time speculating. Kaakataaliya nyaaya or Kupa-manduka-nyaaya are essentially stated futile. Even by the indirect perception the awareness of Para Brahma Jnaana could indeed be possible. From the knowledge even by the indirect means or by accident, as in the case of a crow sitting on a palm tree branch and in the instantaneous fall

of the fruit of brahma jnaana. This Knowledge of Eternity even by the adoption of non traditional methodology is called the ‘Samvaadi bhrama’.

Stanza Thirteen raises a doubt that just as the ‘Samvaadi Bhrama’ be resulting as the abheeshtha phala praapti being the moksha daayaka prarepana, even so nevertheless why the brahma tatvopaasana’! The ‘leading’ error through a wrong notion is stated as potent enough to yield the most appropriate result. So also the deep introspection and meditation of the Unknown Brahman to be focussed.

Stanza Fourteen states that the brahmopaasana be as per vedanta vachanas such as Brihadaranyaka Upanishad which stated (vide III.VIII.11): Tad vaa etad aksharam,, adrushtam drashtur, ashrutam shrotru, amanram mantru, avigjnaatam vigjnyatru; naanyadatosti drashtu, naanyadatosti shrotru, naanyadastoti 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 and Thou Art Thou. Thus after after indirectly knowing the Singular, Indivisible, Homogeneous Brahman as learn from vedaant rachanaas, one should resort to indirect knowledge such as bees collect the essence of flowers of various trees and produce honey of a uniform quality from a bee hive be 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!

Stanza Fifteen explains the pratyaksha and paroksha jnaanaas. Even without realising Brahman to be one’s own self, the general awareness be either derived by the jnana by the Scriptures by way of karma kaanda, veda pathana and such means. According to the Advaita Jnaana, Paroksha consists in the intellectual assent to a stated proposition and Aparoksha consists in the actual realization of that proposition. In Paroksha there is the distinction between the subjective concept and the objective reality which that concept represents in consciousness but which distinction is irrelevant in the case of Aparoksha knowledge. A man is said to attain paroksha jnaana or indirect wisdom when a jeeva be of the awareness that Brahman exists and might attain ‘sakshatkara’ or direct cognition. Thus, paroksha is ‘This’, and aparoksha is ‘That’ as of the Upanishads. Paroksha wisdom or mediate knowledge, which is right perception, does not liberate a person from Samsaara but it is confirmed by Aparoksha wisdom. The paroksha-vada (indirect injunctions) of the Vedic rishis indirectly leads one to the path of liberation.

Stanzas Sixteen and Seventeen seek to query that by the shaastra pramaana, one would be ever seeking to Bhagavan Vishnu-Shiva-Brahma and so on with all the shaareeraka adjuncts then why indeed could one not realise Paamatma as of the vishesha paroksha jnaana, then why not the same criteria be applicable to the same kind of aparoksha jnaana to the Unknown Paramatna too. Imagination thus be needed be a double edged weapon in the tarka-meemaamsa parigjnaana indeed. One may have the knowledge of Vishnu for instance with chaturbhjaas and so on as a garuda gamana- Shiva as on nandi- Brahma floating on a lotus and so on. Then where is the pratyaksha shastra pramaana! Is this knowledge, for instance of purana-itahaasa orientation merely as of coverage value descriptions merely. Indeed, this knowledge because of its defect of indirectness is not false, for the

true form of Vishnu for instance had been revealed by the scriptures which are definitely authoritative and the deities are certainly not fictitious either.

Stanzas Eighteen, Nineteen and Twenty then seek to quote from the Sacred Scriptures as to how a person of jnaana vigjnaana might have a conception of Parabrahma as of existence, consciousness and bliss yet could not possess direct knowledge unless there could be a consideration of reciprocity or unless of Brahman's cognition as the inner consciousness or of inner witness in his own personality. From the various Scriptures it is learnt that a person could have learnt of a conception of Brahman as existence, consciousness and bliss but not a direct knowledge of Brahman unless Brahman is cognized as a witness of the inner self of one's own personality. As the knowledge of Sat-Chit-Ananda has been acquired in the scriptural methodology, that understanding even as an indirect knowledge be not an illusory concept merely. Although Paramatma be reflected as of one's Self, albeit bereft of the shareera with its aakaara-vikaaraas 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!

Now reverting back to the concept of Sat-Chit-Ananda, a select scriptural references as detailed by General Analysis of Sat-Chit-Ananda: Truth alone is paramount! Truthfulness is bliss. Having accomplished Truthfulness none would ever slip down. Persons who attain it are named as 'Sat' or persons who reach the pinnacle and they indeed are of Satyam or Truthfulness! The Self is achievable through the understanding as to what is truth and untruth as also tapsya or austerity with control of mind and senses, as indeed the best form of such tapasya is the control of mind and senses; it is out of this 'samyak jnaana' or the knowledge in surfeit as backed by tapsya is the gateway to Enlightenment; some of the essential inputs are 'brahma charya' or abstinence, straightforwardness, non pretentiousness, and falsehood, a clean and blemishless inner conscience leading to 'Atmajyoti' or Self Illumination. That indeed is the Path of 'Parama Nidhaana' which truly indeed is hiranmaya or the golden hue! The Unique Motto that Bharata Desha had rightly adopted is 'Satyameva Jayate' or Truth triumphs and never the Untruth. It is by the path of Truth that Devas tread and thus is called Devayana. It is again that very path that Rishis and Seekers of the Eternal Truth ascend by to finally achieve its heights. Brahman is attainable only through the disciplines of Truthfulness and similar traits: It is 'Divya' Self-Resplendent; 'Achintya Rupam' or of Unimaginable Form; Sukshmantaram or Subtle like 'Antariksha'; Vibhaati or of such illumination of Surya Chandraadis; 'sudre' or extremely distant to the ignorant since the is awareness as deep within quite nearby; and 'guhaayam' or is deep in the cavity of everybody's Self, but imperceptible to the blind and ignorant. Indeed it is incomprehensible by the sensory organs and faculties of vision, speech, and so on except through the minds' eye that too by intense 'dhyana' fully backed by 'Karma' and 'Dharma'; It is reachable by 'jnaana prasaadana vishuddha sattva and jnaanamaya' or only through the favourable

medium of knowledge and purity of thought and deed. The subtle Self is within the heart where the Life Energy Praana enters the body of five forms of 'praanaapaanodaana vyaana samaanas' into the subtle Self hidden by the sensory organs but attainable clearly by the vision within. 'Satyam' or the Truthfulness alone triumphs as the key factor as by virtue of 'Satyam' alone as Vayu Deva blows wind, Bhaskara shines on the sky, speech and all other faculties of panchendriyas of Beings are manifested and indeed the essence of Truth alone would be the basic principle leading to Moksha. 'Tapas' and penance again is an aid to the hard way of attainment which Maharshis practised to attain Bliss. Dama or forbearance and extreme self control which often Asuras too practised for a numberless years to seek fulfillment even of violent and vitueless desires or which Sages seek for Eternal Joy. 'Shama' or of extreme disposition of calmness of body and extreme control of the ever changing mind and psyche, verging on 'Ananda' and tranquility. 'Daana-dakshina' at Sacrificial contexts and the spirit of philanthropy in general springing from the heart to the unfortunate sections of the Society's have-nots is too an aid to reach the gateway of fulfillment leading gradually the path of Permanent Joy!

Stanza 21: Padaardha viveka jnaana rahita vyaktis be unable to digest the parokhsa jnaana on the analogy of the deaf and dumb persons could neither hear nor express the atma jnaana or of self consciousness. As long as the delusion that the body is the Self be is paramount, the dull and dormant antahkarana chitta shuddhi be nonexistent; furthermore the awareness of the Unknown and Unrealisable Parmatma is right within the body itself, either within or without.

Stanza twenty two explains that the deha bhrama is stated as the antithesis of the Reality of existence. As the perception of subjectivity and objectivity be illusory as of one's feeling of duality be persistent then the indirect knowledge of non duality be like a mirage. Only a person of faith, even with some scriptural knowledge be able to get some access of the Unknown. It is the mind which wavers entering the Individual Consciousness and it is in that state, 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!

Stanza twenty three provides the 'shilaadi vinirmita murti' inculcating the 'aparoksha bhrama jnaana'. This describes one's mind and the perception of a stone image representation of Divinities as of Vishnu and so on as aparoksha shila buddhi or the indirect knowledge's representation. [Brahmo Samaj movement heralded by Raja Rama Mohan Roy which no doubt be was essentially be of Hinduism defied that Hindu Scriptures ought to be catholic and the Samaj pioneers read out publicly to Christians and Muslims too. After a long spell the movement got dissipated. Anti-Vigraha Aaradhana Movement, Athiesm, Nastikata are the weeds in some pockets yet. Further 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.] But all these interpretations notwithstanding, the realism that death is the Truth, the thought that all the beings in srishti are but the birds in their respective cages and 'praanas' finally evaporate with their karmas of pluses and minuses to be weighed for 'punarjanmas' in the Time Cycle till they jump off into eternal bliss which is but an illusion is possible.

Stanza twenty four describes that shraaddhalu jana be of the confirmed mindset against the very aberration of nastikata and be of ‘sarvatra sampurna vedokta Brahma vishayaka paroksha jnaana prapti abhilaasha paraayanaas’ . In other words the disbelief of those who have no faith need not be worthy of consideration since conscious self belief alone as of the authorisation of actions firmly confirmed.

Stanza twenty five states that saadhaka maatra purushas seek to attain the upadesha of Brahma vishayaka paroksha jnaana. An indirect knowledge of Paramatma might arise even through a single instruction by a competent margadarshi. It is like the knowledge of the profile of Vishnu which is more of one’s grasping power of imagination but not concerned anyway with what actually be the Vishnu rupa might be. As pratyaksha jnaana of Brahman be not actually be possible, one’s dhyana - aavaahana- snaana-vastra- sugandha- pushpa-alanakaaradi shodashopachaara mantroktayukta puja be performed either physically or by way of maanasika puja .

Stanzas twenty six and twenty seven deal with doubts and clearances : ‘ As there be doubts about karma and upaasana vichara vimarshana. Thus the ritualistic words and methods vary. Weho then otherwise could have synthesized the directives about them, scattered as they are over many branches of the Vedas. Vividha vaidika shakhas such as Jaimini, Ashvalaayana, Apastamba, Bodhaayana, Kaatayana, Vaikhaanasa and the like. Kalpa Sutras too are framed accordingly. Basically the core of the Kalpa Sutras or the methods of worship are stated as follows: A Kalpa Sutra is divided into four parts. They are: 1. Srauta Sutra - Srauta Sutra deals with sacrificial rituals. 2. Grihya Sutra - Grihya Sutras deal with domestic rites of passage. 3. Dharma Sutra - Dharma Sutra deals with morals, ethics, law and politics. 4. Sulba Sutras - Sulba Sutra deals with the altar geometry that is notably a part of the Shrauta Sutras. There beside, six vedaangaas constituted as the ‘Sadhanas’ or the means to accomplish Mukti, viz. Siksha, Kalpa, Vyakarana, Nirukti, Chhandas and Jyotisha, Kalpa too is stated to be of significance .

Stanzas 28 and 29 explain that one’s upaasana- anushthaana be either guru mukha or Brahma – Maharshi virachita grandhaas. The methods of worship thus are described as were prescribed. Those shishya vidyardhis whose uptake is stated as of dullness, they seek to essentially follow the Guru’s footprints and learn the methods therefrom. To determine the interpretations of vedic texts and their analysis too be as. per the teachings of the Guru.

Stanzas 30 and 31 refer to the direct realisation of Brahman in any case be not actually difficult and even never possible, only based by the teachings of a Guru as they be the path finder proactivists merely as of the beacon lights and the initiative to follow up the guidelines be squarely on the shishya concerned. Having provided the infrastructure, the vichaara- vishadeekarana-atma nirbharata-critical reflection and one pointed meditation are indeed the prerequisites of the self confidence. Want of faith alone be obstructing the indirect knowledge; want of enquiry is how ever the obstacle to direct knowledge.

[Explantion vide Adi Shankara’s Vivekachoodaamani 10-17

10. Let the wise and erudite man, having commenced the practice of the realisation of the Atman give up all works and try to cut loose the bonds of birth and death.

11. Work leads to purification of the mind, not to perception of the Reality. The realisation of Truth is brought about by discrimination and not in the least by ten million of acts.

1) Explanatuin2. By adequate reasoning the conviction of the reality about the rope is gained, which puts an end to the great fear and misery caused by the snake worked up in the deluded mind.

13. The conviction of the Truth is seen to proceed from reasoning upon the salutary counsel of the wise, and not by bathing in the sacred waters, nor by gifts, nor by a hundred Pranayamas (vital force control).

14. Success depends essentially on a qualified aspirant; time, place and other such means are but auxiliaries in this regard.

15. Hence the seeker after the Reality of the Atman should take to reasoning, after duly approaching the Guru - who should be the best of the knowers of Brahman, and an ocean of mercy.

16. An intelligent and learned man skilled in arguing in favour of the Scriptures and in refuting counter-arguments against them - one who has got the above characteristics is the fit recipient of the knowledge of the Atman.

17. The man who discriminates between the Real and the unreal, whose mind is turned away from the unreal, who possesses calmness and the allied virtues, and who is longing for Liberation, is alone considered qualified to enquire after Brahman.]

Stanzas 32 and 33 state that even by enquiry, one might not obtain direct knowledge of Brahman as the Self, yet by repeated applications of the spirit of Brahman it might be prescribed as the dawn of the direct knowledge. It is possible that even if during one's life the cognition of the Brahman be not possible in one's own life time and the earnest endeavors of Brahma jigjasa might not bear fruits in the life time, those sincere efforts could provide a lead in that person's subsequent carry forwards even as the obstacles faced and the genuine endeavors made in that lifetime, thus there ought to be a carry forward effort.

Stanza 34 explains that Stanza 34 states that further to the conviction that there could be a carry forward outcome of one's previous life's genuine brahma jigjasa Brahma Sutras explain besides Katopanishad too.

[Explanation vide 1) Brahma Sutras III.iv.51 and 2) Kathopanishad 2.7

1)

Aihikaadhikaranam-

III.iv.51) Aihikam aprasuta pratibandhe tat darshanaat/ Generation of knowledge and its fruits can be reaped in the current life itself provided the means of gaining it is appropriate. Indeed, the correct source of knowledge is nothing other than the Scriptural Texts. All religious duties are needed to be performed on the strength of sanctions of sacrifices. Now the fructification of past Acts depends on the intensity of the sacrifices, Rites and meditations as also the accord of time and circumstances. It is possible to get the fruit in the same life or another.

(2)

*shravanaayaapi bahubhir yo na labhyaḥ, shranvaantopii bahavo yam na vidyuh
aascharoaakuśshalo 'sya labdhaa, aascharyo jnaataa kushalaamushishtah/*

'Listen to me my dear child, this mysterious Being of all beings is difficult to understand. It is difficult even to hear, and there are people who cannot understand It even then. A wonder is the explainer of It; wonderful is that person who can understand It when taught by a competent one. Both are wonders: the teacher and the taught.' Teachers of this knowledge are rare indeed, and rare indeed are the students. The second section of the Upanishad is an analysis of the nature of duty and desire:

shreyas and preyas. Their whispers are heard by us simultaneously—one trying to overpower the other, sometimes creating a small tumult, so that they cannot be distinguished. Daily life is one dilemma, the conscience speaking of shreyas, and the lower self murmuring that pleasure is desirable in preference to duty. Why do people mostly listen to the latter voice? Because the objects connected to pleasure are visible to the senses, while the side of duty is not so visible. We believe in what we see, but find it hard to believe in the invisible. The senses are connected with objects of pleasure, but duty is something which the senses cannot understand. Often duty seems to be painful and imposed. The reason is simple: we know pleasure will come by contact with objects, but we do not know what will happen in the other world. Limited to this world of senses, we cannot see the other realms, so we do not concern ourselves with them. And for all practical purposes, we take for granted that they do not exist at all. The ignorant, proud of empty learning, do not pay proper attention towards duty; they do not believe in the ultimate good, in God and the other worlds, but they believe in objects, even though they are perishable, even though they may bring death, humiliation, deprivation, because of their visibility, and this, because of the indivisibility of the good and the other worlds. Both duty and desire, the good and the pleasant, have been examined by Nachiketas. This position is not one of acquisition, but of understanding, of discrimination. He is the example of a seeker who got over temptations by comprehending, and not because they were curbed by law, scriptures or the guru. When the disciple understands the true situation, no ordinance by any of them is necessary. When we are awake, we don't have to be told not to drown ourselves in a river. Nachiketas realised that objects are not to be acquired for enjoyment, but to be understood and studied. They are not for hugging. The world is not to be possessed. No one can possess the world, because everyone is a part of it; belongs to it in an integral way. So an individual fails when he treats it as an object of enjoyment, for the world and all its objects are an opportunity to train ourselves in understanding. The world is one of the ways in which God peeps through space and time: "Shreyas or preyas—what do you want?" He asks. Most people are like Duryodhana and want adoration rather than the silent divinity that does not reveal itself to the senses. The more we realise the interconnectedness and harmony of being, the nearer are we to God. The more the separation between man and man, the greater the assumption of the individual, the more are we away from Him. This is what Yama implies in the conversation with Nachiketas: that the silent music of the Spirit is drowned in the clamour of the senses. Though God is speaking to us daily, we do not hear Him because of the noise the senses set up. We see the colour and the panorama of the world they present us, but not Him. This is the meaning of 'the other world is not visible', which includes God also, as well as the astral, causal and the absolute. Realms beyond the physical are less and less separated in their contents or units. While in the physical world we see many persons, one thing having no relation to another, the higher we go into the subtle realms, the nearer do persons and things appear to come—just as in a triangle with a wide base there is also an apex, and as the two sides go higher towards it the distance between the two sides becomes less and less until they meet. In the Absolute, people come together; and when you realise the intimacy of things, your love for them diminishes, just as you do not love your body the way you love sense-objects. There are what is called nether regions, lower than this physical world, which are inhabited by asuras, demons and the like—beings who are more sensuous, wrathful and body-conscious. There are seven worlds above and seven below ours, which means that there can be states of consciousness worse than the human, ignorance deeper than the human, and knowledge higher than the human. The seven higher realms are of great subtlety and intimacy, so that when we reach the highest, one reflects in the other and one becomes the image of the other. This is omniscience or cosmic consciousness: everyone is everyone else. We do not like each other because of our believing in the reports of the senses, and thus we are said to live in *mrityu-loka*: the world of desires and self-affirmation. The higher world is not visible to the ignorant, and so we cling to this world. If we were aware of all the higher ones, we would no longer think: 'O, I am so far from Truth', but feel like a dreamer who is aware of the waking

world while in dream. Like a sudden waking up from dream, there is sometimes a sudden awakening into Reality. This is called sadyo-mukti.]

Stanza 35 states that by virtue of the practice of spiritual eneuiry on a previous life, Vamadeva had realised even while being in his mother's womb and such examples even being rare but did occur too.

[Explanation on Transmigration of Souls and that the eternal Truth as expressed by Vamadeva even during pregnancy/ vide Aiterya Upanishas II,i .5-6

II.i.5) *Garbhe nu swannanveshaam avedam aham Devaanaam jaanimaani vishwaa, Shatam maa pua aayashirakshanan aghah sheno jivasaa niraadiyamiti, Garbha evaitadchayano Vamadeva evamuvaacha/*

(While in the state of pregnancy lying in the mother's womb as hundred strong holds of steel guarded the embriyo in a cage, the latter realises of what Devas are all about but once like a hawk when the baby bursts out kicking out of the womb, the awareness of Devas and of the aftermath of birth, the memories of the child are fully expunged as the screen of 'Maya' envelopes the child, asserts Vamadeva the reputed Teacher!)

Indeed a person of this awareness of Truth would most certainly fulfill what all a life is expected from it would have no rebirth . I. i.6) *Sa evam vidwaan asmad Charita bhedaad urthwa utkranyaamunishminswarge loke sarvaan kaamaan aaptaamritah samabhavatah sambhavat/* (Any Vidwan who is aware of this everlasting truism of Life as springs up from its shackles that when hisphysique ends up after fully enjoying existence and fulfils its obligations is deemed indeed as immortal, never to return to existence again!)]

Stanza 36 states that 'punah punah tatva vichaara' too by 'pratibandhaka vashaat', the atma saakshaat kaara' had been becoming ever illusive and 'paripkvata' be of 'phalonmukhatva'. In spite of reading the sciptures repetitively the vidyardhi be not able to memorize any thing much less of comprehending and that had been a repeated exercise in waste.

Stanza 37: Tatva jnaana too be like a seed in a farm land or like a womb maturing on time and hence time lag be there for the maanasika paripakvata. Hence the practice of self enquiry has to be preceded by samsaarika baadha nivaarana and the further quest for the tatva jnaana. This would remind the analogy of this 'samsaara' as comparable to the illustrious Ashvattha Tree with its roots protruding 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 speading too deep and dense! These deep roots are like the 'punya-paapa karma bandhaas' or of the gritty knots of virtuous and viscious acts of the countless Beings!! The true features of this gigantic 'ashvattha vriksha' is never realised by the various beings in tha '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 nonfulfillng failures and the consequent anger, anguish, hatreds, jealousies and further adversities. This 'vairagya' needs to be pratished 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

rahitatva-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!

Stanza 38 further annotates that notwithstanding repeated enquiries of the tatva jnaana phala prapti, a person be unable to ascertain the Truth and Purpose of Existence due to Maha Maya obstructing the clear vision of Pure Consciousness due to 'Shad Kanchukas' or Six Layers / Coverings and 'Malaas' or defilements of Aaanaava, 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! Further the Parokshaaparoksa bhrama- According to Adi Shankara, 'atma-anaatma adhyasa', the so-called locus of superimposition, is a misrepresentation or 'proksha-aproksha bhrama'. 'Panchapadika' of Padmapada interprets 'purovasthitava' or the object in front as the ready contact with the visual sense, whereas Ratnaprabha of Niscalakara relates it with sense-contact; the former explains that a non-object can become an apparent object and the latter explains that Shankara in no way considers the said locus to be complete and conclusive. Then the worship of Saguna Brahma with attributes worship, leads to a typical illusion in as much as the devotee mistakes physical or mental images for the formless Avyakta Brahma; it is of the nature of the 'Samvadi-bhrama' that finally leads to the realization of Nirguna Brahman, the endless pursuit after sense-objects is the 'Visamvadi-bhrama' as of the awareness of Maya because owing to the latter either one wakes up from a dream or goes on dreaming forever- Svarupa-bhrama (illusion about spirituality) is one of the four major anarthas (useless, meaningless, disastrous, wrongdoings) of four kinds - 'sva-tattva' which is illusion about one's own spiritual identity, 'para-tattva' which is illusion about the spiritual identity of the supreme absolute truth, 'saadhya-saadhana-tattva' which is illusion about the spiritual means and the object gained, and maaaya-tattva which is illusion about Para Brahma's external energy. These 'anarthaas' are required to be uprooted in order to develop 'nishtha' or devotion. But, bhrama is not an 'aaropa, or of imposition, imputation, or figurative substitution which is an 'aaharya' or wilfully caused in spite of falsity as quoted by Adi Shankara's Bhrama Jnaana quoted already.

Stanzas 39 explains that tatva jnaana be stated as of the purvajnama kritotpanna; this is on the analogy of 'prati bandha ksheenotpanna sampraata' as also of 'bhuta-bhavya-vartamaana tribheda swarupa bhaavaatmika'. In other words, the query as to why the issue of the self realisation now, the reply would be that the explanation of tatva jnaana would be relevant once the impediments as explained earlier about shat kanchukaas and vividha bhrama kaaranaas be eradicated and melted off as of the past-present and future. These trikaala pratibandhaas are stated to be of not much of consequence unless veda gudhaardha jnaana be not able to be derived from.

Stanza 40 further clarifies that a person be assured of the tatva jnaana of self realisation only by the focussed shravana-pathana-nidhidhyaasa of the hidden gold of vedaas. Indeed a person might be walking on ground but be ignorant of the hidden treasure right there under.

Stanzas 41 and 42 refer to a 'praacheena kaala gaana' referring to a saadhaka guru was reborn from the erstwhile birth as a buffalo which was totally enticed with the queen buffalo. That was how any tatva vishayaka yatna sheela purusha of the grihastaavasthaantara sanyaasi moksha sambhandhi vishaya charcha be ended up with. In other words, having been rid of all the saamsaarika vishayas then only be taking to 'paaraardhika chintana pravesha'. Thus the 'tatva jnaani marga darshaka'

would wish to instruct the desciple about the brahma jnaana only once the samsaarika vishaya vaasanaas be uprooted.

[Brihadaraanyaka Upanishad vide II.iv. 2 -5 explains by the reference of saamsaarika vaasanaas]

Maharshi Yagjnyavalkya confided in Devi Maitreyi that he would renounce his life of a householder and take to renunciation which was a higher form of life and divide his properties and make settlements between her and his other wife Devi Katyayani!)II. iv.2) As the Maharshi so proposed his intention, then Maitreya reacted to say that even if the entire Earth were filled up with money and material for me, would it ensure me Immortality by that opulence! Then the Maharshi naturally reacted in the negative and stressed the fact that immortality could indeed never to be a suitable alternative for the means for wealth.)II.iv.3) Maitreyi said that if that kind of wealth could not secure me immortality, what use that wealth be! ‘You tell me only that type of means which alone might secure it’) II. iv.4) Yagjnyavalkya replied to Matreya endearingly to sit near him and meditate while he would explain) II.iv.5) The Maharshi explained that either a husband or wife loved either of them, it was merely for their one selves; similarly one loved his or her children, it was only for their own sake; wealth was loved by any body it was again for their own selves; similarly, a Brahmana, or a Kshatriya, or the worlds, Devas, other Beings, and so on; therefore what was of utmost importance was to realise the Self, indeed one’s own Self that was to be heard of, reflected upon, and meditate to. In other words, when Maitreyi asked the Maharshi whether all the wealth in the Universe would be able to secure immortality, the reply positively yet logically would be whether she would be prepared to discard every thing including life partners, off spring, varnas like one is a Brahmana or a Kshatriya, wealth of course, or attachment to co-beings, or the desire for this Loka or another like Swarga, Satya Loka, and so on, even attachment to specific Devas, and so on by merely concentrating about the Absolute Truth and Truth alone called ‘Sat-Nyasa’ which literally meant Sanyasa or Renunciation! And that Truth was within One Self; it was that the Self alone was to be heard of, reflected upon and meditated to! That that alone was the quest for Immortality!])

Stanza Forty Three explains that the ‘ateeta prati bandhanaas’ of the samsara be reflected to vartamaana pratibandhanaas too. The latter be relating to ‘vishayaasakti rupa,buddhi mandata, kutarka and viparyaya and vastu duraagraha as of the chaturvidha vartamaana prati bandhanaas’. ‘Chitta vishayakaasakti’ be the ‘prathama pratibandha’; ‘buddhi teekshnata’ be the ‘dwiteeya prati bandhana’; ‘Veda vachanaatara kutarkaa sahaayata’ even disbanded ably be however the ‘triteeya patibandhana’; ‘atma janita kartutvaadi dharmacharana bhrama is stated as of the ‘chaturdha prati bandhana’. Now on account of even one of the chaturvidha pratibandhanaas be stated to be the antithesis of Brahma Jnaana. In other words the impedimen of the present nature firstly be the binding of attachments to the sense objects, secondly the intellectual dullness, thirdly an idulgence in improper and illogical arguments and finally the deep conviction that the Self be an agent and an enjoyer too.

Stanzas Forty Four and Forty Five state that the prati bandhanaas be negated by ‘ shaanto-daanta-uparatistikshuh samaahito bhutvaa’ or ‘shama-dama-uparati-titeeksha- shraddha and samaadhaana saadhanaas,.Through the constant practice of inner control and by way of satya bhashana- ahimsaacharana-indriya nigrahata and such proactive measures there could be the brahma jnaanukulata.The impediments due to saamsaarika bandhanas were the reason of sanchita karma kaaranaas of the purva janmas , that Mahatma Vamadeva had to suffer to prequalify for the brahmajnaana, yet another Mahatma Jada Bharata had to suffer through three purva janmaas to be able to the thirst of Brahma Janaa.

[A brief on Jada Bharata an example of Atma Jnaana (Awareness of Antaratna the Paramatma) vide Agni Purana

While the Physical Body is ephemeral, the Inner Soul or 'Atma' is an integral part of 'Paramatma' or the Super Force, the Inner Soul's existence is however subject to the survival of physical life. The Body is made of the Five Elements, Viz. 'Prithivi' (Earth), 'Apas' (Water), 'Tejas' (Fire), 'Vayu' (Air), and 'Akash' (Sky) and the individual Soul merges back into the Elements of 'Pancha Bhoota', which are the handmaids of 'Paramatma'; In other words, the smaller light confluences with the Enormous Light. The Super Force is Unknown ('Avyaktam'); Permanent ('Sasvatam'); All Pervading (Omni-Present); It has no beginning or end ('Anantam'); It is not spent out but ever-springing ('Avyayam'). Knowledge of this Truth of Life is 'Brahma Gyan'. The process of alignment of the Inner Soul to 'Paramatma' or in other words the pursuit of the Truth is performed by several ways and means but the most effective routes to yield concrete results are five major methods as recommended by Sages: to perform 'Yagnas', which is the hardest yet a quick mode; to observe 'Tapas' (serious meditation) and adopt an ascetic Life; detach from material happiness or follow the discipline of 'Vairagya'; to be an ascetic or the school of 'Sanyasa'; and the path of 'Jnana Yoga' or the Ultimate Path of Self-Realisation. In the context of the 'Nyasa' or Pursuit of Truth or of 'Paramatma', Agni Purana has illustrated 'Jada Bharata' as having attained maturity in the knowledge of 'The Grand Alignment', and he had devoted his lifetime in Meditation at a place known as 'Shalagrama'. But he was highly fond of a deer as it was a 'Jyatismara' (which had the knowledge its earlier birth). After the deer died, Bharata also died later and was reborn as a 'jyatismara' human. While travelling from place to place, Bharata came across the King of the Place, named 'Souribha' being carried in a palanquin by some of his persons, who caught hold of Bharata too and made him carry the palanquin for some time. The King admonished Bharata that he was not carrying the palanquin properly. Bharata replied to the King that it was just an illusion, as neither the King was not being carried nor Bharata was carrying the palanquin. He said that the King, the Palanquin and he himself were non-existent as all these entities are one and the same! On realisation that the person concerned was indeed a philosopher, the King sought to know as to who was he. The reply was: 'Are you referring to my Atman or your Atman or the all pervasive Paramatman?' 'Who am I' is a very complicated query, replied Bharata. The King asked Bharata again, 'Whatever form in which you are, who you are?' Bharata's reply was that the palanquin being carried was made of wood and the wood came from trees and the trees were in forests; and would it be alright to say that the palanquin was made of the forest! As the King had no reply, he became an instant disciple of Bharata. The latter narrated the story of Ribhu and Nidhgha. The former was the Guru and the latter the disciple. After the formal teaching was over, Nidhgha left his Guru to seek his livelihood in a city. A few years, the Guru visited the disciple and Nidhgha became wealthy by then. The disciple gave lots of food and fruits and enquired whether the Guru was satisfied. The latter replied that he ate but was not hungry. The Guru visited the disciple after a long lapse of time once again and the disciple shifted his residence away in the outskirts, since he did not like the King. Apparently, Nidhgha got envious of the King. He did not even like the King visiting the outskirts when the Guru was there. The Guru asked Nidhgha to identify the King. The latter described the King seated on an elephant. The Guru replied to the disciple that he was not able to identify either the elephant or the King or even the crowd of persons as all the objects were just similar to each other in their essential forms, viz. there were no forms at all, as there was only one Form unseen, unfelt, unheard, and unidentified! And that is 'Paramatma'! The story of Ribhu and Nidhgha was assimilated by King Souribha as also the secrets of the Knowledge of Brahma Gyan. The Knowledge is as complicated as is simple: existence of the Entire Universe is an illusion and the most effective form of learning is the capacity to sift the Illusion and The Reality!]

Stanza 46 explains that Yoga bhrashthaas or ‘tatva saakshaantkaara vichaara rahitaas’ are in the repetitive cycle of births-deaths- and rebirth conundrum and as such are subjected as of ‘tatva vichaara niradhaka siddhaas.’ Even after the ‘pratibandha nivritti anantara’ too be not able to accomplish ‘aparoksha jnaana rupa phala prapti’ and continue to be the vedanta vichaara nishphalitaas. In the Bhagavad Gita, a Yogi bestated as had not attained jeevana prakaasha as having surpassed the impediments of the vicious circle of janmaas and punarjanmas and as such the practice of enquiry be a wasted exercise.

[Explanation vide Bhagavad Gita Chapter Six on Dhyana Yoga – Stanzas 33-45

Bhagavan replied coolly: Partha! Such ‘Yoga bhrashtha’ or a Failed Saadhaka would indeed never be unsuccessful as person with a deal of virtue and dedication could never be drifted away nor ended up in a fearful failure of life! The sincerity and endeavour would uplift the ‘saadhaka’ to higher worlds for joys and contentment and bestow in the subsequent rebirth with riches and joys of material wealth upholding the values of dharmic life and seeking to renew the unfinished ‘yoga abhyaasa’ yet again! Such rebirth is stated to be precious and well deserved on the contrary! Both the branches of Paraa jnaana and Aparaa jnaana or the Aihika Jnaana and Aamushmika Jnaana of what is learnt from veda vedangas and of karma kaanda as against Self Realisation through total control of Panchendriyas and mainly of mind excel each other. In both these approaches those who are reborn seek to make all out efforts for ‘siddhi saadhana’ or endeavor to accomplish. Keeping in view the previous birth’s carry forward of the link of the established practices, saadhana would thus push till the goal of ‘atma saakshaatkaara’ essentially with the principal tool of ‘chitta shuddhi’ or clean mindedness as facilitated by the panchendriyas and ‘ashtaanga yoga’ of ‘Yama- niyama-aasana- praanaayaama- pratyaahaara- dharana-dhyaana- samaadhi’ or the code of morality- self purification-correct body posture of padmaasana- breath control-withdrawing of senses of mind- concentration - deep meditation and finally samadhi or unification with one’s own conscience. All the same of the two principal approaches Arjuna! my recommendation to the persons of enlightenment like you, should better seek to achieve Eternal Vision by the aid of karma yoga in physical and mind control rather than the highly exacting procedure of dhyana-dharana-samaadhi path. Therefore my considered counsel to you personally, my command would be to initiate the fulfillment of a kshatriya and thus initiate the dharma yuddha or the unique battle of Dharma versus Adharma- Virtue versus Viciousness- Nyaya versus Anyaaya- and Truthfulness versus Untruthfulness! Yoginaamapi sarveshaam madgatena antaraatmanaa, shraddhaa vaan bhajate yo maam sa me yuktatamo matah/ Trust me as all truthful yogis and saadhakas ever follow my very considered and well balanced advice unhesitatingly and do set an example to posterity!]

The substance of stanzas 47-48-49-50 be as follows:

A nirantara yoga maargaanusara vyakti because of the constant practice for several years should be able to accomplish post life swarga sukhaas and there after secure punarjanma in an aachaara- vyavahaara yukta kula kutumba or of a pious and prosperous family. Alternatively if that nirantara yogi if bereft of praapachika vaancchaas, then that yogi be reborn in family of yogis being possessive of the erstwhile ‘vairagya guna sampatti’ and purva janma janita jnaana vigjnaana sampatti yukta kutumba. That person be regaining the yogic intellect of the previous birth and be get readied for the sanchita jnaana to take forward steps to reac the goal of paaramaartika pragjnaana. Thus the illustrious yogi be adding furthe momentum of yogic practice more and more intensively that the cumulative yoga phala prapti be ever intensified.

Stanza 51 asserts that the maha yogi purusha with the ever strong resolve of Brahma loka prapti be ever suppressing the aadhi bhoutika- aadhi daivika- adhyaatmika vishaya trayaas (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.) Hence the repression of desires is the quintessence of yoga prapti as aptly described in Mundakopanishad:

[Explanation vide Mundakopanishad -III.ii. 1-4,5,6 on cause of rebirth and pattern of ultimate accomplishment]

Role of Maya and Cause of Re-Birth- III.ii.1-4)

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.)

The Ultimate Accomplishment, its nature, pattern, and emancipation

III.ii.5-6) Once having visualised the Ultimate Truth as the very Self and none else, the Rishis become 'jnaana triptas' or contented with that outstanding revelation and as 'kritaamanaah' or getting established in the identity of the Self, experience the qualities of 'veetaraagah' and 'prashaantah' or freedom of attachments and composure as all the senses get totally withdrawn. They thus perfect themselves as dispassionate, tranquil Souls merge themselves into the All Knowing having once for all snapping the physical adjuncts created by the thick layer of ignorance ! Those have transformed themselves as the Supreme Self being the 'Vedanta-Vijnaana-Sunischitaarthas' or with the mastery and sharpness of Veda Jnaana, have since turned out as 'shuddha satvaah' or purified in mind through 'sanyasa yoga' or the yoga of monk like existence of solitudde, worship and contemplation. At 'paraantakaale' or the time of termination of life, these glorious Souls become 'brahma lokeshu' as 'paraamritaah' or of Immortality just as without the footprints of birds untraced on the surface of runing flow of water! However, words of caution have been sounded that the mystery of Brahma Vidya should not be imparted freely to the undeserving; Svetaashvatara Upanishad vide VI.22 states: *Vetaante paramam guhyam puraakalpe prachoditam, naaprashaantaaya daatavyam naaputraayaashishyaaya vaa punah/* or the unique mystery in the Vedaanta as declared in the ages of the yore should be imparted to those whose credentials of Self Control were not tested but safely perhaps to trusted sons and students!)]

Stanza 52 states that there are veda vaakyaas like : *Vedanta vigjnaana sunischitaarthaah sanyaasayogaadyatayah suddha tatvaah, te brahma lokeshi paraantakaale paraamritaah parimuchyanti sarveh/* or ‘vedanta vichaara dwaara nishchitaartha yukta sanyaasa purvaka shuddha antahkarana yukta yatis’ be able to attain Brahma Loka for the kalpa paryanta sukha mukti.

Stanza 53 annotates that in certain instances, by their respective karma vashaat, the atma vichaara durlabhata be possible. The enquiry itself be impeded as as result of their evil deeds in the past. Hence even to hear about the Parama Tatva be denied of such eligibility for the awareness. ‘Paapakama vashaat, the tatva vichaarana be of durlabhatva hetu kaarana.’

Stanzas 54 and 55 state that in case of the buddhi mandata or when the puja saamagri be of abhaavata, yet be ever have the maanasika ekaagrata always and be immersed in nityopaasana, be that the nirguna brahma preferably or most certainly of the Saguna Brahma, say Narayana. As it might not be possible to sustain the thought current regarding Brahman with attributes, meditation or worship on the attributes of Brahman might not be possible. Upaasana, meditation or worship is the process of dhyaana and niddhidhyaasa is the process of Dhyaana as in the pocess, one’s fixation of mind be on Narayana.

[Explanation vide Prashnopanishad 6-28 on Narayana as the hub of the Universal Existence

At the time of Srishti at the beginning , Narayana was the mainstay. What one visions with the eyes is Narayana, what one hears with the ears is Narayana, what one smells and breaths is Narayana, what ever touches with skin is Narayana, what ever tastes with the tongue is Narayana, whatever thinks in the mind is Narayana, whatever power of understanding is Narayana, the self sense and its scope is Narayana, whatever the two hands seek to handle is Narayana, whatever one traverses by the feet is Narayana, what ever excretary functions are handled is Narayana, what ever generative functions are performed yielding happiness as also further creation is Narayana. The sustainer and designer of childhood-youth-old age is Narayana; the performer and non performer too is Narayana; the unending dazzle of life is Narayana; the Adityas, Rudras, Maruts, Ashvins, Vedavedangas, sacrificial Agnis and the accompanying mantras is Narayana; parents, close relatives, friends- even foes-is Narayana; Viraja, Sudarshana, Jitaa, Soumya, the Amogha, the Amrita, Satya; Madhyama, Naashira, Shisura, Asura, suurya, and Bhaasvati all being the divine channels is Narayana; thunders, windblows, rainas, Aryama, Chandra, ‘kaala maana’ ranging from seconds to yuga- kalpas is Narayana; Brahma the Creator, Prajapati, Indra, Dasha Dishas, and indeed what ever is past-present and future is Maha Vishnu Narayana. This is ‘Vedaanushaashanam’!]

Stanzas 56-57-58 denote a question -answer session: If Saguna Brahman were to be stated as being beyond speech and mind what indeed could be meditated and concentrated upon. The reply then be that there could be no firm knowledge of Brahman either! The next doubt expressed was whether Brahman be known as being beyond speech and mind. The reply be as counter query was that if Brahman be beyond speech and mind, then the reply should be as to why not Brahman be self realized! ‘The person called Self comprises of awareness or knowledge of the senses of vision, hearing, touch, smel all directed to and emerging from his own heart and the light within. Even being steady and stable, he remains where he exists and yet wanders by way of imagination or in a deem state of mind. He exists here yet imagines in a non real phase of mind by sheer ignorance and flight of fantasy’! This Individual Self at the time of his mortal birth assumes a body with organs and senses of seeing, hearing, touching, digesting food, capacity to procreate and thinking and so on and as such becomes the victim of evils with or without ‘paapa punyaas’ or sins and virtues; when death of the

mortal body envelopes, he discards the body leaving the account of virtues and vices along to the next birth in the eternal cycle of births and deaths unless there is Salvation! In this cycle, the chariot of life is driven by the five horses on either side called Pancha Karmendriyas and the corresponding Pancha Jnnaanendriyas with mind in the driver seat, but the 'Antaraatma' as the mute spectator!)

Stanza 59 further annotates vide Kenopanishad: Know that alone to be Brahman that be beyond the range of speech and mind, and not that which the commonality worship. To this query the counter question be as to which was the Original and Foremost Source that directed the Mind and the Vital Force to activate the body organs and senses of a Being to be fully functional. This being so, the reverse process is not relevant as the body parts and senses are impossible to reach the Original Radiance which directed praana-mind-and the physique quite distinguished from the Inner Self which is the Supreme Itself. Neither the vision of the eyes, nor the faculties of speech and so on, besides 'manas' or mind the internal controller of limbs and senses could never ever see, hear, feel, speak about and even think, comprehend, imagine that Original Source.

[Explanation vide Kenopanishad 1.5 to 9 on the essence of Inner-Consciousness

I.5) It is that essence of Inner-Consciousness alone which is the Reality and Truth but what is expressed by Speech is certainly not as the latter is submerged with the body organs and senses viz. the root of the tongue, throat, head, teeth, nose, lips and stomach. Brihadaranyaka Upanishad vide III.vii.17 states: Yo vaachaa tishthan vaachontarah, yam vaang na veda, yasya vaak shariram, yo vaachamaantaro yamayati, esha taatmaanana antarayaam amritah/ or that entity who resides in the mouth as the organ of speech and stays right within it is oblivious of it, but its full form is within it and is in full command of its actions as is indeed the master of that organ being Brahman himself! Tadeva tvam brahma -tmam viddhi or that Truth is what the inner consciousness is fully aware of this.)

I.6) 'Manas' or mind, which too is among the body organs representing thoughts, intellectual power and depth of comprehension is no doubt different from speech as described above. Yet as in the case of speech is also disabled to visualise about the Inner-Self. It certainly does control all the limbs and senses of the body regime like speech, but is not what Brahman nor its alternate version of the Conscience that could replace even certainly the ability of speech. May it be that mind in the driver's seat of the limbs and senses that might coordinate the body functions but in the context of bodily instincts alone it is unable to see, hear about, feel, smell and speak of Brahman nor is qualified to reach the Inner Consciousness. Brihadaranyaka Upanishad vide I.v.3 describes vividly about mind, speech and the life force and the comparative virtues of these major players in Life: Prajapati designed three items viz. the mind, the organ of speech and praana the vital force; normally it is stated by many that they are absent minded, or that they have not noticed, or they have not properly heard; thus it is through one's mind that one hears, notices or sees. Mind is the deposit of desire, resolve, doubt, faith or want of these faculties, steadiness or wavering, sense of shame or shamelessness, intelligence or dullness, fear or courage and so on. Mind reacts if one is touched or sees or hears and so on. Notwithstanding the high status in the context of body based faculties, mind is indeed however not qualified to think deep about Brahman.

I.7-9) Whatever is seen by the eyes or recognized and observed by way of one's own consciousness in innumerable forms, features, and dimensions in correlation with other body parts and senses as also ably aided by mental faculties and 'praana' does not indeed by any stretch of imagination would be possible to visualise the Self or Brahman. Similarly, that person is unable to hear with his ears, the sound waves that are basically enabled by and originated from 'Aakaasha' which is connected with the activity of the mind and about the actuality of the form and essence of the Inner consciousness as

stated as a reflection of Brahman himself! Equally true is the faculty of smell as enabled by Praana and Vayu that could in no way realise what Antaraatma is the identity of which being that of the Supreme itself!)]

Stanza 60 states that Upanishads explain of Brahman both by negating what is not Brahman and by affirming the positive characteristics as ascertained of 'neti neti' as well as 'iti iti' or Brahman be not this not that. They speak of negating what is not Brahmana and by affirming the positive characteristics. The features postulated and denied corresponding to the conditioning medium which makes it possible to absorb Brahman. In other words there is a clarification that equally Brahman could not be an object of knowledge as Kenopanishad explained in the previous stanza. Brahman is other than that which could be known. Yet Shritis also state that the avyakta paramatma be also the vyakta paramatma and hence the vedic assertion that 'Paramatma be of Vyaktaavyakta and Rupaarupa.' All the same, that Abstract Concept be most certainly be worthy of deep meditation and introspection.

[Explanation vide Kenopanishad 1.4

Indeed that Supreme Brahman is far beyond comprehension and is unknown; yet the Self is possibly different from the known yet unknown or the 'Vyaktaavyakta Swarupa' as the Self is Supreme. Having prefaced that the Letter AUM is Brahma, Maandukya Upanishad's second stanza affirms: Sarvam etat Brahma ayam atmaa brahma sah ayam aatmaa chatushpat/ or as all this is being talked about, this Self is Brahman and is possessed of four quarters as Vishvaanara the Virat Purusha, Taijasa or the Subtlety signifying Hiranyagarbha, Prajna or the State of Bliss and Turiya or Tadaatmya or the Unity of the Self or 'Antaratma' as the Reflection of Paramatma! Brihadaranyaka Upanishad vide III.iv.1 explains: The Self within all is That which breathes through the Praana or the Life Force is that which is in all; that which moves downwards is the Self 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 again within all! What one hears or knows by way of vision, capacity to hear, think, comprehend viz. the gross body consisting of organs and senses is perishable, but the 'Antaratma' or the Self Consciousness is imperishable and everlasting.]

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I.4) Indeed that Supreme Brahman is far beyond comprehension and is unknown; yet the Self is possibly different from the known yet unknown or the 'Vyaktaavyakta Swarupa' as the Self is Supreme. Having prefaced that the Letter AUM is Brahma, Maandukya Upanishad's second stanza affirms: *Sarvam etat Brahma ayam atmaa brahma sah ayam aatmaa chatushpat/* or as all this is being talked about, this Self is Brahman and is possessed of four quarters as Vishvaanara the Virat Purusha, Taijasa or the Subtlety signifying Hiranyagarbha, Prajna or the State of Bliss and Turiya or Tadaatmya or the Unity of the Self or 'Antaratma' as the Reflection of Paramatma! Brihadaranyaka Upanishad vide III.iv.1 explains: The Self within all is That which breathes through the Praana or the Life Force is that which is in all; that which moves downwards is the Self 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 again within all! What one hears or knows by way of vision, capacity to hear, think, comprehend viz. the gross body consisting of organs and senses is perishable, but the 'Antaratma' or the Self Consciousness is imperishable and everlasting.]

Stanza 63 expresses a doubt! whether nirguna upaasana be ever possible! Then there was a detailed explanation as to several Shrutis had in fact commended nirguna parabrahmopaasana. For instance Uttara Taapaneeya Upanishad commended 'Pranava Rupa Nirguna Brahma' and so be vide Prashnopanishad. Kathopaishad commendes as from Yama Dharma Raja with 'Sarve vedaa yatpadamaamnanti etatdhyevaaksharam brahma, etadaalambanam shreshtham.' Mandukyopanishad explained 'Omityekaaksharam Brahma'.

Stanzas 64 and 65 seek to explain the 'nirguna brahmopaasnaanushthaana' vidhaana as that had been explained by Sureshvaraacharya's panchekarana vidhaana. In fact this anushthaana vidhana is explained as of immense value for jnaana saadhana or this kind of meditation is the means of indirect knowledge of Brahman surely although be not of the ultimate moksha. A doubt would arise that the kind of nidhi dhyas as a means of indirect knowledge of Brahman but not as moksha prapti then the reply be as to how the shortcomings blamed in the niddhi dhyasa vidhana. Be that it may, as a component of Tattvabodha, 'Panchhikarana' vidhana refers to the quintiplication process involved in the Advaitic concept of creation. It is a process by which the five elementary constituents of the universe are said to be compounded with one another to form grosser entities that serve as units in the composition of the physical universe. The process is also referred to as 'grossification'. First, it is established that Brahman is both the efficient cause and the material cause of the phenomenal world viz. as nimitta karana and upadana karana. The simile used is that of a spider, which weaves its web from the silk, produced from its own body. Then due to the interaction of the supreme Self with Maya, and the dominant influence of 'tamas', there arose 'ether' or 'space'. Out of 'space', the 'air' emanated. In due succession, out of the 'air', 'fire' emanated; and out of 'fire', 'water' emanated and out of 'water', there arose the 'earth'. Thus these five 'tattva-s' (space, air, fire, water and earth) are the first 'subtle' elements of creation as of Panchamahabhutatmika.. They are called subtle elements

because they exist before they manifest themselves through their association with the grosser objects of the phenomenal world. Then the `panchikarana' process starts. 1. The `tamas' aspect of each of the five elements divides into two equal parts one and two. 2. One half of each element remains intact. (A remains intact).3. The other half of each gets divided into four equal parts. Each element gets divided into four equal parts. 4. Then, to the A part of each element one part of the B of each of the other four elements gets joined. 5. Then `panchikarana' is complete.

Stanza 66 states that a majority of moodha-agjaana manushyas be either victims of vasheekaranaadi mantras and tadprakaara prayogaas or even as of sagunopaasakaas with the attributes be deva guna sampattis. Thus persons of spiritually dull witted ones keep repeating fruitless mantrocchaaranas addressed to multiple forms of devata-devis. Mostly however they seek to take umbrage and basic involvement of professionalism of agriculture or commerce on the material front. The higher and more complicated courses of discipline especially on spiritual front are of low priority, at the most as pastime .

Stanza 67 further states that even if the dull witted moodha samaanyas too follow the run of the mill practices, may the vigjnaana vetaas might speak of meditation of the Absolute. Since there are innumerable ways and means of reaching the mountain top, may one kind of vidya vigjaana be pursued but sincerely. Human effort falls woefully far short of comprehension by the ordinary except those Mahatmas who are truly blessed. Each Veda over flows an ocean and each such one ocean presents a singular thought all the same! The message is common but interpretations are astounding. Perplexity of Paramatma is amazingly mystifying but essentially is quite direct and clean! 'Antraatma' is common to all; diverse yet identical. It is you and you alone! But for aberrations; it is too clean indeed but uncouth to the uncouth. This is that enigma of existence. The body parts and senses lend colours. Mind is the colouring agent. Antartama which is Parmaatma, the reflection is ever pure and spotless. Almighty is amorphous, formless, and everlasting. Chaturmkha Hiraygarbha is self generating. The best part of the Universe is yet unknown. Virat Purusha with the aid Prakriti or Maya is the face of the Universe. The Lokas, Deva Daanavas or the forces of virtue and vice coexist with mutual interaction. This is what life all about; the eternal cycle of births and deaths ; it is finally perhaps concluded with the Realisation of The Truth! More over there are very many approaches to learn of the Unknown; Adi Shankara is the exponent of 'Kevala Advaita' or Fundamental Monism; Ramanujacharya is an ardent exponent of Visistha 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; Vallabhacharya is the exponent of Suddha Advaita or Pure Monism.

Stanzas 68 and 69 now assert of the positive aspects of bliss and are stated to be coordinated into the nidhi dhyasa of Brahman only as of the truism : *Aakaashaat patitam toyam yadhaa gacchhati saagaram sarvadeva namaskritya Keshavam pratipacchati/* since the ever varied approaches would lead to the mountain top. The dull witted ignoramus would not be able to digest as to what could be the meaning of vidya and avdya, let alone what is meant by upaasana and fulfillment. Yet what could be the aim and what are the ways and means or the accomplishment then the scope for fulfillment. Hence the ways and means for the sky born rains to show the means to discover Keshava.

Stanzas 70 -71 expressed a doubt as to whether and how reach the mountain top and how to be combining and practising the positive indications that could fit in with meditation and constant nidhidhyaasa of the attributeless Brahman. Then the reply was that deep meditation of Brahman be of

saguna or nirguna be of little consequence. Vedic analysis is not much concerned of Brahman with or without attributes.

In this very context Chhandogya Upanishad be worthy of quoting:

I.vi.7) This Hiranmaya Purusha possesses a pair of eyes like a fresh and red lotuses and whose seat reminds one of a monkey! The title of this extraordinary Purusha is 'ut' or of Highness and surely has risen far above sins, evil and the negative forces of the Universe.) I.vi.8) This Hiranmaya Purusha's two finger joints viz. Earth and Fire, Air and Sky and so on are of Rig Veda and Saama Veda thus of Udgita. The Singer of this is called 'Udgatir' priest as; he is the so called singer who is also posted as the Self, that is the Lord of Worlds beyond Surya Deva and of the Desires of Devas! Indeed this Section deals with the events and occurrences on the Divine Plane in some detail. Now hereonward, there would be a discussion on the Personal Plane!

I.vii.5) The unique entity that is visioned in the eye is the Rik and Saama, the 'Ukta', the Yajur Veda and indeed Brahma Himself! 'That' is realised so to a purified mind and of proven intellect; the Rik Mantras comprise of Sacred Letters as assembled in Verses and Saama is a compilation of Stotras or Hymns meant for chantings, since these are associated with 'Ukta' or Vedic clarifications in the form of Hymns, while Yajur Mantras are prose sentences like Swaaha, Swadha and Vashat to Devas, Pitru Devatas and other Beings respectively, all of them being in Speech Forms. Besides these, the appearance of Brahma too is visible in the eye as the essence of Vedas and as a reflection of the central point of Surya! Now the visions of all these are just the views of the finger joints which are well connected to each other merging into the Supreme! Indeed the fallacy of difference of these various entities is due to differences of location, nature and nomenclature but essentially, they are all well unified and integrated!) I.vii.6) That Unique Paramatma who is the undisputed Monarch of the Universe under his control and surveillance is at the same time the rewarder and punisher ; that is how the Beings extol His grandeur on musical instruments like Veena and become eligible for material riches!

I.vii.7) All those who chant Saama with spiritual comprehension are indeed aware that the Almighty through the medium of 'Surya bimba' or Sun Globe under his protection provide the awareness of achieving their karma phala and bestows fulfillment of material desires and other-worldly stay for long I.vii.8) It is in view of this fact of that the chanters of Saama Veda aspire for material fulfillment of all their desires and ambitions and resort to repetitive Udgita having realised that the Vidwans who discovered through Rik-Saama- Ukta-Yajur Vedas the outstanding vision in the center of Surya Bimba and eventually assume the status of Brahma Himself!) I.vii.9) The Chanter of Udgita then enquired as to which song should he select, since which of the verses there of would most certainly lead to fulfillment of desire by their Singers!)]

Stanzas 72 and 73 denote a question and answer session : ' as anandaadi and asthulavaadi guna upsyatva antah pravesha' be 'of asambhatva then such guna tatva sambhavata be not possible. In other words, a human being's qualities of happiness and physical traits are only indicative then could not be possibly enter into the true nature of Brahma. Then the reply states: as per shrutis, anaratma or the Self be worthy of veneration by mumukshus stating that they were merely be in the sthula vaadi guna lakshitas and hence be rewarded as such. In other words, the Self be indirectly indicating that the negative qualities be prevalent in the gross body yet be engrossed in deep meditation to the homogeneous Self as Thou Art Thou!

Stanza 74 still persists a doubt: what is the difference of one's vivekata and vigjnaana on one side and nidhidyaasa or earnestmost meditation on the otherside. The reply be: 'knowledge is dependent on the object, where as meditation be in respect of the willpower and grit and depth of the meditation process.

Stanza 75 further clarifies that by the practicality of one's enquiry, the truth and depth of the inherent knowledge of the Supreme Self be possibly provided. Then that parama vigjnana of the Supreme Brahman be relevant. Then it would be irresistible as of a flood and such knowledge be indeed able to destroy all the praapanchika vishayas and vaasanaas for ever!

Stanzas 76 and 77 explain: 'Tatva jnaana praptaanada jeevanmukta vyakti' be of the 'niratishaya sukha praaptaanibhavi'. Acquisition of parama tatva jnaana be the resultant of nirantara krishi and that accomplishment opens up the flood gates paramaanada owing to the satkarma prapti. Else, reposing total faith and dedication in the teachings of a learned guru and practising nirantara krishi with sampurna bhakti vishvaasaas should meditate having the targetted object with panchendiya patutva and maanasika dhridhata.

Stanza 78 emphasizes that as tha upaaska be ever and ever be anchored to the dhyana even to be of amarana deeksha as Brahma Sutras be illustrating:

[Explanation vide Brahma Sutras 4.1.11-12

Ekaagraadhikaranam-

IV.i.11) Yatraikaagrataa tatraa visheshaat/ Such severe concentration which sets in irrespective of considerations of Desha-Kaala-Disha-Ritu-Sthiti' or place, time, direction, Season and position is indeed a pro active gift of the Supreme Himself. Shvetaashvatara Upanishad (II.10) suggests however Yoga Practice in conditions as follows: *Samey shuchao sharkaaa-vahni-vaaluka-vivarjitey shabda-jalaashraya- aadibdhih, mano 'nu-kooley na tu cakshu peedaney guhaa nivaataashraayaney prayojayet/* (Let yoga exercises be practised at such an idyllic place of tranquility where the surroundings are clean free from pebbles, gravel with soft sounds of water flows around, pleasing to the eyes, protected by fierce winds and peacefulness prevails. Bhagavad Gita vide VI.11 describes an ideal place for Yoga: *Shuchau deshe pratishthaapya sthira maanasamaatmanah, naatyucchritam naatineecham cheajia kushottaram/* or 'The ground of practising yoga be neither too low nor of height but of evenness and that specific spot be such as covered with darbha grass spread out with a soft 'krishaajina' or the skin of a deer covered with suitable clean cloth enabling steady seating possible!) But ideally the yogi eventually arrives at a situation irrespective of all or any condition or situation by the grace of Brahman Himself!

Aapraayanaadhikaranam-

IV.i.12) Aa praayanaattatraapih drushtam/ Indeed meditation is a life long process and it gets terminated either with attainment of Enlightenment in the course of on going life when the Supreme so decides to enable the spread the Knowledge in his or her contemporary world or till the termination of the Individual Self concerned. The process is none too easy attracting the example of husking paddy for the production of rice. More over the process of meditation does not even end up with death since death is not a barrier to sustain the Self through the string of repeated deaths and births. Brihadaranyaka Upanishad IV.iv.2) 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!)]

Stanza 79 explains further that the upaasaka vidya be such as of ‘praanaayaama vidya jnaata yukta’ with one normal breathing plus three of ucchvaasa and two of nishvaasa of pranava gayatri. Thus a certain Brahmachaari used to go for bhikshaatana keeping in his mind his identity with the praanaas within him.

Stanzas 80-81 explains of meditation as dependent of the will of a person as to whether that be the offspring of vijnana. These questions are indeed relevant: Who is this that one needs to worship: The Antaratma or the Self! If so which one is this Self! Is this Self by whom one sees, smells odours of, one who hears about, by whom from one converses with, or by whom one distinguishes as of sweet or sour nature! Are there two Souls on this body, one with praana or the Vital energy or a distinctly another!

The various nomenclatures of mental power called Intellect are the heart can assume ‘emotive sentience being the state of consciousness, or Authority, worldly awareness or knowledge, instant mental responsiveness, ‘medha’ or brain power and retention capacity, discernment and perception through senses, capacity to think pros and cons, mastermindedness skill planning, capacity of forbearance, memory power, ability to initiate and decide, determined tenacity and dedication, calculated sustenance, ‘kaamah’ or craving obsession, and ‘vashah’ or forceful possession. All these are in short rolled into one word viz. Conscience. Indeed, its essence is heart and mind. Heart is the product of Varuna and water while heart emerges from mind. Mind is the offshoot of Chandra. Together, these constitute praana or the Vital Energy. Now the conscience as super imposed with various forms of senses viz. speech, vision, hearing, touch, taste and generation could cognize the Self while Brahman per se cannot be done so. 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! The ultimate objective is the ascent of Self-Consciousness submerges into Brahman once mortals attain intervals of Immortality. The Self or the Inner Conscience flies up to submerge into the Supreme at the end of mortal life span of the native and once again the status of Immortality.

Stanzas 82-83 state on ‘swapnaadi avasthaas dhyanaanuvritti kaarana’ be explained: it one were to self transform from the ‘vijaateeyata vritti parityaga’ and take to ‘nirantara sajaateeya jnaana vishayaka bhaavanaas with dhridha samskaara’ even on the swapnaadi avasthaas’ then they are actually be known as the dhyana paraayanaas. In other words, if one were to give up negative and contrary mindset and thoughts, then that person be able to meditate even in the swapnaavasthaas could make indelible impressions on the mental retina. There is no doubt that while experiencing the results of fructifying karmaanubhava due to strong impressions, yet be able to maintain meditation without intermissions much unlike an ordinary human attached to the pulls and pressures of samsaara.

Stanzas 84-to 87 compare that a female even while being in the mental frame work of her lover’s company be yet could carry on her usual household duties albeit with added enthusiastic manner. Similarly a saardhaka maanava too be activating the self with added concentration and fervor one pointedly of the ‘adhyatmika teevra chintana’ notwithstanding the carrying on the worldly affairs therearound.

Stanzas 88-89 explain 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 per kaala maana decided by the Over Lord, even without ever affecting Him! Then how could that such knowledge be opposed to the normal being's worldly activities! To perform the activities, the world would need to be realised in the correct perspective.

Stanza 90 seeks to explain that one's own manas-vaani-shareera-grihadi padardha vyavahaara saadhanas. Apart from these means of mind, speech, body and external objects, how indeed could be possible for self enlightenment! So why would it not be the abhorrence of the worldly affairs! How do the worlds of Devils get involved by blinding human beings in deep darkness! Indeed this is due to the ignorance caused by the severe play of body adjuncts of Pancha Karmendriyas of eyes, ears, skin, nose, and reproductive organs and the Pancha Jnaanendriyas viz. vision, hearing, touch, breathing and generation acts- all guided by the 'Manas' or Mind! These demonic and wicked influences tend to the hide the Reality of the Self and till such time the Panchendriyas are present in the body or till its termination! The nature of the Self is such that its consciousness is literally imprisoned from the sway of the Maya or hallucination or false sense of perception of the True Reality. Death and the pursuant trans -migration of the Self provide another opportunity for the enlightnment but alas, the influence of the Panchendriyas might in all probability would continue in the subsequent birth too! This being so, one would like to define what all this Self about any way! The experience of this 'Antaratma' or the Self and its self declared superiority asserts that it is free from decay, disease and death!

Stanza 91 defines that whosoever vyakti be able to be of the chitta virodha kartrutva or the person who could control and concentrate the mind, that indeed be the mediator and not the knower of the Eternal Truth as yet. The saying be that who might realise a pot by way of awareness , but not necessarily the mind conroller. Enormous knowledge was but a tool to realise Brahman and so would be the power of speech mental caliber , strong sankalpa or determimnation, sturdy self belief, will power, application of mind to situations demanding dynamism of thought and action, meditation and deep contemplation are superior to will power ,vigjnaanam or enlightenment as facilitated by the fund of knowledge, then phycical strength , food, water energy,memory power, optimism and vital energy, nishtha and above all karyaacharana with supreme fauth and determination are stated as the spokes in the wheel to reach the the goal of nija-anubhuti of atma darshana finally as That Brahman or Truth is nowhere else but within the Self.

Stanzaas 92-93-94 deal with a prashnottara trividhaas as followed: The doubt was that whosoever vyakti be able to be of the chitta virodha kartrutva or the person who could control and concentrate the mind, that indeed be the mediator and not the knower of the Eternal Truth as yet. The saying be that who might realise a pot by way of awareness , but not necessarily the mind conroller. A fairly elaborate reply was provided vide the Chhandogya Upanishad as above. - however the reply would be that in an counter question : in that case , once the ghata be of prakaasha maatra bhaasita, then with the aid of the chidatma too be self illuminated ! In other words, a pot once known by a modification of intellect, vritti be remainig always too then be not the self illumined Self be not manifested too.

[Recall of Vritis as follows: Pramana (right knowledge) - A state in which the mind reflects reality- Viparyaya (misconception) - A state when the mind makes a wrong judgement, which, in time, is

replaced by right knowledge- vikalpa (imagination or feeling) - Refers to understanding the real situation, though words do not directly relate to the situation -Nidra (deep sleep) - The state of mind that exists when one sleeps and Smriti (memory) - That which is stored in the mind]

The further doubt was as to whether the self effulgent nature of of the Inner Self or the Antaratma be providing the awareness of the Unknown Brahman. The vrittis with Brahman as the object be the cognition of the truth, but the vritti perishes momentarily? The answer be given : this objection be applicable to the cognition of the pot too. The third doubt be as follows Once an intellectual conviction of the pot's existence be establishes, the cognition or the vritti of the pot perishes where after there could be the recognition at the will of the cognizer. The reply be that the same be applicable to the cognition to the Self . This is a repetition of question answer session vide Chapter Eight stanza 7 above viz. : 'In other words in that in case, there could be the realisation of a ghata then why not a ghataakaasha and thereby even the cognition of an unknown Kutastha Para Brahman. Then should it not be possible to produce the cognition, for the Chidabhasa ceases functioning, as soon as the Ghata is made known. Is this cause and effect analysis not feasible! The cognition of an unknown pot with the realisation of the truism of 'to know what to know-how to know and the high degree of bhakti vishvaasa or dedicated faith and consciousness to know' should lead to the ultimate fruition. Brahman is indeed self revealing provided there ought be the determination that I am Brahman but that ought to be backed up by self belief and ever matching endeavor. The consciousness- indomitable faith- and all out endeavor are the key words.

Stanza 95 explains that as the 'tatva darshakaas' become decisive once and for all then they be able to develop the grit, ability and willingness to meditate at their will. Shvetaashvatara Upanishad III.8 states *Samyuktam etat ksharam aksharam cha vyaktaavyakta bharate vishvam Ishah, aneeshaschaatmaa badhyate bhoktarbhaavaat jnaatvaa devam muchyate sarvapaashaih*/(Parameshvara is the ever fluctuating variations of 'Ksharam-Aksharam' what is Real or Unreal and 'Vyaktaavyakta' or the Conceivable and the Inconceivable. The omnipresent Supreme Force in the Universe or the Inner Soul is bound by the fetters of physical restraints as imposed by the organs and senses temporarily as long as the physique lasts and once the awareness of the Inner Consciousness and the Supreme being identical is realised freedom is secured even as the body melts off or in rare circumstances even while the body still remains as 'Jeevan Mrityu'!

The concept of 'Kshaaraakshara' is explained vividly in Bhagavad Gita in Purushottama Praapti Yoga, Chapter XV.16-17: In this Universe, there are two kinds of Purushas- one is transitory and another everlasting; the Prakriti comprising the 'Pancha bhutas' and the alternate forms of physical organs and senses is purely temporary and the other which is eternal; while the 'Aparaa prakriti' is temporary while the Para Prakriti or the one beyond is Akshara or everlasting. In this Universe, there is an 'Uttama Purusha' of the Virat Purusha fame and of the Beings also while there is a 'Mahaatma' of Avyakta- shasvata- ananta- aja- avyaya'glory!)

Shvetaashvatara Upanishad explains vide 1.8: *Vedaaham etam purusham mahaantam aaditya varamtamasah parastaat, tameva viditvaa atimrityum eti naanyah panthaa vidyateyanaaya*// There is no other way to sift darkness to Illumination: *aanyah panthaaah vidyate yanaaya!* – or there is no short cut route that is ever possible! Bhagavad Gita vide the Akshara Para Brahma Yoga of VIII. 9 precisely emphasises this very Truth of Life: *Kavim Puranam anushasitaaram anoraneeyaama samanumaredyhad, sar4vasya dhaataaramanchitya rupam Aditya varnam tamasah parastaat*// or 'As the life's energy is about to close by nearing death, the dying person ought to perform desperate efforts to steer clear all other thoughts excepting concentrating thoughts of Paramatma visualizing his resplendent Sun- like form and breath the last as for sure he attains the form of the Supreme Itself!)

Stanza 96 explains that a doubt might arise : why should a tatva darshi aiming of mukti would have to forget worldly affairs in the context of deep meditation.! The reply be that the person of that determination might be forgetful due to the pressures and pulls of the material causes of adhyatmika-aadhi bhoutika- and aadhi daivika kaaranaas. Indeed, a human being be certainly susceptible to the material causes and that forgetfulness could be due to the meditation and the maanasika chachalatva but not because of the atma jnaana or the knowledge, anyway .

Stanza 97 further explains that dhyana be as per the jnaani's will power since mukti is the resultant of jnaanasiddhi. In other words , meditation is left to the will, for one's release be accomplished through knowledge. From vigjnaana alone be the end product of one's mukti. This is stated to be the repetitive drum beats of the vedic scriptures. Once the jnaani be deeply desirous of the experience of bliss of jeevan mukti, then that person ought to gather the mental aberrations and dump them into the self. He who realises: 'I am beyond the three bodies, I am the pure consciousness and I am Brahman', is said to be a Jivanmukta.. He is said to be a Jivanmukta, who realises: 'I am of the nature of the blissful and of the supreme bliss, and I have neither body nor any other thing except the certitude 'I am Brahman' only. He is said to be a Jivanmukta who has not at all got the 'I' in myself, but who stays in Chinmatra (absolute consciousness) alone, whose interior is consciousness alone, who is only of the nature of Chinmatra, whose Atman is of the nature of the all-full, who has Atman left over in all, who is devoted to bliss, who is undifferentiated, who is all-full of the nature of consciousness, whose Atman is of the nature of pure consciousness, who has given up all affinities (for objects), who has unconditioned bliss, whose Atman is tranquil, who has got no other thought (than Itself) and who is devoid of the thought of the existence of anything.. He is said to be a Jivanmukta who realises: 'I have no Chitta, no Buddhi, no Ahamkara, no sense, no body at any time, no Pranas, no Maya, no passion and no anger, I am the great, I have nothing of these objects or of the world and I have no sin, no characteristics, no eye, no Manas, no ear, no nose, no tongue, no hand, no waking, no dreaming, or causal state in the least or the fourth state.'

Stanzas 98- 99 seek to express doubts and clearances accordingly: In case a jnaani be not necessarily get used to meditation but be drawn into the worldly affairs then what indeed be the resultant cause and effect scenario! The affirmative reply be : 'why not! Let that person be comfortably engage in them. Ewhat is the objection if a confirmed knower to be so engaged. This is on the analogy of a bloomed and well fragrant lotus flower be in the midst of the muddy surroundings! Another doubt be that that type of reasoning be misleading a scriptures could be violated. The firm reply would be that what the scriptures be prescribing could certainly not be applicable to those who would have been already enlightened as in respect of jeevan muktaas, indeed! All the vedic injunctions and prohibitions are meant for those who believe in themselves to belong to a certain caste or station and stage of life. Indeed not to the navigators of the samsara samudra but not to those who had well crossed the ups and downs of the samsara paaraavaara!

Stanzas 100 and 101 state that all these injunctions and prohibitions are meant only for those who believe themselves to belong to specified caste or station in life or stage of life as of baalya-koumaara-grihasta-vaanaprastha and sanyaasa dashaas.

Stanzas 102 and 103 explain that 'tatva darshana paripurna vyakti be such as of 'sarvaasakti tyaga sampanna', 'nirmala antahkarana yukta and samadhyadi karma shesha rahita'. In other words when a person reaches the state of Samadhi his or her consciousness reaches to the state where that person sees only the higher state of dhyana. In other words, the clear sighted knower from whose heart all

attachments would have been freed from then that be known as being in the stage of samaadhi. Furthermore, only such of a few yogis practising yoga for longer period of time be not only desireless yet ever being from action-reaction syndrome too while deeply engrossed in repetitive holy formulaas for ever.

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

[Brief according Patanjali Sutras, Samadhi is explained as follows:

The literal meaning of word Samadhi in Yoga is bliss or enlightenment. The state of Samadhi in Yoga is also called the ultimate position in the voyage of Yoga. Likewise, Samadhi is called the final or the eight limb in the Patanjali or Yoga Sutra. When a person reaches the state of Samadhi his or her consciousness reaches to the state where he sees only better. It is the highest level of dhyana. Furthermore, only a few yogis who has been practicing yoga for longer period reach this state. Samadhi in yoga is taught by various yogic schools throughout the world. When a person reaches the state of Samadhi then he can attach and detach whenever he wants. At the state of Samadhi in Yoga, he can thoroughly understand himself. Many yogis describes Samadhi in Yoga as the state which cannot be explained in the words and thus an individual who wants to attain the state of Samadhi in Yoga much practice to reach the ultimate yogic state. While some Yogis says that Samadhi is the blissful state where the individual connects theabhinnahimself with the whole universe. How to practice? Samadhi has been compared with meditation. Just as the meditation happens spontaneously, Samadhi also happens in a similar way. It cannot be practiced. When you become seasoned in Samadhi, it happens automatically without putting any efforts. The first state of Samadhi is putting concentration efforts also called Dharana. By practicing some time you can be a seasoned Samadhi yoga practitioners. Dharana is another prerequisite to achieve Samadhi in Yoga. We build up concentration by practicing Dharana. In contrast, Dhyana helps you to de-focus and aids you to relax effortlessly. Through Samadhi, you can change from one state to another consciously. You put Dhyana at one time after practicing a few minutes you totally absorb and enjoy the blissfulness of the meditation.

Various kinds of Samadhi in Yoga include Sabija Samadhi – As the name recommends, it is the Samadhi 'with the seed'. It implies that there is an object of contemplation. The object of reflection is called pratyaya. There are two sorts of Sabija Samadhi:-Samprajata Samadhi – In this Samadhi the searcher is caught up in Pratyaya at a solitary degree of cognizance. Saprjajata Samadhi can happen at every one of the four degrees of awareness. The four states are:-i. Savitarka Samadhi ii. Vitarka is the cognizance of particulars;iii. Savichara Samadhi (Vicara is the cognizance of the worldview) iv- Ananda – The cognizance of examples among standards, where one reflected on more over the examples than the worldview. Nirbija Samadhi – It is the Samadhi 'without a seed'. It is the most elevated type of Samadhi and leads straightforwardly to Dharma Megha Samadhi. It is the most

remarkable sort of Samadhi. It is the condition of going out of the universe of relative happenings and environmental factors and progressing into Kaivalya]

Stanzas 104 and 105 state that ‘atma swarupa’ is of ‘asangatva and abhinna’ then how that be of ‘maaya jala nirnayatva’ indeed! The Self is associationless while what all else be the display of the hallucination of maayaa. When one’s mindset has a firm conviction, then wherefrom indeed and desire or mental impressions could be occurring from! 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! Prakriti or Maya is the driving force of Creating-Preserving, Destroying and Creating again while the Real Owner of the Chariot of the Universe is the Supreme Brahman Himself! Now one has distinguished of what is manifested and what is not. Svetaashvatara Upa. IV.10 clarifies lucidly: ‘*Maayaam tu prakritim viddhi, Maayinaam tu Maheshvaram, Tasyaavayava bhutah tu vyaaptam sarvam idam jagat*’; in other words: 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 per kaala 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 Him.

Thus when for an illuminated mahatma who is stated to be far above the strong hold of maya, then the interplay of tri gunas be beyond them and Self realisation be facilitated. Bhagavad Gita vide 2.45 -46 states : *Traigunya vishayaa vedaah nistraigunyo bhavaarjuna, nirdvanyo nityanatvasthan niryogakshema aatmavaan/ Yaanardha udapane sarvatat samplutodake, taavaan sarveshu vedeshu braahmanasya vijaanatah/* Some so called pseudo- intellectuals argue for the fulfillment of this worldly and that worldly desires and resort to some kind of ‘karma kaanda’ and keep advising and lecturing the gullible and ignorant audiences yet resorting to ‘kaama vaasanaa prabalyata’ or the strongly oriented selfish orientation. Such typical misleading cheats of the society . Truly believing victims of such misgivers tend to run and follow the rapid flows of ‘ganga pravaha’ and end up nowhere!! Such of other half cooked intellectuals being unable to swallow- much less digest- the ‘Veda rahasyas’ or the hidden messages of Vedas emphasise only the ‘Karma Kaanda’ of bahya shuchi- agni karyaas- strict daily regimen which no doubt impresses the onlookers yet futile to reach nowhere! Yet such others fail to concentrate the quintessence of Atma Jnaana.

Stanzas 106-107-108 be of a chain of doubts and replies: A child might not be aware of vidhi vishashaka prasanga and hence be the least concerned of the nishedha or vishesha prasangaas. Would that be tolerated! Similarly, a grown up person too due to agjnaana might be conversing improperly and then again what could be the excuse! The reply would be : natural justice is blind folded and provides judgment as per laws prescribed as the latter ought not to have neither prejudices nor preferences of age, sex and status of one’s existence. Hence the adage that justice is blind. Then the doubt might arise that even one being a knower of the truth who could bless or curse with punishment, then the reply would be that the knower of the truth should be aware of the pros and cons of the practitioner under reference as of his or hers omissions and commissions or austerities or misdoings.

It was further stated that Maharshis like Vyasa were indeed possessive of such powers. This was explained vide Taittiriya Upanishad 3.2 as follows :

[Explanation on austerities as the gateway to Parama Jnana vide Taittiriya Upanishad .3.2.1-6

Bhrigu Maharshi practised austerity and meditation. Then it seemed to him that food was Brahman. For of food all beings are born, by food they are sustained, being born, and into food they enter after death. This knowledge, however, did not satisfy him. He again approached his father Varuna and said: 'sir, teach me Brahman.'; Varuna replied: 'Seek to know Brahman by meditation. Meditation is Brahman.' Bhrigu was highly intelligent, so his concept of food was not just what humans eat to stay alive but food be emblematic of anything that sustains or is assimilated to the evolving organism and the inner consciousness. But even that did not satisfy him, for it was too here-and-now while Reality is mostly transcendent. Varuna opened new vistas for him by saying that Tapasya is Brahman.

Austerity, practically, result-producing spiritual discipline; spiritual force. Literally it means the generation of heat or energy, but is always used in a symbolic manner, referring to spiritual practice and its effect, especially the roasting of karmic seeds, the burning up of karma.

Who else but Brahman can incinerate the seeds of karma? Although tapasya includes specific methods of spiritual practice, ultimately it is the power of release, of transmutation into Perfect Being. So tapasya in the highest sense is the active power of Brahman that is Brahman bringing about liberation, or moksha. Tapasya is Brahman within us. This should be the yogi's constant perspective. But tapasya is the means, not the end, so the search continues. It is necessary to realize this, for some people meditate a bit, get a little experience, and think they are enlightened and know the mysteries of the universe. But, Bhrigu, was never be satisfied. He practised meditation and learnt that primal energy be Brahman. For from primal energy all beings are born, by primal energy they are sustained, being born, and into primal energy they enter after death. But Bhrigu was still doubtful about his knowledge. So he approached his father again and said: 'Sir, teach me Brahman.' Varuna replied: 'Seek to know Brahman by meditation. Meditation is Brahman.' The word here translated "primal energy" is really Prana. Prana as used in this verse means the Vishwaprana, the universal life force that makes all things live. It is energy, but that particular energy that manifests as living things as well as the power of life itself.

Mind: "Bhrigu practiced meditation and learned that mind is Brahman. For from mind all beings are born, by mind they are sustained, being born, and into mind they enter after death. Still doubtful, he approached his father and said: 'Sir, teach me Brahman.' His father replied: 'Seek to know Brahman by meditation. Meditation is Brahman.'" (Taittiriya 3.4.1). The word translated 'mind' is manas(a), which means the mind of the senses, that which perceives the message of the senses. It is like the screen on which images are projected. For this reason it is very easy to confuse the mind with consciousness—indeed with the Self. But that is not so.

Intellect: "Bhrigu practiced meditation and learned that intellect is Brahman. For from intellect all beings are born, by intellect they are sustained, being born, and into intellect they enter after death. Not yet satisfied, doubting his understanding, Bhrigu approached his father and said: 'Sir, teach me Brahman.' Varuna replied: 'Seek to know Brahman by meditation. Meditation is Brahman.'" (Taittiriya 3.5.1). The word translated "intellect" is vijnana. This is one of those instances in which the Sanskrit has more than one meaning, and they are all intended. First, vijnana means the buddhi, the intellect, which is superior to the manas, the merely sensory mind. The buddhi is the intelligent, thinking mind, the faculty that hopefully marks humans out from lesser evolved life-forms. Since the cosmos is Intelligence, it is easy to equate the buddhi with that; but it is not so. The other meaning of vijnana is supreme knowledge, supreme wisdom, and supreme realization: the knowing that

transcends mere intellectual knowing. It is the direct intuitive knowing of the spirit. This is so exalted that no one can be faulted for assuming it is the highest. But it is not, so:

Ananda: “Bhrigu practised meditation and learned that joy is Brahman. For from joy all beings are born, by joy they are sustained, being born, and into joy they enter after death. This is the wisdom which Bhrigu, taught by Varuna, attained within his heart. He who attains this wisdom wins glory, grows rich, enjoys health and fame” (Taittiriya 3.6.1). Ananda is the word translated here as “joy.” Ananda means bliss, supreme happiness, joy, and delight. It is a very dynamic experience, for Brahman is defined as bliss (ananda). So to experience this supreme bliss (Paramananda) is to be united with Brahman, for Brahman is that bliss.

An overview: This account of Bhrigu’s ascent to Brahman-knowledge has some very instructive points. First, no one needed to tell Bhrigu that he had not really found Brahman—his meditation-produced intuition told him that. So he was not deluded by any experience he had; rather, the experience led him onward of itself. Of course, all along he was intuiting Brahman, but only partially, and he knew that. And he knew when he finally had attained to complete realization, Purnananda, the Perfect (Total) Bliss. Equally important is the fact that Varuna never comments on Bhrigu’s experience or conclusions, but just keeps telling him to engage in tapasya. This is the way of the true masters. They do not waste the aspirants’ time with hours and hours of theoretical philosophy, but urge them to find out the truth for themselves through the practice of yoga. This is the glory of yoga: it will reveal everything in time. It must also not be overlooked that perfection in yoga brings about abundance in this world as well. Many are the yogis who live simply and frugally, but that is their choice—the treasurehouse of the world is open to them. Anyone who knows who a realized person is knows himself also. This is the true value of meeting those who are liberated—it furthers our own liberation]

Stanza 110 assures those who could practise both the types of austerities with authoritative powers fully backed up by knowledge, experience, as of ideal kingship so that each type of practice could produce results appropriate to the derelictions by the public be that a child or a man or woman as per the offences committed. Tatva jnaana could be accomplished by practising austerities oriented to aihika and paaramaardhika jnaana and each would bestowing the powers and knowledge appropriately. Veda Vyasa is stated as a classic example. He was the outstanding and memorable son of Parashara and Satyavati was Krishna Dwipayana Veda Vyasa, as he had the purity of Lord Vishnu Himself and Dwipayana since he was born in a river island (Dwipa). He had made the outstanding record of Brahma mukha varnita chaturveda vibhajna. ‘Veda Vyasa’s mental sharpness got suddenly dipped and his efforts to take up the challenge of scripting eighteen Maha Puranas to show the beackon light on the values of Dharma and Nyaaya or Virtue and Justice to the posterity. He approached Brahma Deva who stated that Vyasa did not invoke Ganesha for blessings and hence the problem. Veda Vyasa the outstanding expert surfiet with the awareness of the past, present and future and tatva jnaani, got self opined of his talent as puffed up in course of time and prepared himself to script Puranas. But he ignored performing salutations to Ganesha Deva and invoking him with veneration. Despite the knowledge of nitya- naimittika-kaamya kaaryas and shrouta- smaartha karmaanushthaana, he tended to forget the Primacy of Ganesha Smarana and as though he got subdued by oushadhi-mantra prayoga was disabled to maintain his mental and intellectual balance. While wondering as to what was wrong with himself approached Lord Brahma for a solution, prostrated before him and asked with humility and dedication. Vyasa then asked Brahma: ‘I am indeed subject to misfortune as an intolerable disability has attacked me; I had genuinely desired to alert the common public in Kali Yuga suffering from deep ignorance of sadaachaara-ahnikaachaara and never suffer from ‘akarmanyata-naastika and veda nindita- mada bhramita’. But for whatever reason am unable to see properly, hear, remember, and even think; do very kindly get my normalcy and alertness. Brahma

replied: Those who seek to take up any task whatsoever are not sure of success and positivity of the end result as one could land in trouble too as of 'aarambha shuratva' or high mindedness in the initiation of the task. Intelligent persons of calibre have an open mind and tread their feet with mental balance without pride or prejudice. The moral is that no task be performed with 'matsara' and 'garva' or narrow mindedness / jealousy. Thus Brahma admonished and advised to invoke Ganesha with humility and faith with none of the negative qualities of before taking up the scripting of Purana-Itihaasas with trust and devotion. At the beginnings of any kaarya,- be it the initiation or termination, or shrouta-smaarta-loukika or auspicious or death related or any kind of daily routine worldly actions, Ganesha smarana is a must.

Stanzas 111-112-113-114 and 115 would enter in to a cycle of doubts and clearances:

Stanzas 111 raises the doubt that 'saamardhya shunya jnaanis' being in the state of 'vidhi nishedhata' be despising the yati jana nindana. Or the ascetics and and ritualistics would tend to despise the sanyaasins. The reply states in turn the sanyaasins too despise the austerities and rituals of the votaries of praapanchika vishayas and vaanacha paripurnataas.

Stanza 112 expresses the sandeha that sanyasins too seek opportunities of shaareerika-maanasika dourbalyaas like acceptance of daana prakriyaas, clothes, comfortable styaings, movement facilities, Sarva Tyaaga Vidhi' : Total Renunciation starts with the recital of the Maasa-Tithi-kaalas by the Karta as he would leave three handfuls of water in a Jalaashaya :He would then perform Jala-prokshana providing 'Abhaya' to all present: This would follow the Karta's Vachana to all concerned as a Final Expression of Acknowledgement :I now leave behind all my Karma Bandhas or the shackles of my previous actions performed by ignorance, or accidents or carelessness or even with full consciousness. Having repudiated my erstwhile actions of blemish totally, I now resolve with my Conscience that here-onward I shall leave all comforts and luxuries, disengage from controversies, quarrels, and questionable actions; Gandha Maalya Chandanaadi Alankaras and Ornamentations, Nriya-Gaana- Daana- Sweekaara-Namaskaraas; Jala-Homa-Nitya Naimittiika Kamyas Karmas, Varnashrama Dharmaabhimaanans and soon. I shall provide refuge to the weak and disabled beings including animals and other beings and offer help by way of physical, mental, vocal and heartfelt actions) Having announced the resolve by swearing before Suryaadi Devatas and keeping Vipras and others as witnesses, the Sanyasi would then descend into waters navel-deep with East face and enter Savitri Pravesha and leave waters with the resolve: *Putreshanaaya Vitteshanaayaa Lokeshanaayaascha vyutthitoham bhikshaacharyam charaami/* and leave water in the Water Flow.

[Sanyaasi Dharmas: Following the early morning Japa of *Brahmanaspatey*, observance of extreme clealiness in ablutions by four times more than in the case of others , Aachamana, Dantadhavana with Pranava excepting on Dwadasis, Mrittikaa Snaana without Jala Tarpana, Vastra Dharana, Keshavaadi naama smarana, tarpana with *Bhustarpayaami*, *Bhuvastarpayami* etc. and dwikaala Vishnu Puja. Then the Sanyasi should visit well after Aparahna either five or seven houses for Bhiksha after the Grihastis should have by then eaten their food; the Yati who seeks Atma gyana has necessarily to secure Maadhukara Bhiksha. It is stated that even of he is quite unconcerned of Danda Vastras, he has to necessarily care for Bhiksha Paatra. Having thus secured the Bhiksha, he should do prokshana with *Bhusswaddaanamah* along with the Samasta Vyahrutis, offer portions of the Bhiksha toSuryadi Devas, some to Bhumi, some to Vishnu, perform nivedana to Chandi-Vinayakaas, consume the rest, do Achamana and finally resort to sixteen Pranayamas. It is said: *Yati hastey jalam dadyaacchi - kshaam dadyaatpunarjalam, Bhaiksham Parvata maatram syaattajalam Saagaropamam/* (If the Grihastis offer Bhiksha then that should be deemed as it were a mountain and the water that is provided by the Grihasti be compared to Maha Sagara!). *Eka raatram VasedgraameyNagarey Pancha*

*Raatrakam, Varshaabhyo nyatra Varshaasu Maasaamstu Chaturobvasdet/ Ashtamaasa anvahaara -
syaadya teenaam Samyataatmanaam, Mahaa Kshetra pravishtaanaam Vihaarastu na Vidyatey/
(Excepting the ‘Chaatur maasaas’ or the four months of the monsoon season, the Yati is required to
tour eight months a year; while on the Sanchara, he could stay overnight in a Village, five nights in a
town, and as many days as he wishes in a Kshetra.)Bhikshaatanam Japa Snaanam Dhyaanam
Shoucham Suraarchanam, Kartavyaani shadeytaaani sarvadhaa Nripa dandavat/ Manchakam Shukla
Vastramcha Stree kathaa loulyamevacha, Divaaswaapasha yaanam cha Yateenaam patanaanisha/
Vridhaa jalpam Paarta lobham sanchayam Sishya sangraham, Havyam Kavyam tathaannancha
varjayeccha Sadaa Yatih/ (Bhikshaatana, Japa, Snaana, Dhyana, Shuddhi and Devarchana are the six
major duties by Law. But Shayaa nidra, Shuddha vastraas, Stree related matters, storing of materials,
sleep during the day time and travel by vehicles are the causes of a Sanyasi’s downfall. Also, Vridha
Sambhashana, Parta lobha, Dravya Sanchayana, Sishya Sangrahana and Havya-Kavya Bhojana are
forbidden. Yati patraani mridwenu darvalaa bumayaanicha, Na Tirtha Vaasi Nityamsyaannopavaasa
paroyatih/ Nachaa dhya –yana sheelasyaannavyakhyaana parobhavet/ (Yatis are to retain wooden or
earthen vessels only; they should always observe Tirtha Nivasa, Deergha kaala Upavaasaas and
engage themselves in the studies of Vedartha Granthas and related discussions only).]*

Stanza 113 raises a doubt as to whether or not the rituals prescribed by the dharma shastraas as of
sandhyaa vandanaas, nityaagni kaaryaas, Vedaabhyaasa, Tapa, Jnaana, Shaucha, Indriya nigrha,
Dharmaacharana and constant meditation, then why indeed these fundamentals are not being
practised as the practioners are seeking to abuse these basics. The reply states that the stage of
observing these fundamentals would have been well crossed over and hence it would not matter if the
person of realisation is well above the mark of karma vidhi vidhaanaas, ritual practices and ‘karya
kartru kartavyaas’.

Stanza 114 then explains that since the knowledge of truth would be the least affected and influenced
by the means by the manas and the supportive features of jnaanendriyas and karmendriyaas and a
person of realisation would be able to perform worldly activities such as of a sovereign of a country.
This may be recalled that this kind of explanation seeks to resume the thread of explanation recalling
stanza 90 above as is reproduced for ready reference as follows ‘ ‘Stanza 90 seeks to explain that
one’s own manas-vaani-shareera-grihadi padardha vyavahaara saadhanas. Apart from these means of
mind, speech, body and external objects, how indeed could be possible for self enlightenment! So
why would it not be the abhorrence of the worldly affairs! How do the worlds of Devils get involved
by blinding human beings in deep darkness! Indeed this is due to the ignorance caused by the severe
play of body adjuncts of Pancha Karmendriyas of eyes, ears, skin, nose, and reproductive organs and
the Pancha Jnaanendriyas viz. vision, hearing, touch, breathing and generation acts- all guided by the
‘Manas’ or Mind! These demonic and wicked influences tend to hide the Reality of the Self and
till such time the Panchendriyas are present in the body or till its termination! The nature of the Self is
such that its consciousness is literally imprisoned from the sway of the Maya or hallucination or false
sense of perception of the True Reality. Death and the pursuant trans -migration of the Self provide
another opportunity for the enlightenment but alas, the influence of the Panchendriyas might in all
probability would continue in the subsequent birth too! This being so, one would like to define what
all this Self about any way! The experience of this ‘Antaratma’ or the Self and its self declared
superiority asserts that it is free from decay, disease and death!.

Stanza 115 raises a doubt as to whether the person concerned might not have the love and
attractiveness of the praapanchika vyavahaaraas since having been convinced of the midhyaaswarupa

of the loukya vyavahaaraas. Then the reply was rather passive and merely stated : ‘ let that person be engaged in meditation or even be performing what ever karmaacharana be that had been engaged in.

Stanza 116 explains further : may that upaasaka be in the nirantara dhyaana nimagnatwa! That person be always engaged in deep meditation since that could be the singular feeling of identity with the Unrealizable Brahman otherwise. Direct realisation of Brahman in any case be not actually difficult and even never possible, only based by the teachings of a Guru as they be the path finder proactivists merely as of the beacon lights and the initiative to follow up the guidelines be squarely on the shishya concerned. Having provided the infrastructure, the vichaara- vishadeekarana-atma nirbharata-critical reflection and one pointed meditation are indeed the prerequisites of the self confidence. Want of faith alone be obstructing the indirect knowledge; want of enquiry is how ever the obstacle to direct knowledge. A saadhaka’s mentality is invariably wavery, unsteady and aimless and as per the natural instincts and one’s own upbringing. Normally the material temptations tend to drag one’s attention and concentration and extremely difficult to retrieve the consciousness towards the Inner Self. Even while the sadhaka’s mind and the base root of the purity of ‘satvika guna’, the dirt of rajo guna imposes on the mind with the worldly attractions. It would take time and constant effort with enormous effort and patience to divert the flow back to that of the stream of satvika nature based initially with the food consumed, the clothing that is dressed in, the company that is moved about with and so on and gradual shifts would obviously be required therefrom the yesterdays to the present and the future too. The ‘saatvikaamsha’ needs to be strengthened the mind and thoughts to purity and decisiveness and the process of transformation expedited. The very first step of Yoga saadhana is the stability of mind and purity of thought! This type of proclivity eases physical and psychological tensions and relaxes into soulful happiness which is imperceptible and indefinable. This type of celestial experience is steady even viewed from circumstantial and even natural happenings like earthquakes too! Maha Yogis consider these as frivolities and inconsequential!

Stanzas 117 and 118 state that the nirantara dhyaana sampaadita dhyana prapta Brahmabhaava vaastavikata or when the feeling of identity as the resultant of dhyaana yoga, then cease when the practice be given up yet the true nature of Brahmatva would not vanish even in the absence of the prapancha jnaana. In other words, this is the intermediate knowledge of Para Brahmatva.

[Explanation vide Nirvana Upanishad on the threshold of Para Brahmatva

1. Now we shall expound the Nirvanopanishad. 2. The Paramahansa: I am He. 3. The mendicant monks who wear marks of renunciation inwardly. [They are the ascetics entitled to study this Upanishad.]
4. (They are) the protectors of the field in which I-ness (indicative of the separateness of the Self) is destroyed. 5. Their settled conclusion is partless like ether. 6. (Their heart) is the river of immortal waves.
7. (Their heart) is imperishable and unconditioned. 8. (Their preceptor) is the (realized) sage free from doubts. 9. The divine being (they adore) is final beatitude. 10. Their activity is free of family (and other) ties. 11. Their knowledge is not isolated. 12. (They study and/or teach) the higher scripture. 13. (They constitute) the proless monastic centre. 14. Their dedication (is to reveal Brahman) to a group (of worthy disciples). 15. The instruction is the non-existence (of things other than Brahman). 16. This dedication brings joy and purification (to the disciples). 17. Their sight is (like) seeing the twelve suns. 18. Discrimination (of the real from the unreal) is (their) protection. 19. Their compassion alone is the sport. 20. (They wear) the garland of bliss. 21. In the cave of one seat (is) their audience of happiness, free from restrictions of yoga-postures. 22. (They) subsist on food not prepared (specially

for them).23. Their conduct is in consonance with the realization of the oneness of the Self and Brahman (Hamsa).24. They demonstrate to disciples (by their conduct) that Brahman is present in all beings.25. True conviction is their patched garment. Non-alignment is their loin-cloth. Reflection (of the truths of the Vedanta) is their (emblematic-)staff. The vision of Brahman (as non-different from the Self) is their yoga-cloth. Sandals (consist in avoiding contact with worldly) wealth. Activity (for bare living) at the behest of others. Their bondage (is only in the desire to direct) the Kundalini (into the Susumna). Liberated while alive, as they are freed from denial of the highest (Brahman). The oneness with Siva is their sleep. True knowledge (by denying joy in Avidya) or the Khechari-mudra is their supreme bliss.26. The (bliss of) Brahman is free from the (three) qualities (Sattva, Rajas and Tamas).27. (Brahman) is realized by discrimination (of the real from the unreal) (and) it is beyond the reach of the mind and speech.28. The phenomenal world is impermanent as it is produced (from Brahman which alone is real); it is similar to a world seen in a dream and an elephant in the sky (i.e. illusory): similarly the cluster of things such as the body is perceived by a network of a multitude of delusions and it is fancied to exist as a serpent in a rope (due to imperfect knowledge). 29. The (worship of) gods named Vishnu, Brahma and a hundred others culminates (in Brahman).30. The goad is the path.31. (The path) is not void, only conventional.32. The strength of the supreme Lord (is the support to the aerial path).33. The Yoga accomplished by truth is the monastery.34. The position (heaven) of gods does not constitute its real nature.35. The prime source Brahman is self-realization.36. (The ascetic) shall meditate on the absence of distinction, based on the Gayatri through the Ajapa Mantra.37. Restraint on the mind is the patched garment.38. By Yoga (there is) the vision (experience) of the nature of everlasting bliss.39. Bliss is the alms that he enjoys.40. Residence even in the great cemetery is as in a pleasure garden.41. A solitary place is the monastery.42. Complete quiescence of the mind is the practice of Brahavidya.43. His movement is to unmani state.44. His pure body is the propless seat of dignity.45. His activity is the bliss of the waves of immortality.46. The ether of consciousness is the great established conclusion.47. Instruction in the emancipating mantra results in efficiency of bodily limbs and mind for possessing divine power in practising tranquillity, self-restraint, etc., and in the realization of the oneness of the (so-called) higher and lower Self.48. The presiding deity (of the Taraka) is the everlasting bliss of non-duality.49. The voluntary religious observance is the restraint of the inner senses.50. Renouncing (tyaga) is the giving up of fear, delusion, sorrow and anger.51. (Renouncing results is) the enjoyment of bliss in the identity of the higher and lower (self).52. Unrestrainedness is pure power.53. When the reality of Brahman shines in the self there is the annihilation of the phenomenal world which is enveloped by the power of Shiva (Maya); similarly the burning of the existence or non-existence of the aggregate of the causal, subtle and gross bodies.54. He realizes Brahman as the prop of the ether.55. The auspicious fourth state is the sacred thread; the tuft (too) consists of that.56. (To him) the created world consists of consciousness; (so also) the immovable and the group of various beings.57. Uprooting (the effect of) karman is (mere) talk; in the cemetery (Self-Brahman), illusion, 'mine-ness' and ego have been burnt.58. (The realized Parivrajaka) has his body intact.59. Meditation on the true form which is beyond the three attributes (of Sattva, Rajas and Tamas); (even this) condition (of distinction 'I am Brahman') is a delusion which shall be annihilated. The burning of the attitude of passion, etc., (ought to be done). The loin cloth ought to be rough and tight (so that the vital energy moves upward in perpetual celibacy). Deer-skin garment for long (and later to be unclad). The unstruck mantra (the Om in the fourth state turiya) is practised by refraining from (worldly) action. Conducting himself freely (as he has reached a stage which is beyond good and bad, he realizes) his true nature which is liberation.60. His conduct (of serving a primary Avadhuta) as a ship (to cross the ocean of worldly life and) reach the transcendent Brahman; practising celibacy till tranquillity is attained; getting instruction in the stage of a celibate student, or learning (the truth) in the stage of a dweller in the forest (Vanaprastha) he (embraces)

renunciation wherein all (true) knowledge is established; at the end he becomes of the form of the indivisible Brahman, the eternal, the annihilator of all doubts.61. This Nirvanopanishad (the secret doctrine leading to final beatitude) shall not be imparted to one other than a disciple or a son. Thus (ends) the Upanishad as contained in the Rig-Veda.]

Stanzas 117 and 118 state that the 'nirantara dhyana sampadita, dhyana prapta Brahmabhaava vaastavikata' or when the feeling of identity as the resultant of dhyana yoga, then the dhyani would cease to practise the process of dhyana even though the quintessence of Parabrahmatva be ever present even in the absence of the paramaardhika jnaana. This be so since brahmatva is everlasting. The eternal Brahma bhavana is such as of the brahma jnaana though not created by it, for even the absence of the revealer the real entity be ever present.

Stanzas 119 raises a doubt: Upasakaas be no doubt possess brahmatatva vidya no doubt but the ordinary mass of ignorant would not be able to either grasp, much less digest the paramaardhika tatva. Then the reply be : true, the agjnaani maanavaas even being aware of the charurvidha purushardhaas of dharma-artha-kaama-mokshaas, they would not have the real implications of each of these. They tend to low light the concept of dharma, highlight artha and kaama and ignore the aspect of moksha excepting in the kaala chakra of births-deaths-and rebirth syndrome.

Stanzas 120-121-122 explain that the inner meaning of purusharthaas as of dharmarth-kaama-mokshaas be unable to grasp as a human being's nescience is common, since the purpose of life is lost. Hence the saying that instead of starving to death better take to begging and as such better take to practise devotion and meditation than to merely engage other pursuits of easy life. The agjnaani maanavaas might as well pursue lokika vyavahaaraas like agricultural or industry oriented professions instead of paramaardhikaas any way but of worship of personal deities with the attributes of paramatma. As the tatva jnaana sameepata be nearing close and closer by then the nirguna brahma upasana paripakvata be of the vidyaa rupa parinata sthiti could happen as per the Nirvana Upanishad cited vide 117-18 earlier.

Just as the ignorant ones discard the Principles or at the most perform it with selfishness, neither way are worthless. This why Jnanis 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 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. Being totally conscious of the natural behavioral pattern, their actions too are unsteady and yet develop self beliefs. But 'jnanis' 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. Jeevan Mukta is the ultimate stage of life beyond

karmaacharana and Life of Relief and Bliss. In fact even if any human being with utmost faith in me even in daily life were to perform one's duty should be rewarded appropriately. In fact those who would do so with dedication are considered as 'jnaanis' of wisdom and trust are rewarded and those who would not follow this golden principle are understandably dubbed as stupid. How so much ever of higher learning one might be are halted in their steps of success if they lack total trust in me. Such gaps in total faith and trust in me owing to ignorance of my might are often possible due to the 'svabhaava' or natural suspicioness as after all the inherent hesitation often halts the speed of decisiveness. The sensory organs by their very nature tend to lead to wishes and hesitations alike! That is the reason why as to the emergence of likes and dislikes. These are natural enemies seeking to close the windows and doors of 'adhyatmika abhivridhi'! or the progression of Inner Awareness. Such halts and negations of one's conscience are due to the Hand of 'Karma' or the collective heaps of one's own deeds of virtue or vice then and now. And hence the resultant duo of happiness and discontentment. What is precisely is the reason for sinfulness! It appears that Human Beings appear to be forced or over tempted to resort to it! Is this the impact of persuasion or even force! Is sinful activity due to objective motivation or instinctive reasoning! Or is this human mentality or due to circumstantial impact! The basic reasoning of sinfulness is the impact of 'rajoguna' which impacts desires and the nonfulfillment of those desires generates anger. These are the prime bases for sinfulness. This desire of a human being is unlimited and non-satiating and that is the worst possible enemy of all the humans. This is like hunger which is ever repetitive. Thus desire is the root of sinfulness. Only true 'jnaanis' could discover the spark of desire which like Fire is never extinguishable. It is that hunger for excessive flames that emit excessive smokes too as the latter get spread all over causing the blindness of ignorance. In fact this smoke screen withholds the light of Jnaana or the Reality of the ephemerality of Life ahead even from the womb of a mother in her 'garbhaavastha'. Of the 'trigunas' of 'saatvika-raajasika-taamasika' nature inherent in a Being, the 'satvika svabhaavaas' are able to disperse the smokes and fight out to see through the flashes of Light-albeit from far distance. The raajasikas could rarely vision thr flashes but to tamasikaas it is all darkness. There are three 'aavaranas' or big -territorial- partitions which tend to encircle the darkness of a Jeeva: desire which the enemy of the 'indriyas' or the sensory organs of jnaana and karma or wisdom and action. Then the 'manas' or awareness. The third is the 'buddhi' of what is truth and what is not.. Therefore the traces of desires conver up the awareness of the truth. Eventually, the grain of truth gets covered by the exterior and further by the husk. Therefore the foremost endeavour is to control one's sensory organs and their sensibilities or 'trigunas'. Then seek to distinguish the buddhi jnaana or the vyaktigata or individualistic and subjective awareness of the Truth and thereafter the 'atmajnaana' or the objective awareness of the Eternal Truth. Thus the Jnaanendriyaas and the corresponding Karmendriyas or the Sensory Body Organs Pancha Karmendriyas Five organs of mobility and Pancha Jnanendriyas Five Organs of Cognition viz. Ghrana-Rasana-Chakshu-Twak-Shrotra or Nose, Tongue, Eyes, Skin and Ears are the servants of Manas or Mind. Then 'Manas' possesses four 'Antahkaranas' viz. the Internal Organs viz. Buddhi-Ahamkaara-Prakriti-Purusha or the Mind, Intellect, Ego with objectivity, Nature thus making the Total Human Being. Now, beyond the gross and minute threesome body frames of the human beings indicated above, there is the resplendent 'Akhanda Atma Jyoti'; *Deho Devaalayah prokto jeevo Devaassantanah*/ Therefore with absolute and tight control of body organs and senses do seek to discover by Introspective Vision destroy your 'kaamarupa shatru' or the enemy of Desire right within and unsheath the cover of 'Agjnaana' or Innorance and light up the radiant Atma Jnana.

Stanzas 123 and 124 seeks to explain as follows: Just as a the samvaadi bhrama phala prapti kaala there could be yadaardha jnaana parinaanbhava might occur, that could be how the 'nirguna brahmopaasana paripakya muktidasha parnita' might occur. In other words once a leading path –

whether be of right or otherwise – to a desired goal be indeed resulting to fruition as of parama jnaana, like wise intense meditation of the Unknown Brahman once ripened climactically should be released as the ‘yadaardha atma jnaana’. Then there would be a dharma sandeha: Suppose as per the leading path, a sincere devotee be working propted by a so calle ‘leading’ error might secure the apporiate knowledge – might not be a leading error but by other ways and means, then the detailed reply would be as follwl: the intense meditation on the Absolute Self could also be considered as the cause of the Nidhidhyaasa as the factor leading to direct realisation. Spiritual practice consists of three stages: ‘shravana, manana, and nididhyasana’. Since the Upanishads exhort one to do Nididhyasana, it is necessary to know the meaning of this word and what exactly is meant by the practice of nididhyasana. The word is derived from the root dhyai, which means to think, imagine, contemplate, meditate, recollect, call to mind, and brood. Nididhyasana means profound and repeated meditation. Thus, Nididhyasana follows manana. It is the stream of ideas of the same kind as those of Brahman, the ultimate Reality, and excludes ideas different from the kind as those of Brahman, like the material ideas of the body, mind, senses, intellect, and the like. Nididhyasana means understanding the meaning of the scriptures on the basis of the relation between the words and the sense in which they are expressed. This is done by a person who has already acquired the complete knowledge of the meaning of the scriptures through the stages of shravana and manana along with the spiritual disciplines of shama, dama, shraddha, titiksha, uparati, and samadhana. Nididhyasana does not mean simple meditation. Nididhyasana means knowledge that has liberation or moksha as its aim and has no expectation. It can also be explained as meditation with the determination to attain moksha. It is the culmination of the practice of shravana and manana, and is an indirect intuition of Brahman. Nididhyasana is different from the meditation on a symbol or upasana. Here, one fixes the stream of ideas on the principle of the ultimate Reality, Brahman, to determine its true nature. The purpose of nididhyasana is to attain a direct vision of Brahman, by discarding everything else. After the rising of this knowledge, nothing else needs to be done, because one gets moksha moksha. Nididhyasana can also be defined as the flow of uninterrupted knowledge arising from the meditation on Brahman. However, it is not the meditation or concentration on something separate as that would mean that there is a difference between Atman and Brahman, which are identical in reality. And so, nididhyasana should be understood to be becoming one with Brahman. Nididhyasana, therefore, means going beyond logic or rationality, beyond the subject-object duality. It is the realisation, comprehension, or understanding of the ultimate Reality after the analysis of the meaning of Vedanta.

Stanza 125 expresses a further doubt as to whether meditation addressed to a specified Deva like Vishnu or Shiva or a Goddess of Lakshmi or Durga with repetitive sacred formule could lead to the goal of salvation. Reply then be: *astu naama tathaapyanna pratyasattir visheshyate*/ Be that so likewise: as per the speciality of the Deva Devis addressed by way of nidhidhyaas, so the speciality of meditation on the Absolute in that very form of Self Realisation.

Stanza 126 states as to when meditation on the attributeless Paramatma as of niraakaara- nirguna- nirvikalpa then that would lead to smaadhi. That kind of intense concentration and purposeful single mindedness is stated to nirodha state in which the distinction between the subject and object be predicated or grounded to elimination. It is further explained that deep meditation on the attribute of Brahman would be what is termed as ‘Savikalpa Samadhi. In turn, that would lead to Nirbeeja or Nirvikalpa Samaadhi as of the state in which distinctions of the one who be the mediator and the one for whom to mediate with would vanish. The nirvikalpa samaadhi be able to generate ‘aparoksha jnaana sampannata’ accordingly.

Stanza 127 explains that in case of nirodha rupa nirvikalpa samaadhi praapta saadhana, or when there be total cessation of mental activity to be accomplished and then only the associationless entity or the Antaratma be the resultant accomplishment in one's heart and psyche. In that process there would be the grand accomplishment of being able to assert: Aham Brahmaasmi.

Stanza 128 describes the tatva bodha swarupa varnana : what ever be the shaastrokta nirvikaarata, asangata, nityata, swayam prakaashata, ekata, abhinnata and paripurnata then one would be of atmadharma nirvivaada buddhi swarupaas. In other words then would be a perfect realization of Parabrahma as the immutable, associationless, eternal, self revealed, secondless, wholesome indivisibility as detailed in Vedic scriptures.

Stanza 129 recommends Yogaabhyaasa as that should surely facilitate deep meditation for nirvikalpa samaadhi prapti by which the attributeless Unknown Paramatma.

[Brief on Yogaabhyaasa (1) for Nirvikalpa Samadhi vide Amrita Bindu stanzas 7-9 and 16 -17

One should duly practice concentration on Om (first) through the means of its letters, then meditate on Om without regard to its letters. Finally on the realisation with this latter form of meditation on Om, the idea of the non-entity is attained as entity.8. That alone is Brahman, without component parts, without doubt and without taint. Realising "I am that Brahman" one becomes the immutable Brahman. 9. (Brahman is) without doubt, endless, beyond reason and analogy, beyond all proofs and causeless knowing which the wise one becomes free.

16. The Om as Word is (first looked upon as) the Supreme Brahman. After that (word-idea) has vanished, that imperishable Brahman (remains). The wise one should meditate on that imperishable Brahman, if he desires the peace of his soul.

17. Two kinds of Vidya ought to be known - the Word-Brahman and the Supreme Brahman. One having mastered the Word-Brahman attains to the Highest Brahman.]

Stanzas 130 and 131 seek to explain that 'nirguna brahmopaasana aparoksha jnaana saadhana siddhyanantara' the maha jnaana saadhaka ' or those who had since attained the nirguna brahma jnaana might as well under tirdha yaatraas, punya nadi snaanaas and divya mantrocchaaranaas and such so that that could be on the pattern of those who drop the sweets and lick the hand or as per the 'karam ledhi nyaaya'. Then the doubt could arise as to whether that would apply to those who meditate on the attributeless Brahman too.

Stanza 132 states that atyadhika vyakula chitta maanavaas be disabled to aspire for tatvabuddhi. How do the worlds of Devils get involved by blinding human beings in deep darkness! Indeed this is due to the ignorance caused by the severe play of body adjuncts of Pancha Karmendriyas of eyes, ears, skin, nose, and reproductive organs and the Pancha Jnaanendriyas viz. vision, hearing, touch, breathing and generation acts- all guided by the 'Manas' or Mind! These demonic and wicked influences tend to hide the Reality of the Self and till such time the Panchendriyas are present in the body or till its termination! The nature of the Self is such that its consciousness is literally imprisoned from the sway of the Maya or hallucination or false sense of perception of the True Reality. Death and the pursuant trans -migration of the Self provide another opportunity for the enlightenment but alas, the influence of the Panchendriyas might in all probability would continue in the subsequent birth too! This being so, one would like to define what all this Self about any way! The experience of this 'Antaratma' or the Self and its self declared superiority asserts that it is free from decay, disease and death!

Stanaza 133 explains that for those whose ‘buddhi vyakulata’ and ‘antahkarana mohaacchhaaditaas’ or for those whose distractions are due to the veil of ignorance, the analytical and intellectual enquiry of Sankhya siddhaanta be prescribed for spiritual illumination. None indeed who has no control over the ‘panchendriyas’ as afore described as driven by mind can not possess ‘nirmala buddhi’ or transparency of thoughts nor that person’s lifetime desire could be ever fulfilled. If there were no peace of mind where could be ‘soukhya’ or contentment in living. Like the oarless boat the mind moves about as per the whims of wind and gets totally oriented to purely temporary pleasures of living by passing attractions aimlessly so that one’s buddhi would be a casualty! ‘Buddhi sthirata’ or steady mindedness is only possible by the control of thoughts. As the various beings on earth experience the effects of night, the ‘Jitendriyas’ who overcome the body senses and of mind, find that as a broad daylight. In other words, human beings of normalcy suffer from the effects of ignorance while the very few- or perhaps none but for exceptions above the cut- do experience enlightenment. As the waters of rivers and rainpours always fill in the oceans, a few jnanis of maturity seek to keep their minds and thoughts and steer clear the ever swallowing and roaring tides and their rough vicissitudes. Hence those pragmatic persons reducing the burden of desires, egos, attachments and other shackles should well deserve ‘parama shanti and paramaananda’ or of outstanding peace and bliss. This type of situation is termed as ‘Braahmi sthiti’ and those extremely limited number of illustrious mortals are never washed off on the swirls of ‘moha’ and ‘bhrama’ which at the terminal point of the life’s ‘nirvana’.

[Brief vide Brahma Sutras too explain this vide Chapter I on Buddhi Sthirata vide Brahma Sutras. :

Samanvaya: Understanding by Interpretation. Upanishads seek to imply the very purport of Vedas. These comprehend the basis of Awareness about the original cause of Existence and of the Universe. It is only by that Supreme Conciousness that the Ancient Sciptures seek to comprehend but not by a secondary Source of what is loosly designated as the Self Conciousness as Sankhya Yogas interpret; indeed, the Self as an individual is Brahman and is not a separate entity either. This is what Upanishads and Sciptures based on the ancient Scripts handed down the ages about the awareness of Brahman from whom the Universe originates, sustains, terminates and regerminates again and again; it is that Supreme Energy as the Source of Vedas, which is the uniform topic of Vedanta Scripts, who is admitted to be the Cause of the World as argued and decidedly established. Brahman is not the ‘Koshamaya’ or of Pancha Koshas or body sheaths of Annamaya-Pranamaya-Manomaya-Vijnanamaya and Anandamaya as based on Saamkhya Thought but is indeed the Supreme Self of Nirguna Niraakara or alternatively of the ‘Saakaara Saguna Swarupa’ or of Form and features viz. the Magnificent Bliss that is in turn reflected as the Antaratma or of the Individual Self of all the Beings in Srishti. It is this Blissful Brahman who is not only the Antaratma or the Individual Conciousness; this Paramartma 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 Cuase, the one inside the ‘Daharakasha’ or the Sky within the invisible cavity of the Heart and the Sky above, the Pancha Bhutas, the Pan Chaoter %chendriyas, Sleep and Death, above all the Cause an Effect. Indeed, Brahman is the Material Cause of the Univerese.!]]

Stanzas 134-135 explain that upaasana rupa yogya tatva jnaana prapti be by the yoga saadhana by the saankyha yoga. 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. The state of spiritual balance could be possibly accomplished by both the sankhyaas or those desirous of

the path of enquiry and the yogis ever engaged in deep meditation. It is that mahaanubhaava who would have digested the quintessence of scriptures and who could truly realise the path of enquiry and meditation as that person realizes. Further, Shrutis also declare that with both the means of enquiry and deep meditation, the vigjaanis be knowing what ever be not in tune with Shrutis assert.

Stanzas 136 and 137 explain that in case a person were unable to perfect the practice of total detachment and well pointed meditation all through the lifetime but just at the nick of the time of facing death be able to succeed in the grand feeling of tadaatmya with the Unknown, then, obtaining direct knowledge of the Reality, could one be liberated! The affirmation be by what ever be the mental resolve and steadfast inner consciousness of the time of the last breathing be ought to happen. Wherever the dying person's mind be fixed, there that person be blessed with. The dying person's death wish must come true as for instance 'Prashnopanishad'.III.10-12) : (Whatever frame of mind and thoughts occur to a human being at the time of the end of life, indeed those very thoughts and feelings along with the functioning of the organs similarly attuned do surface then. Then the prime Praana of the dying person along with Udaana, the Consciousness tapers off and 'praana yukta tejasaa nayati lokam yathaasankalpitaam' or the Life Force along with the light within leads to the lokas as felt and deserved! Any person of knowledge who understands of what praana as all about certainly knows that the Departed Soul or the Antaratma then merges in its own origin. In this context, there is a relevant verse: A person of knowledge of Praana would thus be sensitised with its origin, entry, place of residence and the process of exit by achieving its next destination as per one's own actions of a mix of virtues and vices; very few attain Immortality and the majority return back to Life again; this is the Truth of Life and that indeed again is the Truth of Life!)

Stanzas 138 and 139 thus explain as per Scriptures quoted in the previous explanations, the future life of a jeeva is determined by the nature of the thoughts at the time of the departure of life. Then the person about to jump as caterpillar jumping to another leaf after the previous one as of transmigration of a Soul would be absorbed in whosever personal deity be continuing the journey at the behest of the Unknown. Brahman is so called attributeless and indeed eternal. But in fact the nature of liberation is as per desired object

Stanza 140 states that nirgunopaasana be on the basis of one's own saarmadhyata and hence the peripheral agjnaana rupaka samardhyata be the cause of concentration of saakaara brahma rupa of one's own volition. Contemplation is a mere mental process, and meditation on the attributeless Brahman be the nischitaardha rupaka agjnaana nirmulaka only yet might not be the sure method of punarjanma mukti kaaraka.

Stanza 141: The upaasaka is no doubt expected to undertake nishkaama, kaamanaa rahita, shareera shunya, nirindriya, nirbhaya pada Para Brahma or of unattached, desireless. Fearless and free from body and its organa. This was what Nrisimha Uttara Taapaneeya Upanishad described.

[Brief vide Nrisimha Uttara Upanishad 5-6-7-8 on Attributeless Brahmopaasana

Fifth Chapter : That type of practitioner would not have any desire towards worldly things, would have all his earlier desires fulfilled and would have desire only on Atma (soul). His Pranas (soul spirits) do not start and go any where and would attain their ultimate here itself in Brahman. He exists as Brahman and attains Brahman. He who worships the exalted Atma in Omkara (the letter Om), attains Brahman in the form of Narasimham. He who meditates and venerates the ultimate God in the form of Aa, Uu and Ma, which is incomparable, which is the holy spirit, which sees every thing,

which is the witness of everything, which swallows everything, which is the darling of every body, which is prior to everything and which makes everything else shine, would understand and know Para Brahma. One who knows like that would shine as God Para Brahma Narasimha.

Sixth Chapter: Devas wanted to understand this Atma (soul). The Asura qualities caught hold of them. To get rid of that effect, they worshipped Narasimha who is the Thuriya soul which is in the summit of Omkara using the Anushtup Mantra. Then the sin like Asura qualities itself became the great light of wisdom which is the prime happiness (like poison becoming medicine). Those devas became mentally calm, having their sensory organs under control, became those who were not attracted by worldly desires, became those having patience, became those whose conduct became stable, became those who were attracted by the Atma, became those who were having playfulness, unity and happiness, and became those who realized that "Om" is "light of Atma which is Para Brahman", and felt that all other places are empty and merged in to the "Om". So the practitioner should do penance like devas, stabilize his mind in the Omkara Para Brahman, and would make other people see his Atma as Para Brahman. There is a holy stanza about this viz. "After meditating on the horns which are the different parts of Pranava and further meditating on the Thuriya Paramatma which is a horn but not a part, add the Nrusimha Raja Mantra to the different parts of Pranava." The three types of Devas(Sathvika, Rajasa and Thamasa) serve the pranava in which, the first two letters (Aa and Uu) are merged and fixed in the third letter Ma and make themselves exalted.

Seventh Chapter: Adding the first half of the Uu with the letter Aa, and making it as the form of Lord Narasimha, and then using the second half of letter Uu on Narasimha Brahma because it is macro, because it is shining, because it is famous, because it is Mahadeva (great God), because he is Maheswara (Greatest God), because it is the best Sathva (sathvic quality), because it is the greatest wisdom, because it is the greatest happiness, and because it is the greatest lord, then unite it with soul which is the meaning of the letter Ma. One who knows this, would be without a body, without sensory organs, without soul, without ignorance, with the form of Sat Chit Ananda (ever lasting bliss) and would become as one who attained salvation (one who attains Swarajya).

Therefore one has to meditate on Para Brahma with the letter Aa, cross the mind with letter Ma and search for that state where one is the witness of the mind. When one pushes out everything, then everything enters in and when he attains awakening of wisdom, then everything rises from him. Thus if one meditates, catch it, set fire and swallow, he would become Narasimha who is of the form of Atma and would establish himself in his own power. There is a holy stanza about this. Its meaning is like this: Join Aa the first letter of Pranava, with the first part of its second letter Uu, and join these together with letter Ma and merge it with Thuriya Brahma which is the meaning of Pranava and is a witness beyond the states of waking sleep and dream.

Eighth Chapter : His soul is woven completely from side to side with thuriya. This with its Narasimha form, and in which every thing pervades and which is the soul of everything, contains everything. This is the secret and is without form or seed. This soul is non dualistic and without form or seed. The word "Om" is non dualistic and is full of wisdom. (Narasimha, the soul of thuriya and the meaning of Omkara are all the same. They swallow everything). This is the unique body of Parameshwara (lord of every thing). This is without form or seed. This which does not have any form or seed, does not have differences within. The one who thinks that there is difference between them, breaks into hundred pieces and breaks in to thousand pieces and attains death from death. This is without a two, self resplendent and great joy. That soul is the ultimate support. It is Brahman. Brahman is the ultimate support. The one who knows this becomes Brahman which is the ultimate support.]

Stanza 142 hence explains that without resorting to nirgunopaasana, the mukti paripurnata be not possible. It is by the strength of intensive meditation only that the niraakaara paramatma nidarshana : *Dhaataa purastaa –dya muhaa jahaara Shakrah pravidwaanpadishaschata srha, Tamevam Vidwaanamrita iha bhavati Naanyah pandhaa Ayanaaya Vidyatey/* (It is that illustrious and knowledgeable person possessive of the Supreme Awareness realising Paramatma and recognises and visualises Indra and other Dishaadhipaas that is qualified to attain Mukti; indeed there is no other route to Moksha! as explained in Purusha Sukta.

Stanza 143 states that the Tapaneeya Upanishad explained that moksha prapti be possible from desireless meditation. Prashnopanishad expresses the view that be possible with desires while entering the region of Brahman be possible with meditation to nirvikara Brahman. In fact Prashnopanishad explains that while a person be meditating even the desires on the emphasis on ‘ Omityekaaksharam Brahma’ and the meditator be taken to the region of Brahman, where the person concerned be realising the attributeless Paramatma who indeed is beyond the Hiranyagarbha who manifested the universe , the sum total of the antaratmas and becomes free. Maha Narayanopanishad explains Hiranyagarbha as follows: 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.

Stanza 144 explains that the sincerest upaasana of the Three Sacred letters of A-U-M be the gateway to virtuous human birth and beyond to the region of Brahma. There one could realise the attributeless Brahman who is beyond Hiranya garbha about the sum and total substance of Paramatma

Prashnopanishad V.3-5) 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 os also ‘Chatush Paada’ or four feet viz. Akaara-Ukaara-Makaara- ‘Ardha Maatra’! AUM also comprises ‘Tri sthaanas’ viz. Jagrata avastha- Swapnaavastha-

Sushuptyavastha split again into Hridaya the heart-Kantha the neck-and Bhru Madhya or the Center of the forehead. Indeed the paramountcy of OMKARA is described by Smriti- Shrutis severally.

Stanza 145 denotes that Brahma Sutras in the Apradhikarana explains that a person with paramaardhika jnaana be engrossed in deep nidhidhyaasa as of nirantara-niraatanka as addressed to attributeless niraakaara- avyakta-Para Brahma be of taadaatmya paripurnatva.

[Vishleshana vide Brahma Sutras of Apratikaadhikaraa by 4.3.15-17

Aprateekaalambanaadhikaranam-

IV.iii.15) Aprateeka aalambanaan nyati iti Badarayana ubhayatha adoshaat tatkratuh/ Bararayana Maharshi too states that the Super human Being leads to Brahman without the help of symbols so that the Embodied and Unembodied Brahman would be revealed.Indeed, invariably all types of meditations, Karmas, worships and so on predominate on the ‘Gamy Sthaana’ or the Objective and Goal with Symbols and not the Nothingness or the Absolute and the response of the Supreme is reciprocal too.

IV.iii.16) Visyhasha cha darshayati/ Indeed, as clarified above, Upanishads also explain that the patterns of meditations cited follow the cause and effect: Chhandogya Upanishad. (VII.i.4-5): As Brahmarsi Narada expressed to Maharshi Sanatkumara to explain what did he learn before teaching him the knowledge of the Self and the Perpetuity, the latter confessed that he had only textual knowledge: Narada narrated that he read Rik-Yajur-Saama-Atharvana Vedas, Itihasa Puranas as the Fifth Veda, Vyakarana, Rites for the Pitru ganas, Ganita, Astrology and Astronomy, Natural Sciences, Minerology, Logic, Sciences of Archery, Military Tactics, Science of Poison Cure, Fine Arts of Music, Poetry, Dance and of Sounds! But Narada confessed that he had only textual knowledge except a few of practical applications. Even what all he learnt was by way of subjects and names and that his objective was specific viz. know of Self beyond sorrow and that his request too was specific viz. To take him beyond sorrow to Eternal Bliss! Sanat Kumara replied that indeed what all he acquired was by way of titles of texts and of learning, but the real learning was far more specific namely meditation on an Image, indeed that of Vishnu who was Unknown, being ‘Avyaktam Shasvatam Vishnum Anantam Ajam Avyayam’! Any one who meditates on the name of that Reality called, say, Brahman, would acquire freedom of barriers of space, time, distance and knowledge! Now, a systematic analysis of natural features and their magnificence vis a vis the supreme self is attempted step by step like the power of Speech, the might of Mind, the strength of will and thought and the effectiveness of prayers and concentration to discover Brahman!) Sanat Kumara in the same Upanishad vide VII.ii.1-2 then commends and prays for Speech: Indeed, Speech is most certainly far more significant than being a mere name of a particular regulation of thought, be it Vedas, Itihasa Puranas, or several other media of expression and the deep and endless mine of disciplines that Narada mentioned about ranging from truths and untruth, good and bad, pleasant and unpleasant. If there is no speech, there would be no knowledge, thought, fact, reality or otherwise or truth and falsehood, thus making the line of distinction too thin and vague as distinct among humans from an animal, bird or an insect! Hence Knowledge and Virtue are the very fundamentals of Existence and so is the expression of that fund of awareness as in the medium of Speech that occupies primacy to realise what Brahman is all about! Those who meditate Speech as Brahman thus acquire freedom of expression about him and vindicate our realisation of Him for sure!) In the subsequent section of the same seventh chapter, Sanat Kumara commended ‘Manas’ or Mind to provide doubling of the power of Speech and Intrinsic Knowledge and said that vide VII.iii.1-2) Sanatkumara stated that while knowledge and speech were important no doubt, but mind and its clarity signifying maturity of judgment would be in fact be of greater consequence. Mind being an internal organ would be a tested companion and like two juicy fruits of

speech and mind would further add to double power of meditation. For example knowledge and speech coupled with thinking and discretion would have double advantage to chant mantras, to perform rites, to take up tasks and accomplish fruits of success! This is how meditation of Brahman by utilising mind becomes doubly constructive and fruitful!). There after, Sanat Kumara commended the other major inputs to realise Brahman viz. strong determination, will power, meditation, enlightenment, physical strength, good food base, water, tejas or fire, awareness of the supremacy of Sky, memory power, optimism, excellent vital energy or Praana, deep thought or perception, faith, nishtha or commitment, and also Karyacharana or involved and active service!]

Stanza 146 states that such an outstanding and exemplary worshipper, by virtue of the most intense and penetratingly concentrated nidhi dhyasa on the Nirguna Brahman is stated to be deathless for chatur yugaas.

Stanzas 148 and 149 explain that Pipalaadi Muni sought to clear the query of his shishya named Satyakaama as to what indeed be the intense most methodology of invoking Niraakaara- Nirvikalpa Parabrahma. Then the Maha Muni made the mantropaasana of AUM. Likewise Yama Dharma Raja too explained to Nachiketa the outstanding visitor to Yamaloka as the latter was sacrificed to death by his own father to achieve swarga loka about the pranavopadesha for nirguna brahma taadaatmya. The stanzas 148 and 149 respectively are explained briefly by illustrating what Pippalaadi to Satyakaama and Yama Dharma Raja to Nachiketa.

[Briefs vide (1) Prashnopanishad 5.2 and (2) Kathopanishad 1.2.16-17 on Invoking Nirguna Brahma

(1)

V.1-2) What precisely is the significance that is most discussed about the singular word of OM asked Maharshi Pippalaada by Satyakaama the son of Sibi: 'what indeed the life- long meditation of which one accomplishes from'? The 'abhidyaana' or the intense contemplation would call for Self-Identification like the total absorption of senses into Paramatma himself! Then the Maharshi explained that the Pranava Shabda connotes the Realisation of the Self as also the Supreme which indeed are one and the same or the qualified Atma and the Absolute Paramatm

(2)

On visioning the portals of Brahman, Nachiketa enquires of Vedas, Om and characteristics of the Self

I.ii.13-14) As Yama remarked to Nachiketa, the latter was virtually in a trance receiving the instructions and realised that he visioned a total segregation of mortal delights and gradual inflow of the serene waves of Immortality and it seemed that the mansion of Brahman looked to have opened up even as the message of Yama was received that Nachiketa would now be fit for emancipation! Then Nachiketa's first query to Yama was to explain to him as to what indeed was that Unique Object he visioned was as distinguished: 'anyatra dharmat anyatraadharmat' or from virtue and vice, 'anyatraasmaat kritaakritaat' or the cause and effect and 'anyatra bhutaat cha bhavyaat cha' or the past and the future!)

I.ii.15-17) Now the effective Instruction by Yama to Nachiketa commences: The ultimate objective of Vedas promulgate one Unique Voice; this Voice is what all austerities make most significance of; and that Single Voice which all the persons of Brahmacharya or Self Discipline and restrained regulation vouchsafe for **OM!** ' Etadyekaaksharam Brahma/ Param' or OM is the prefix for all prayers to Hiranyagarbha Brahma or the Supreme Brahman Himself alike; any body meditating on OM is applicable to both)]

Stanza 150 asserts that the nirguna brahamopaasaka as facing death is surely destined to Brahmlaloka. Kousheetaki Upanishad explains in detail as follows:

[Explanation vide Kausheetaki: Description of 'DevaYaana' upto Brahma Loka - As the illustrious Individual Visitor reaches Brahma Loka, his identity explained 1.3 to 7

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

I.4) (Towards the Individual Self five hundred Apsaras / nymphs rushed as soon as he arrives in the Brahma Loka to welcome him, hundred of them with fruits in hands, hundred with 'anjanaas' or ointments, hundred with flower garlands, one hundred with 'vastras' like garments, and another hundred with scented perfume powders. They adorn him with OM like Brahma himself welcoming him. He goes upto the Lake 'Aara': he crosses it by his mental power; on approaching the Lake and as the 'yeshtikas' afore- mentioned and those with 'samvida' and 'pratvida' or thoughts of approved and disapproved nature are rid of and purified. He then reaches by mind again the River Viraja the Ageless and alights a chariot recognising the wheels of good and bad and upon the pairs of opposites drives on to Brahman.)

I.5): The blessed chosen and distinguished Individual then arrives at the Ilya tree and the fragrance of Brahma enters into him; he then moves on to the City of Saalajya, then to the abode of Aparajita as the the smoothening aroma of Brahma sinks deep into him; he further approaches the two illustrious Deities of Indra and Prajapati positioned as the gate keepers and finally arrives at the hall of Vibhu as the glory of Brahma is soaked into him. He then visions the Simhasana the golden and bejewelled throne, whose fore feet are the Saama Veda verses 'Brihad' and 'Ratnankara' while the 'Sayita' and 'Naudhasa' of Saama are the two hind feet, the 'Vairupa' and 'Vairaja' are the two lengthwise side pieces where the two cross pieces are stated as 'Saakvara' and 'Raivata'. As he approaches the couch named 'Amitaujas' or of immeasurable radiance, 'Bhadra' and 'Yajaayajniya' constitute the head pieces; Rig verses and Saaman chants are the stretched chords lengthwise while the Yajus formulas as

the crossed ones. The moon beams are the cushion, Ugitha the bolster and prosperity the pillow. Brahma sits on this couch and asks the visitor: 'who are you!'

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

I.6): The reply from the visitor is: Indeed the Self is the Truth in Reality! It is the Self all Beings and Brahma Himself in origin! My past tense was that of a season and was intensely connected with 'Kaala Maana' the Time Schedule. It was from the 'Antariksha' that I got sourced initially and from the womb of a woman as in the normal process of Creation. I am thus the Self of every Being just as you too are That too. Thus the reply to your question as to who am I, the true reply should be that I am you! I am the Truth the Real Truth! Whatever is distinguished from Devas (sense organs) and vital breaths is 'Sat' while Devas and the vital breaths are the 'tyam', hence the expression of 'Satyam' as explained in a Rig hymns further)

I.7) Brahma is defined by Brahma Vettas as possessive of Yajur Veda as his belly, Saama Veda as his head, the body-form being of Rik Veda thus the full personality being Immortal. To the query *kena poumsh yaani naamaani* or as to how Brahma acquired as masculine name and form the reply is *praaneti* or due the Vital Energy; *kena stri naamaaneeti* or as to how Brahma acquired the female form, the reply would be: *vaacheti* or by speech; *kena napumsakaaneeti* or Brahma acquired genderless form then the reply would be: *manaseti* or because of the mind and thoughts; *gandhaaneeti praaneneti* or the odour the reply again is: due to the breath; the form is due to eyes and eyesight; Voice and sounds by ears; food tastes by tongue; actions by hands; 'sukha-duhkhas' or joys/ sorrows by the physique; happiness and procreation due to generative organ; movement by the feet; and desires due to intelligence and imagination. Brahma states further that his thoughts and desires emerge from his Intellect and brain power, while his worlds are truly symbolic of water. Thus whatever is described of Brahma is equally applicable to the visitor too. That is the Truth! Indeed that is the Truth!)]

Stanzas 151-152 mention of Atma Gita which clarifies on those who are not able to practise discrimination should always meditate on the Self. Further of even if direct knowledge the Self were to possibly not be possible, one should be able to still be anchored to atma jnaana and eventually and undoubtedly be able to realise the Self. The Self being the Antaratma be like the pure gold made of golden ornaments as the basic substance of the Universe as the Pure Consciousness like the clay in a pot and as such, Janaka, be not of the hallucination and of fantasy of the Prakriti the Maya as the Paramatma and as such your capability of comprehension would need to be expansive. You, Janaka! Ought to realise that You are unfathomable as being limitless, formless, super intelligent and totally unaffected by superfluous extraneous nor bodily aberrations like the arishad vargaas of kaama krodha lobha moha mada matsaraas. Be realised too that what you know be the mirage while what you not know be the Reality indeed. And by this 'goodha rahasya' you could disprove the oft quoted that the antaratma be jumping from one body to another. That which is born is destined to die and this truism is a law of nature; then why get concerned much about death! This Atma the Inner Soul is such as could be torn or broken nor burnt by fire, washed by water, dried by air, cut into pieces, but is replete with every thing, and is eternal. Antaratma the Inner Soul is steady, age old, inconceivable by one's physical parts or mind; nor subject to the changes of time! One has therefore to realise the essence of 'atma tatva' and its everlastingness or eternity! Just as a mirror exists within and without the image reflected in it, so be the Paramatma be extraneous and integral too. Just as the space inside and outside a jar, the Avyaya-Shasvata- Ananta- Aja- Avyaya.

Stanzas 153 and 154 explain that to secure the invaluable treasures deeply hidden in the earth, then the process of digging would have to be intensified and like wise, the direct atma jnaana ought to be

intensified. Even if there were no realisation, still one's own self assurance ought to be of Aham Brahmaasmi.

['A brief on Adi Shankara's Viveka Chudaamani stanzas 65 and 66 explain thus :

' As a treasure hidden underground requires (for its extraction) competent instruction, excavation, the removal of stones and other such things lying above it and (finally) grasping, but never comes out by being (merely) called out by name, so the transparent Truth of the self, which is hidden by Maya and its effects, is to be attained through the instructions of a knower of Brahman, followed by reflection, meditation and so forth, but not through perverted arguments.' 66. Therefore the wise should, as in the case of disease and the like, personally strive by all the means in their power to be free from the bondage of repeated births and deaths.]

Stanzas 155-156-and 157 explain thus: Even presuming that there were not to be of Self Realisation or Atma Jnaana, one having reached the periphery, then that Self Confidence and assertiveness of Aham Brahmaasmi ought to be ever prevailing. Once that self assurance be firmed up as to why not by further and further intensifying the atma nirbharata then the goal be nearing nearer. If once conviction and intensification of meditation and deliberate contemplation be firmed up, by practising day by day then that feeling of non self and the self be gradually disintegrated. Destroying the idea of body as the self, the might of meditation should liquidify the Aham to that of Brahman and that is what Atma Jnaana all about. Paramatma the Unknown Brahman resolved to let Hiranyagarbha Brahma be self manifested. The latter created the principal ingredients of the primary Creation such as Pancha Bhutas, Surya Chandras and Antariksha as well as Prajapati Maha Purusha with a prototype Physique. The latter tore off his body to two parts viz. the Self and Prakriti Maya and together manifested as the Universe into Devas and Asuras to represent Virtue and Vice besides Praana the Vital Force and 'Charaachara Srishti' with human beings and other types of creation. Representing Praana as an alternate form, the Maha Purusha stays Him Self as the Antaratma of all the Species. Human beings are blessed to possess body parts and senses as Panchendriyas, besides 'Manas' the Mind as the head to perform noble or ignoble acts. Prakriti Maya who cleverly hides Antaratma and creates endless material attractions of the worlds to deviate attention from the Reality with the aid of a mix of 'Gunas' dominates the colouring of the spotlessly white, pure and transparent the Virat Swarupa. Thus human beings tend to be obsessed with Maya and become victimised trying to fight out the lures temporary pleasures invariably and confuse Non Realities for the Lasting Truth of the Antaratma, a mirror image of Brahman! Once Enlightenment dawns into the thoughts of a person due both to knowledge, introspection and 'Satkarma' of the cumulative fruits of births, that blessed Soul conquers fear by unveiling Reality within, despite the play of misleading signals sounded by Panchendriyas and the mind. The person bemoans that through out the perpetual cycle of births, he has always got victimised mind. It is none too late and search his inner conscience atleast now. This indeed is the most relevant secret of revelations of Upanishads, Vedas, and Knowledge.

Stanza 158 concludes: The mediator who studies this Chapter of Dhyana Deepa – The Lamp of Me is freed from all doubts and be readied for Parabrahma Jigjnaasa or the nirantara Dhyana.

Chapter Ten on Naataka Deepa Prakarana of the Theater- Stanzas 1 to 26

Stanza one explains that jagad srishti poorva adviteeya paramaananda rupa Paramatma with swakeeya maya shakti rupa had manifested the Self. In other words the Supreme Self as being the singular most, ever blissful totality only existed and with the convenience of Maya Shakti had

manifested the jeeva the individual Self. Prakriti is energy, activity, vibration and creative power. Parameshvara is stable, inactive, immobile and insensitive- yet the Supreme. Being of sthaanu, quiescent and motionless it is the Maya Shakti that keeps everything pulsating, from planets and stars to the atom, and is inseparably united. Paramatmaa be called matter and Shakti the energy. Thus the Supreme tranformed into the Inner Self yet witnessing the actions of the Jeevas‘ Adviteeyata’ or Singular Existence manifests surprising Plurality all rolled out from same uniqueness

Stanza Two explains that Paramatma having then entered the jagat stiti kaarana Maha Vishnu and various other Devas. It is out of reverence and awe of Brahman that various Celestial Sources of Authority are in perfect position; it is that fear of the Supreme Energy that Wind blows perpetually and Sun rises and sets as per the prescribed timings; so do their duties unfailingly by Agni Deva, Indra and fifthly Lord Yama the God of Death. Now Brahman bestows joy to all, human and celestial Beings likewise. Take the example of an ideal human being, totally youthful, strong, energetic, wealthy and learned as say a full unit of fulfillment is granted to him. Hundred times more of that joy is granted to say a human-Gandharva- a Fairy- the best of his ilk; to a divine Gandharva who is truly more significant, the level of joy and satisfaction bestowed by Brahman be declared hundreds times more than to that of a man Gandharva as the divine one does indeed possess a far higher degree of fruits accomplished by the divinity. Certainly more superior would be better in respect of Devas in heaven called Karma Devas- say Eight Vasus, Eleven Ruddas, Twelve Adityas, Indra, and Prajapati than to that of Gandharvas and as such they deserve hundred times more of celestial privileges. In the ascendent ladder, Brihaspati the Guru of Devas, Virat Purusha and finally Hiranyagarbha secure hundred times higher of the dividends compared to each of these positions as the followers of Vedas. Thus just one drop of the Supreme Bliss of Brahman is sufficient to saturate all in the Creation from Hirnyagarbha downward!

Stanza Three explains that aneka janma sampadita shubha karma phalita of jeevas be reflected in the paramatma’s quitesential virtuosity while by enquiry the active reflection of Maya’s excessive intervention has been ever constantly dismantled. Due to the collective strength of the fruits of sanchita punyas, notwithstanding the interference of maya’s overcoming floods of influences, the jeeva if could accomplish Kaivalya.

Stanzas Four and Five explain the bandha dwaita yukta nivritti rupa moksha jnaana phala. The duality and the misery of the secondless Self, whose nature is basically bliss if called bondage. Abiding in one’s own nature is liberation or restotation to one’s original position is known as bliss. Bondage is the resultant of discrimination of the one’s body and the Individual / Supreme Self . A jeeva is attached to the body, its ego, the action-reaction syndrome. Thus bondage is that which arises from the bonds or attachments as of bandhanaas or paashas which the jeevas of the world. It is responsible for human suffering, delusion, ignorance, and continuation of the individual souls in the mortal world. The soul is eternally free, unattached, immutable and indestructible, but a living being is bound by his own actions, desires, and attachments which further bind him to the mortal world. Bondage has numerous forms. There is the bondage of the embodied soul to the body (deha-baddha), of the mortal world to death (mrityu-baddha), of the individual souls to Nature (Prakriti-baddha), and the mortal beings to the cycle of births and deaths (samsara baddha). You cannot easily escape from it, until you suppress the triple gunas (sattva, rajas, and tamas), overcome desires and attachments, arrest the progression of karma, silence your ego, practice renunciation and become equal to the dualities of life. Bound souls (baddhas) are subject to modifications, egoism, and delusion. The Vedas affirm that neither through good actions nor through sacrificial ceremonies one can become free from bondage. Bondage arises because desire-ridden actions have consequences, which leave strong

impressions in the mind. Repeated activity of the senses in the world of objects results in the formation of latent impressions or of purva-samskaras. They create the casual body or the kaarana shareera which be attached to the Anraratma. As long as the souls are enveloped in the impurities of their past karma and bound to their latent impressions, they cannot be free.

Liberation (moksha), which is the highest aim of human life (purusharthas), is achieved only by restraining the mind and senses, withdrawing from the sensory world, stabilizing the mind in the contemplation of the Self, and knowing the Self as oneself without doubt, delusion, imagination, division or duality. Repeated practice of yoga, self-purification, and such other methods help human beings to burn their latent impressions and get rid of predominant desires to experience peace and equanimity. There is no bondage or rebirth for those who become firmly established in the Self and experience oneness. The bound souls go repeatedly through the cycle of transmigration (punarjanma). Upon leaving their mortal bodies, they go to the ancestral world (pitrloka), travelling for a complete year, where they stay until they exhaust their karmas and return to earth to take another birth. However, for the self-realized yogis, there is no rebirth. They travel by the path of gods (devayana) and reach the immortal world of Brahman. It is also important that which divinity you worship and for what purpose. If you worship gods or demigods you will go to their world, but may not achieve liberation. However, those who worship Brahman, the Supreme Self, with single-minded devotion and become absorbed in his thoughts, go to his world only and never return.

[Brief vide Bhagavad Gita's Karma Yogaadhaaya Three stanzas 20--

A person who does his duty irrespective of the end result ought to attain endless self contentment. 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.]

Six - seven and eight explain as follows: A jeeva who be of ahamkaara poorvaka dehaabhimaana. Mind is the agent driving the chariot of panchendriyaas of kaarmika and jnaana nature and that indeed

be the instrument of action. Now the action has two types of action as of baahyaka or maanasika ie physical or mind borne. The external objects are cognized by the mind by Panchendriyas viz. 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: Light, sound, taste, smell and consciousness. In turn, the jeeva's 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)

Stanza Nine states that hence the final product that emerges be of Pure Consciousness which is revealed as of thar kartrava, kriya rupa and the kaarmika swaphaava as of the saakshi rupa chidrupa. In other words, that consciousness which would at one and the same time the agent, the action and the external objects is known as witness in the vedanta. Vedanta reveals Pure consciousness, is the light of the Antaratma by which to obtain the clearest perception of reality. Adi Shankara, the Advaita Vedanti prescribed the four traditional methods of Saadhana Chatustayaa viz. discrimination between the eternal and non-eternal; renunciation of the tendency towards sensual enjoyment; cultivation of the six treasures (tranquility, self-control, mental poise, forbearance, faith, and self-surrender); and desire for liberation. Though the qualifications work together as methods for refining, stabilizing, and elevating one's mind, one might sum up as of shravana-manana-nidhidhyaasana. By studying an entire scripture in this way, an aspirant refines and deepens the faculty of introspection, imbibes the spiritual truth of the passage, and thus activates and sustains a spiritual current of thought throughout the day. By developing subtlety of mind, one unleashes the powers of the mind. To strengthen and unsheath one's buddhi from its weakening and covering delusions forged through many lives, the aspirant, also practices the method of negating all impermanent, unreal phenomena superimposed on the supreme reality be the criteria of not this, not that again, or by the neti, neti atma formula.. Beginning with gross phenomena and gradually proceeding to more subtle elements, the aspirant, through logic and willpower, peels back the several layers of superimposition) veiling the underlying reality of Atman-Brahman, and gradually renounces them all, both physically and mentally. This is a process that involves two steps: by negating the attributes of the non-Self, one unfolds the essential nature of the Self, or Atman; and by negating the conditions and qualities of the relative world, one discovers the nature of Brahman. Self-inquiry or Atma Vichaara is stated as the technique of probing into the nature of the seer and the seen to end the identification between the subject and the object by way of drik-drishya and viveka of rigorously analyzing the three states of consciousness (waking, dream, and dreamless sleep) in order to gain insight into that which is common to them, the witness-self; and of methodically examining the threefold body and fivefold sheath in order to renounce one's outer coverings and trace one's 'I-consciousness' back to its source, the Self. These spiritual disciplines demand the utmost clarity of intellect and willpower—the sword of discrimination being ever unsheathed to pierce the subtle delusions of the conscious, subconscious, and even unconscious mind. 'The discipline of negation must be practised without intermission' as long as even a dreamlike perception of the universe and the finite soul remains, and as long as identification with the body is not totally wiped out. Neither sleep nor concern about secular matters nor attachment to sense-objects should be given the slightest opportunity to let one forget the nature of the real Self.'

Stanza 10 recalls that consciousness of external objects be the witness, like the Lamp in a nrityashaala or a dancing hall would reveal all there as 'I see', 'I hear', 'I smell', 'I touch' as pieces of awareness or of knowledge. These are all pieces of epistemology or philosophical analysis of the nature of knowledge and the conditions required for a belief to constitute knowledge, such as truth and justification being the potential sources of knowledge and justified belief such as perceptio, reasoning,

memory and testimony. The structure of a body of knowledge or justified belief, including whether all justified beliefs must be derived from justified foundational beliefs or whether justification requires only a coherent set of beliefs. In other words that is philosophical scepticism which questions the possibility of knowledge, and related problems, such as whether skepticism poses a threat to our ordinary knowledge claims and whether it is possible to refute skeptical arguments in debates.

[Explanation vide Adi Shankara's Upadesha Sahasri 18. 118-123

118-119. Pervaded by Consciousness, mental modifications in the forms of objects come into existence. External objects are what impart their forms to these modifications. The most desirable of all things (on the part of the agent), these external objects are called objects of action. One having such a desire is enjoined to perform actions. The mental modifications in which the forms of external objects are present are called the instruments of his knowledge of objects.

120. The ego which is pervaded by the reflection of the Consciousness is called the knower or the agent of the action of knowing. One who knows oneself (the witness) to be distinct from all these three is a real knower of the Self.

121. The modifications of the intellect called right 'knowledge,' 'doubtful knowledge' and 'false knowledge' deviate from their existence. There is one and the same Consciousness in all of them, but the differences are due to modifications.

122. Just as a jewel differs in color owing to the proximity of (colored) things, so, Consciousness differs (according to different modifications of the mind superimposed on It.) Impurities and changes in the Self are all due to Its connection with these modifications.

123. The modifications of the intellect are manifested, known and endowed with existence by the Self which is immediately known and different from them. It is inferred with the help of the example of a lamp.]

Stanza 11 recalls that consciousness of external objects be the witness, like the Lamp in a nriyashaala or a dancing hall would reveal all there as ' I see', ' I hear', ' I smell', ' I touch' as pieces of awareness or of knowledge. The prajjvalita deepaka swami bestows saamanya rupa prakaasha to the anupasthita natyaananda prekshakaas for the natya pradarshana. In other words, the light in the dancing hall be providing appropriate light to the audience, the dance lover audience and the dancer groups as well.

Stanza 12 explains the saataakshi rupa antaratma too be recognizing the aberrations of the body of the concerned shareera as of the ahamkaara, raga dweshaas, buddhi and the shabda, chashu and such panchendriya vilaaraas. In other words, the witness consciousness be spotlighting the shareera's ego, intellect and the sense objects while even when ego etc were to be absent, the antaramma be self effulgent as ever.

Stanza 13 emphasises that the kutastha-nirvikara- nitya prakaashita Paramatma be ever joyous. That Unknown nitya prakaashita be of nitya nriya rupa as of parameshvara and adi maaya shakti. In other words, the ever resplendent and never changeable witness of self luminous super consciousness be on an ever dancing spree.

Stanzas 14 -15 -16 state that ahamkaara is stated as the leader of the nriya shaala , while the preksha ganaas are the vishaya vanchitas, and nartakis are as of buddhi, panchendriyas are like the mridanaga-veena adi accompanists. Thus in this illustration, the patron is the self-ego, the various sense objects are the prekshalas, the nartaki is the pariijaana murti and the natya bhangima paripurna, the musicians are the sense organs and above all the saakshi rupa antaratma be stated as the

swaprakaasha paripurna pratyagatma. Even as the luminosity be steadied up the saakshi rupa antaratma be gradually becoming of the unawareness of bhutavarthamaana-bhavishyaas as also the jaagrad-swapva sushupti adi avasthaas be unaware of. As the illumination would be revealing the objects remaining in their respective places, the witness consciousness be motionless and the operations of mind be halted gradually for the intensive atma jnaana be maximised. The distinction between external and internal objects be in the reference to body and not to the witness consciousness where as the ego is within the body. Consciousness activates mind the divine mind as the agent of the Self; the Self by itself does not initiate any action nor even the divine aspect of mind but the physical part of the mind is squarely responsible for the deeds. Thus the physical actions are initiated and executed by the body parts headed by the physical mind. Antaratma or the Self remains as a spectator to the actions of the sensory organs of the body which is but mortal. Shodasha Kalaas of human body and how the sensory organs are restricted to the physical acts only and once the Self of Glory titled Antaratma or the Inner Consciousness jumps from one to another cycle of births and deaths on a repetitive basis, the shodasha kalaas get replaced in the subsequent births again and again. This was explained vide Brihadaranyaka Upanishad as of ‘Rupam rupam prati rupam’:

[Explanation vide Brihadaranyaka 2.4.19 on the similarity of Paramatma’s Creation

‘rupam rupam pratirupo babhuva, tadasya rupam pratichakshanaaya, Indro maayaabhihi puru rupa eeyate, Yuktaa hi asya haraayah shata dasha iti/’ (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 unprecented, 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 fascimile 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 17 about one’s mind which is the net product of sense organs as explained in Kathopanishad :I.iii.3) 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) 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. I.iii.5-8) The Panchendriyas attached to the Charioteer called the Intellect lacks discrimination as that of the Intellect too, then the vicious horses too get carried away with wrong deeds. But once Intellect in tune with the bridle of mind is endowed with care and discretion then the organs too like the good horses tend to run on the roads of safety and well being. Contrarily, the master of the chariot looks bewildered as mute spectator to the unapproved deeds of the Charioteer, the bridle and the horses thus for sure getting deeply engaged in the cycle of births and deaths with all the risks of existence again and again either as humans or animals or worms depending on the deeds of the

body concerned! However if the charioteer as associated with the bridle and quality horses would certainly take to smooth roads without pitfalls and seek to escape the dreaded cycle of births and deaths!

Now one's 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 own 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' as of antahkarana of the mind.

Next be the chitta, which is the memory bank of the mind. These memories constitute the foundation on which the rest of the mind operates. But chitta is not merely a passive depository. The organisation of the new impressions throws up instinctual or primitive urges that create diverse emotional states. This mental complex surrounds the innermost aspect of consciousness, which is called atman; it is of course the same as the self or the brahman. Atman is considered to be beyond a finite enumeration of categories. Further the state of mind is mediated by the pranic energy. This energy, at its highest level, is concentrated at certain points in the body as being eight-wheeled and nine-doored or of 'ashtachakra navadvaras'. Their positions appear to be areas in the brain which map to different points on the spinal cord. The lowest one is located at the bottom of the vertebral column the 'muladhara chakra'. The next chakra is a few inches higher at the reproductive organs, the 'svadhisthana chakra'. The third chakra, 'manipura chakra' is at the solar plexus. The heart region is the 'anahata chakra'. The throat has the fifth locus called the 'vishuddhi chakra'. Between the eyebrows is the 'ajna chakra'. At the crown of the head is the 'sahasraara chakra'.

Stanzas 18 and 19 state that even a small streak of Suryakirana rashmi entering one's house through a window then falling on a dancer's hand then that would be insignificant but once the dancer's hand be moving in a natya bhangima then there could be innumerable such as Pataka Flag – Hasthamudra-Ardhapataka,- Kartarimukha or of Scissors face- Mayura or Peacock-Ardhachandra Half moon-Arala or bent- Shukatunda parrot head- Mushthior fist mudra- Shikhara or Peak- Kapittaa or Elephant Apple- Katakamukha-Opening of a bracelet- Suchi or Needle – Chandrakala or Face of the moon Padmakosha -Lotus bud Fruit- Sarpashirsha or Snake head- Mrigashirsha or Head of a deer Simhamukha or Face of a lion and so on. Similarly, the witness consciousness, although truly anchored in its own axis be neither moving out nor turning within, yet appears to move owing to the restlessness of the nature of the mind.

Stanzas 20 and 21 seek to explain that kutastha saakshi chaitanya is omni present and omniscient. The witness consciousness be neither internal nor external. Absolute Power is never visioned but indeed the faculty of vision itself! It is never heard but heard as the personification of hearing itself; it is 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 the 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! But it is the mind and the body which are responsible for hiding the Absolute Truth. The mind and the human body comprise 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. When all mental operations remain ceased there would be no space at all.

Stanza 22 further explains that what ever space, internal or external, the intellect imagines, is pervaded by witness consciousness. Likewise, would the witness consciousness be related to all objects. Witness consciousness as a concept and a spiritual practice has become better known as fundamental tool for self development and self understanding on the path to Self-Realization. To be a witness of something implies that one is watching and observing it objectively. To be witness of spectacle means that one is standing apart from the situation and not identifying with it. According to Advaita philosophy, whatever can be witnessed by us is not our essential nature but a transient phase. This idea has been brought forth by ancient sages who described the nature of the Self as Brahman, the highest Divinity which sits in our heart as one's own mind.. The human condition by its very nature is associated with various emotions. Some emotions are positive, some are neutral, and some are destructive. Fear, anger, rage, and guilt are some of the emotions which can undermine our peace of mind and efforts to fulfill our potential. The practice of Witness Consciousness is meant to enable us to more clearly observe the origins of one's emotions. The philosophy of Witness Consciousness teaches us that the self born emotions are a passing phase and not of true nature. By developing this watchfulness and ability to observe even in difficult circumstances, one is able to gradually weaken the roots of negativity and transform one's mind.

Stanza 23 states that what ever buddhi be fancying what ever rupa-gunaadi kalpana janita vasstu prakaashitaas then those very replikaas are be of the manas saakshis. What ever form the intellect be fancying , the Supreme Self be illumining that as its witness. One's own consciousness activates mind the divine mind as the agent of the Self; the Self by itself does not initiate any action nor even the divine aspect of mind but the physical part of the mind is squarely responsible for the deeds. Thus the physical actions are initiated and executed by the body parts headed by the physical mind. Antaratma or the Self remains as a spectator to the actions of the sensory organs of the body which is but mortal.

Stanza 24 seeks to clarify the distinction of duality of the knower and of Singularity. If there be an objection as to how much a Self could be grasped , then the reply be: It is obvious that when the duality of the seeker and the taught be ending up as what should remain be the Self or the Antaratma.

[Brihadaranyaka Upanishad explains as follows:

II.iv.12) Maharshi Yagjnvalkya explained to his wife Maitreyi that the great Reality called the Supreme Self is not a separate entity due to your own ignorance and due to your identity of your body organs and their functions subject to hunger and thirst being basically mortal. That is why a Being feels exposed to dangers of death and hence the risks and fear of existence, not knowing that the Being only changes forms, names, characteristics and attributes but remains the Self which indeed is the Supreme and the Absolute Reality only always! The Maharshi cites the illustration of a lump of salt dropped dissolves and thus difficult to retain its original nature and that precisely is the cause of non identification. One tends therefore that as and when the original Reality changes its form, name, features, fears of existence, anxiety of retaining the so called Self, etc. then the woods are confused as the forests or the Midhya or the Make Believe prevails and blocks the view of the Satya or the Truth!)

I.iv.13) Devi Maitrei got utterly confused and so expressed to her husband as her understanding had all along been mentally fixed to that Bhagavan as the object of veneration and that she was the one to venerate to him on the basis of Dualism of him and by myself! But the Maharshi talked of Oneness and of Unity in Diversity! The Maharshi coolly replied to re-emphasise and corrected her understanding that the same entity was possessing varying attributes. He further explained that the Self was superimposed by ignorance like a burning wood was covered by ash! Pure Intelligence which indeed is the Self appeared variegated by modifications of name, organs and their attributes, and of the falsity of decay and destruction! On the other hand, the Self is indestructible, paramount, endless and infinite Reality!)

II.iv.14) Due to the actual existence of duality, nay the multiplicity, due to ignorance, smell is different, vision is different, the capacity of hearing varies, speech sounds diverse, the pattern of thinking or mindset is varied, and the faculty of the understanding is highly dissimilar too. But when the veil of ignorance is removed and since the Absolute Self which is neither dual nor multiple, every thing falls in place and one starts its attributes to hear, see, smell, touch, taste, feel, think and react precisely the same in unmistakable and distinctive uniformity! Therefore Maitreyi, one has to clearly understand as to who is the Singer, then the song is indeed just the same! The Self is thus the Supreme in that blueprint, be it vision, or hearing, or feeling, or thinking or whatever! ‘Vignaataaramare kena vijnaneeyaaditi’ or through what instrument should one know That Knower?]

Stanzas 25 and 26 conclude the chapter of Naataka Deepa with the conviction of the realism and that Paramatma is self effulgent by the very nature, and that the Supreme be not only beyond proof of existence but of conviction as instructed by Scriptures. In case the ‘samasta dwyita bhaavuka prapancha’ of you and Me be indispensable, then one could reflect on the intellect and seek to realise the witness consciousness of all the internal and external creations of the concept of the unique advaita bhava.

Chapter Eleven on Brahmaananda Yogaananda or the Bliss of Yoga -Stanzas 1-134

[Note: The forthcoming Chapters 11-15 are to detail Spiritual Facility while this chapter emphasizes the aspect of Concentration]

Stanza 1: Now the delineation of Brahma swarupa vivekanda vichara or the emphasis on ‘mano nirbhararata and of nidhidhaysa’. Thus the bliss of Brahman be described by knowing which one be freed from the present to potential evils and seek to secure spiritual facility arising from extreme concentration:

[Brief on Brahman the Absolute Bliss vide Taittiriya Upanishad 3.6.1

‘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 pratitisyhthati: 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 Antaratma embodied by Nature with Panchendriyas, essence of food, prana, manas, vijnana, topped up by Mahadananda the Brahman!)]

Stanza Two states that Parabrahma Prapti be facilitated by Brahma vettaas while atma jnaanaa vanchita samsarikaas be freed by samsaaramukti. Or a knower of Brahman be achieving the Supreme while a knower of the Self goes beyond sorrows; 'Brahman is Bliss' states the former ; in another manner this is stated " I have attained samsaara mukti.

[Explanations vide 1) Taittiriya Upanishad 2.1.1 ; 2.7.1 and 2) Chhandogya Upanishad 7.1.3

2.1.1 : 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!

From Unique Singularity to Unbelievable Plurality, the Creation by Brahman is truly amazing!: II.vi.1) 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!)

(2) Chhandogya 7.1.3-Futility of Teachings lands in arrogance but not the realisation of Oneness of the Supreme!:

VI.i.1-3) Om! Once there was a Brahmana boy named Svetaketu, the grandson of Aruna was advised by his father that in his lineage all the persons lived in a Guru's house as a celibate and learnt Scriptures; accordingly Svetaketu learnt Vedas till his age was twenty four years and returned rather conceited of his learning and even as immodest. The father then asked the son as to what was that which was never heard was heard, unthought was thought and the unknown was known. The arrogant and self-opinionated Svetaketu parried the query and said as to in which way that kind of advice would be relevant and useful!) VI.i.4-7) Do listen as to how the instruction is valid as clear as a lump of Earth denoting what earth is about: just as all kinds of speech are the basis of speech only, earth too is a reality. A lump of gold would make one realise what are the various ornaments that could be made of that lump; and just as by a nail cutter, one would know what all the kinds of iron that could be made of! All kinds of speech are real and so is the reality of the variety of speech that is possible of! The son was nonplussed for a reply and put the blame on his teachers stating that they did not teach him of this and might also not be aware of this!)]

Stanza Three then states that instead of an arrogant and disinterested Swetaketu aforementioned, an illustrative jnaani be focussed as would have well established as the Self being thoughtful, introspective and fearless but able to percieve the fickle minded human in him yet conscious of the fearless and well perceptive inner Self within

Stanza Four: Having asserted that a person while being fearless and firmly resolved with extreme faith and dauntless dedication should be ultimately perceive the Tadatmya unto the Paramatma , it might appear that even the mighty deities like Vaayu Deva, Surya Bhagavan, Agni Deva, Indra Deva and even Mrityu Devata and such glorirified personalities too had not realized identity with the Parbrahma and had been carrying on their duties with dedication notwithstanding the realism that they gained those high positions as per their meritorious actions in their previous lives.

Stanza Five: Once having accomplished the bliss of yoga, then that maha jnaani be never regardful much as even Vayu Deva, Pratyaksha Bhaskara, Agni Deva , Mahendra Deva having undergone all possible religious practices in their sanchita karmaacharanaas in their several births before .Thus the maha jnaani having experienced the brahmaananda be of sthairyadhairya-vijayaas much less of any anxiety regarding shubhaashubha kaaranavasaanaas or of the impact of what even Indraadi Devataas were denied too. Hence neither apprehension nor anxiety be demolished once the bliss of yoga be a reality to that unique Jnani!

[Explanation vide Taittireeya Upanishad 2.9.1 : The'parama rahasyam' of Upanishads or essence of teaching is of Unity of the Supreme and the Self

II.ix.1) : Once enlightenment dawns in the mind and thought of a person due both to knowledge, contant 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 Conciousness as the reflection of the Suptreme 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!]

Stanza 6 explains that maha vidvaans having avoided sarva karyaachananaas, be those be of punya or paapa karmas, be of the kutastha atma nirantata chintana constanly. Thus such a vigjnaani maanava be surpassing good and evil deeds and be ever engaged in deep and deliberate atma chintana only.

[Brihadaranyaka Upanishad explains vide 2.4. 4-7]

II. iv.4) The Maharshi explained that either a husband or wife loved either of them, it was merely for their one selves; similarly one loved his or her children, it was only for their own sake; wealth was loved by any body it was again for their own selves; similarly, a Brahmana, or a Kshatriya, or the worlds, Devas, other Beings, and so on; therefore what was of utmost importance was to realise the Self, indeed one's own Self that was to be heard of, reflected upon, and meditate to. In other words, when Maitreyi asked the Maharshi whether all the wealth in the Universe would be able to secure immortality, the reply positively yet logically would be whether she would be prepared to discard every thing including life partners, off spring, varnas like one is a Brahmana or a Kshatriya, wealth of course, or attachment to co-beings, or the desire for this Loka or another like Swarga, Satya Loka, and so on, even attachment to specific Devas, and so on by merely concentrating about the Absolute Truth and Truth alone called 'Sat-Nyasa' which literally meant Sanyasa or Renunciation! And that Truth was within One Self; it was that the Self alone was to be heard of, reflected upon and meditated to! That that alone was the quest for Immortality!) II.iv.6) Brahmanas tend to discard any thing that they have conviction of what all should be according to their Inner Self; similarly Kshatriyas too reject any thing unconventional and and unconvinced to their Antaraatma or Conscience. Any where among the worlds, be it Devas, all other Beings would only follow the dictates on one's own Inner Self. Indeed this is precisely why one gets convinced that any thought, impulse, action and everything and any thing has to get the acceptance of the Self and hence that everything is the Self! II.iv.7) While indeed one might not be able to distinguish different kinds of notes of the drum sound, yet it is very easy to realise that a drum is beaten or that matter the typical sound of a drum could be recognised and heard even from a distance of hearing. That is how one could infer or conclude owing to one's own normal and basic intelligence or what is routinely called as common sense!)

Stanza seven explains that as a tatva darshhi having accomplished paramatmaa's saakshaatkaara, then the hridaya grandhi nivishtata and so be the buddhi and chidatma bhrama vinishtata to follow. In their words, when a person once having witnessed the Paramount then the hridaya grandhis be separated, all the doubts be dispelled and all the body actions be perished. The actions originated from agjnaanadha kaaraas be dispelled and vanished. This is authentinated and explained in several upanishads of standing.

[Vishleshana on hridaya grandhi vide videernata at the threshold of parama jnana and kaivalya prapti vide (1) Mundaka II.6-9 (2) Katha II.iii.14-16 (3) Taittireeya II – 9-15 and (4) Isha 2. 11

(1)Mundaka

II.ii.6-8) The Antaratma moves about manifold and multiformed since the heart of its physique is fixed with several nerves all around just as the spokes on a hub of a chariot wheel; one should indeed meditate that with the unique symbol of Om so that it severs the encumbrances and disperses darkness and cruise through the obstructive tides and reach finally the shores of brightness. The Self is ‘Sarvajna’ the Omniscient, ‘Sarva Vid’ or the embodiment of Knowledge, ‘Mahimaa bhuvī’ or the glory of the Universe, ‘Divye Brahma Pure’ or His Abode of magnificence viz. the Self; Vyomini or in the expansive Space of the heart or Consciousness; ‘manomaya’ or fully conditioned by one’s mind, ‘praana sharira neta’ or the resident of the ‘Shuksma Deha’ or of Vital Energy; ‘hridayam sannidhaya’ or well deposited in the interiors of the heart; ‘vijnaanena’ or as the essence of Scriptures, ‘ananda rupaamritam’ or indeed as the blissful nature of immortality!

II.ii.9) As the ‘hridaya grandhis’ or knots of the heart are snapped and dissolved while doubts of ignorance are cleared, then instantly the desires disappear and all the actions are totally terminated when the dazzle of the Self which is indeed the Supreme is realised!

(2) Katha: 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 ‘mrityormita’ or ‘jeenan mukti’ 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 ‘Uttara marga’ or the Solar Path then the actual transformation from mortality to Immortality is state to have taken place: ‘asato maasadgamaya tamaso maa jyotirgamaya, mrityormaamritam gamaya’; as the body’s nerves are otherwise dysfunctional, thus the Final Truth emerges)

(3)Taittireeya: 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!)

(4)Isha: 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) 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.]

Stanza Eight signifies thus: Even being aware that the swayam prakaasha parabrahma be ever existent, still raga dweshaadi paashaas be ever persistent. Knowing that Parma Brahman, the Pure Consciousness, is stated to be hiding behind the physical bodies of living beings just as oil is hidden in the oil seeds and fire in the fire-wood. Through self-control, discrimination and meditation one realizes Brahman as one's own inner Self and attains Liberation. He who knows Brahman becomes Brahman the Immortal, a seeker, by realizing his identity with the non-dual Brahman attains the Highest Good. All are aware that great Purusha the Supreme Being who is brilliant and is beyond all darkness. One who knows Him thus becomes immortal. There is no other path for liberation than this. Brahman referred to as Purusha because He dwells in the body or because He fills the universe as omniscient. Svetashvatara Upanishad says with all emphasis at his command, that knowledge of Brahman, the Absolute, who is described as adityavarnam - bright, effulgent, shining like the sun, alone can destroy the darkness of ignorance and free men from the round of births and deaths There is no other way of escape and no attainment in the phenomenal world could be eternal. There is no other path to liberation than the realization that one's inmost Self is the birthless and deathless Brahman which constitutes immortality. The whole universe is filled by the Purusha, to whom there is nothing superior, from whom there is nothing different, than whom there is nothing either smaller or greater; who stands alone, motionless as a tree, established in His own glory. Brahman pervades the universe as gold pervades an ornament. He is the only substance in the universe while the names and forms are all created by Maya. Maya creates the ideas of superiority, inferiority, difference etc., which belong to the realm of phenomenal world. That which is farthest from this world is without form and without affliction They who know It become immortal; but others, indeed, suffer pain. The knowledge that Brahman alone, through Maya, appears as both the Creator and the world, bestows immortality upon the seeker. Again, knowledge by itself is not of much value unless it is followed by personal experience of that truth. One must experience that the self be one with Brahman. The whole focus is on this realization. One experiences sorrow in the phenomenal world without such knowledge and realization. Thus the cause of happiness or misery is the shareera, its attachments and dislikes and that is the wheel hub of samsaara

Stanza 9 details that dheera purushaas having realised about the swayam prakaasha paramatma jnaana thus be discarding the ups and downs of life as of passing phases of sukha dukkhaas. Thus the person of steady wisdom be either leave behind the passing phases or eventually be climbing up and up of the ladder to the Unknown.

Stanza 10 details that very many Shruti-Smriti -Puranaas declare that the knowledge Brahman be destroying samasta dukkhas. Manu Smriti-Paraashara Smriti- Veda Vyaasa Smriti- Yagjnyavalka Smriti and so on are replete with the same message. Puraanaas like Brahma -Bhagavata- Brahmaadis emphasize Dharmadharma Nirupana:

An example vide Brahma Purana as follows: Trikarana Shuddhi, Indriya Nigraha, and Ahimsaacharana (Clealiness of Body-Mind-Heart; Control of Senses and Non-Violence). They are eligible to Swarga if they had no desire for other's money except for one's own well earned; if they did not react to other women except one's own lawful wife while treating truly and heartily the others as his mothers, sisters and daughters; if they serve all the Beings with fellow- feelings of warmth and

consideration; if they would hurt none directly or indirectly by way of speech, thought or action; if they were always engaged in charity, humility with noble actions, Tapasya, 'Bahyaantara Shuchi' or cleanliness physically and internally; if they were truthful to themselves or their conscience as also transparent in their deeds; if their way of conversation was clear without hidden meanings, convincing, sweet, soft, and endearing without harshness, and arrogance or uppishness; if they were Jnaanavaan, dayaavaan and Kshamaavaan or with maturity, merciful, and forgiving; if they avoided sinners, known rogues and confirmed offenders; if they were full of dedication and devotion to Devas, respectful to Gurus, Vidwans and Elders; and in short their natural instincts were ideal and deserving emulation. Never ever tell Asatya or Untruth either for one's own sake, for the sake of others, for the sake of life's betterment, for the sake of Dharma or even for the sake of one's own life. Never converse with harshness and insolence, nor create misunderstandings and carry tales; the language to be used has to be sincere, soft, heartfelt, and without causing offence: such persons would indeed find their way to Swarga; this indeed the Vaachika Dharma Swarupa! Only such persons whose language is not mixed with Parushata, Nishthurata, Paishunyata, Mitrabheda karana, Paradroha karana, Shatha pralaapana, Hridaya daaruneeta and parapeedaakara! There besides, the Maanasika Dharmas that are the factors of accomplishing Swarga: A person who should control his mind so as to get rid temptations of even discovering ready availability of huge sums of somebody else's money in a lonely jungle! Even in loneliness, the person should not get disturbed with the thoughts of other women; he should observe absolute equanimity with all human beings and concentrate on Veda Shashtraadhyana with intense feelings of mental strength, cleanliness and truthfulness with reflective thoughts of segregating Dharma and Adharma and Shubha and Ashubha, without aspiring for returns or fruits of such thoughts and deeds. The person concerned has to purge the heart of mind-driven sinful aberrations but should sustain the thoughts of the Supreme Truth and Energy. All the human beings who were tied tight with Karma paashaas and the resultant distress have one and only one unique source viz. Vaasudeva, the Shankha Chakra Gadaa dhara; he should be worshipped with 'Manovaakkaaya karmas' or with mind, tongue and deeds to take steps forward to Moksha.

Stanzas 11-12 describe bliss of three kinds viz of Brahman, the bliss which is originated from vigjnaana and tha as produced by external objects. Maharshi Bhrigu learnt the definition of bliss from his father Varuna Deva by negating the Four of the 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 then realize the climactical Ananda maya kosha the Bliss.

Stanza 13 further explains that all the beings in the srishti be they andaja, jeevaja, and udbhuja or born out of eggs, reproduction or sprouts are of single of existence manifesting amazing plurality all rolled out of the same uniqueness of singularity of bliss, and thus having been born, be sustained and reabsorbed there in, thus be the bliss of Parabrahma. Ananda is the cause of praani utpannata, as of the naimittika praani utpanna madhulna keetana, vishaya bhoga nimitittika, and swapna-sushiti kaarana and finally maranaasana latakarana. Thus the production is due to physical union, sustenance from material causes and absorption by way of lasting sleep thus bits of brahmaananda are by the three phases of birth- life-and death in one's own existence.

[Explanation vide Taittireeya Upanishad 2.7.1]

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!) 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 def and ined 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!)]

Stanza 14 explains of the pancha bhuta srishti especially if the infinite aakaassha by Parabrahma the jnaatru-jnaana- jneya rupa kaarana as also of the bhuta-vartamaana-bhavishya kaala maana. This be so before the universal creation of Beings, there was only the infinite and had neither a knower- or known or knowing and hence once the triad followed universal dissolution.

[Explanation vide 1) Chhandogya Upanishad 7.4.2

Infinity is beyond comprehension and indeed within One Self!

VII.xxiv.1-2) Now, the definition of Infinity would mean such that where one would not be able to see, hear, feel and understand any thing. In the situation of the Self and the Infinity get united or as both are the reflections of each other, whom should one see, hear, feel or understand!

As Maitreyi got enlightened, she got confused and told Yagjnyavalkya so and the latter explained to her: when there is duality, then one smells, sees, hears, speaks thinks and knows differently. But now when Brahman and Self are just the same, then what should one smell, hear, speak, think, know, see, through what! This is because both are just the same: 'Through what should one know That owing to which all this is known-through what, o Maitreyi, should one know the Knower?' Thus Sanat Kumara explained to Narada that which indeed was the Infinite was Immortal while that which was finite was mortal! He further explained that in the mortal world, one's glory comprised cows, horses, elephants, gold, servants, women, fields and houses. Then how indeed would one guess that Infinity and its glory could be measured! The reply was that Infinity was immeasurable and has no parallels!]

Stanzas 15-16 state as and when the process of srishti got initiated then Body of Pranamaya or of Vital Energy), Manomaya or of Mental Faculty, Vigyanamaya or Buddhi and Sharpness of Discrimination were enabled and also the vision, touch, feel, smell and hear were enabled. But in the absence of the trio of the jnaatru-jnaana and jneya only the Singular Paramatma be ever existent. The Self alone was indivisible before the universe was existent and the Supreme was in the states of samaadhi, deep sleep and swoon as explained in various the upanishads.

Stanzas 17- 18 -19 -20 state that once a jeeva is beyond the triad of deshkaala- paristhitis, and the swapna, sushupti, samaadhis, there then the be Infinite Self alone be the bliss in the finite realm of bliss. This was what one of the Brahma Maanasaputra Sanatumaara of the illustrious Sanaka-Sanandana-Sanaatana fame explained to Devarshi Narada. No doubt the illustrious Narada was fortified with veda-purana-itihasaas too yet was replete with anguish to delve deep on Atma Jnaana. Devarshi Narada had excelled himself in samasta Vedas-Puraanaas and so on yet was still subjected to taapatrayaas viz. Adhi Bhoudika or Ailments of Physical Nature; Adhyatmika or of Mental-Psychological Nature; and Adhi Daivika or of Natural Calamities like Earth quakes, floods, lightnings etc. beyond human control. 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. Disappointments in life, more specifically relating to money and fame, including their earnings, preservation and its vinasha or destruction happen to be yet source of Tapatriya. Added to the Tapatrayas are ‘Ishana Trayas viz.: Praneshana-the bond of Life, Dareshana or the bond of wife, Putreshana or the bond of progeny, Dhaneshana or the bond of wealth, Sukheshana or the love of happiness and contentment and Dharmeshana or the quest of Virtue; but the first three bonds of life above are the strongest ie the Ishanatrayas.

Therefore explained to Sanatkumara by the Devarshi Narada: ‘Mahatma! I have learnt chatur vedas, shad vedangas of Siksha, Vyakarana, Kalpa Grandha, Nirukta, Chhandas, and Jyotisha. Yet I do keep suffering from lack of ‘manasshaanti’ and ‘sthita pragmatva’. Do kindly teach me as to how swim through this ocean of misery. Then Maharshi Sanatkumara replied that the farther shores of the shores of misery be the seat of Brahman. 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 to 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: ‘*Tamasoma 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 21 states : Here is a doubt and reply session in reference to duality and non duality. The contentment as derived from sukha dukkhaasa from sense objects be ever perpetual misery only as of a vicious circle. 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 composure 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.

Stanza 22 raises an objection as to even whether there be no happiness in duality, there could be no happiness in non duality either. As per the anupalabdhi pramaana, in case an advaita sukha

upalabhdhi be on the basis of vishayaananda- vidyaanana and brahmaananda. Notwithstanding this if one's happiness is maintained, then the triputi rahita atvaita siddhanta is stated to be in position.

Stanza 23 replies that the advaita sukhaanubhuti be there or not, let there be no experience of blissfulness in the state of 'advandvabhaava' or of non duality and even in that non duality itself be paramaananda the proof there of be of self revelation as that would have to be without proof. It may be further explained that one's own experience of sukha dukhaanubhuti be on three entities of the one who is the experiencer, the experience and the experienced.

Stanzas 24 and 25 state that one's objection could be the evidence of the self revealing nature of the self conscious non duality . While so admitting there would be the existence of adviteeya paramaananda as of the condition of non-duality. The objection be that of the self not admitting non duality but merely contend that what existed before duality emerged.

Stanzas 26- 27-28 propose and object as follows: 'was the self be of duality or non duality or some thing different from both!' Since that could not be of duality, non duality be what would remain. Then the objection be that the truth of nonduality be established by logic merely but not by self experiencing. The reply would be as follows: Neither by argument nor supported by evidence, it would be of as illogical logic! One may be by way of a seemingly supportable and as such one might be plausible. In case, the possibility of non individual experience is to be denied then that would have to be supported by logic of non duality to be established.

[Concepts of Duality and Non Duality as per Adi Shankaraacharyaas explanation

Advaita Vedanta refers to the non-dualistic school of Hindu philosophy, which is derived mostly from the Upanishads and elaborated in detail by eminent scholars like Gaudapada and Sri Adishankaracharya. Dvaita means duality, and Advaita means nonduality. In simple terms, Advaita means absence of the duality between subject and object. In our wakeful consciousness we experience duality, but in deep sleep only nonduality.

Advaita school believes that Brahman is the one and only reality and everything else is a mere appearance, projection, formation or illusion. One of the most common examples used to describe the state is momentarily seeing a snake in a rope when it is lying in the darkness. The snake is an illusion, and the rope is the reality. In the same manner the world appears in the mind as a formation over the Self.

The school also believes that Atman, the individual self, has no separate existence of its own. It is but a projection or reflection of Brahman only in each being. A jiva is deluded soul by egoism, desires, and other impurities and thereby experiences duality and separation. Because of it each being is bound to the cycle of births and deaths and the laws of karma as long and remains so until liberation is achieved.

Brahman is real, but the world in which we live is a mere illusion, like a mirage. It appears in our consciousness because of the activity of the mind and the senses. Since we totally depend upon them, we do not perceive Brahman, the ultimate reality, who is hidden in all. When they are fully withdrawn and made silent through detachment, purity and renunciation, one can see the Supreme Self hidden in all and attain liberation.

Advaita Vedanta believes that an enlightened guru, having the knowledge of both the scriptures and Brahman, is indispensable for anyone seeking salvation. Mandukya Karika of Gaudapada is considered to be the first available treatise on Advaita Vedanta, while the monumental works of Shankaracharya constitute its core literature. Successive generations of scholars enriched the school of

Advaita through their teachings and scholarly works. Advaita school also forms part of Vaishnavism, Saivism and Shaktism under different names.

A few important concepts of Advaita Vedanta are presented below:

Sadhana Chatushtayam means the tetrad or foursome which are imperative for spiritual practice and liberation. The following four sets of qualifications are considered essential to achieve salvation, which each aspirant is expected to cultivate. Nityanitya vastu viveka: The ability to discriminate between what is eternal (nitya) and what is temporary (anitya). The absence of it is responsible for the delusion. Ihamutrartha phala bhoga viraga: Disinterestedness in enjoying the fruit of one's actions and sense objects here and here after. This will arrest the continuation and formation of karma. Sama adi satka sampatti: Qualities such as sama (control of internal sense organs), dama (control of external sense organs), uparati (abstinence), titiksha (quietness), sraddha (sincerity and faith) and samadhana. They are important for self-transformation and the predominance of sattva, without which one cannot be free from the triple impurities of egoism, attachments and delusion. Mumukhatva: Intense aspiration for salvation. It arises mainly due to the good works (karma) in the past. According to the Bhagavadgita only after repeated births a person feels a strong drive to achieve salvation and turns to the path of salvation.

Pramanas : They are the standards of ascertaining right knowledge, truth, or valid knowledge. In this world duality it is very difficult to know which is right knowledge and which is reliable for salvation or to ascertain truth. Advaita Vedanta recognizes six Pramanas, of which three were proposed by Shankaracharya and three by his followers. They are as stated below. Pratyaksha: knowledge that comes through perception. This is objective knowledge which is experienced directly either through the senses or in deeper states of consciousness. Anumana: knowledge that comes by means of inference. This is speculative knowledge based upon supposition or belief.

Upamana: Knowledge that comes by means of analogy, comparison and contrasting. This is relational knowledge. Arthapatti: knowledge obtained by meaningful assumptions based on common sense and previous experience. This is hypothetical knowledge. Anupalabdhi: Knowledge gained through negation.

Agama: Knowledge that comes through study of scriptures. This is pure theoretical knowledge.

Theory of Causation : Advaita Vedanta recognizes two forms of causation, the material cause and the instrumental cause. According to the school Brahman is both the material and instrumental cause of creation. In other words, Brahman provides not only the will and direction but also the material and energy needed to manifest the things, beings and worlds. Brahman is both Purusha (Self) and Prakriti (Nature). This is in contrast to some schools of Hindu philosophy, which argue that Brahman is the instrumental cause while Prakriti or nature is the material cause.

Adi Shankaracharya proposed that each cause was hidden in its every effect, whereas the opposite was not true. In other words, the seed is hidden in the tree that produces it. While a cause is not different from the effect it produces, the same cannot be argued in case of effect in relation to its cause. A cause is always part of the effect, hidden within it and so is not different from it. Brahman is the cause of all creation. So the world is real only because Brahman, who is its cause, is hidden in it and inseparable from it. From this perspective the world becomes an illusion because it disappears when the Self or Brahman is withdrawn from it. The world exists when you, the cause, are present in your mind. When you, the cause, withdraw from it, the world disappears. Shankaracharya propounded the theory of causation (vivartavada). According to it an effect is an outward projection of cause and hence not real. This is in contrast to the parinamavada concept according to which an effect is an evolution or transformation of cause and hence as real as the cause itself.

Maya : According to Advaita Vedanta the world is an illusion or maya, which is caused by the veiling power of Brahman. It is unreal or illusory in an absolute sense. Since it is a projection of God's consciousness, it disappears when it is withdrawn. The veiling is called avarna and the projection viksepa. Followers of Advaita argue that maya is neither real nor unreal, but indeterminate or indescribably (anirvachaniyam) because it cannot be both at the same time.

Brahman and Atman : Brahman is the supreme, absolute and eternal reality. It is the only truth, the cause of all, and the only stable and permanent reality. Atman is Brahman, perceived as individual self, the hidden reality, in all aspects of creation. There is no difference between the two. When the Self overcomes its veiling, it experiences non-duality (Advaita anubhava) of existence and realizes its non-difference from the Absolute. Brahman in his absolute state is without qualities and attributes. However, in our relative state we perceive him to be having certain attributes and refer to him as Isvara, the lord of the universe. In the ultimate sense, Isvara is also not the cause, but only an effect or a reflection of Brahman in the quality of Satva.

.For every person, the realization of God should be from within himself. The attempt to find Godliness within oneself needs no priest. It is this attempt that counts for lasting happiness and peace. Devotion is very important in the pursuit to know the truth and be one with it. Therefore devotion to anything is encouraged so long as it is kept in mind that anything and everything is pervaded by the One God. There are many ways but only ONE final destination. The many great poets of ancient times considered devotion to be the easiest way and actively encouraged it. A strong sense of devotion to the One God within oneself gives a strong empathy to the true self within, which elevates the person from his usual forages in the perishable world, and helps him live in equanimity, doing his duty according to his dharma. He knows that only the One God is his own. Everything else, including his body, his relatives, his wealth, all he will have to leave one day. Only the time and manner varies. On the face of it, this knowledge offers the indispensable truth and is fit for strong people only. However there is a lot more positivism in this concept. Actually, nobody is going anywhere. And we all have this eternal being within ourselves.

Therefore, from asking and pestering God for perishable items in the material world, the knowledgeable person associates his true self with the One within, which is everlasting; and stops running after the material world and lives happily, without the twin opposites of either renunciation or greed, performing his duties with devotion.

The World be as per Advaita Vedanta : According to Advaita, the world is unreal, not because it does not exist, but because it exists only so long as the Self is present in the awareness as the subject. When the Self is withdrawn from the consciousness, the world disappears. Besides it is ever changing, unstable, impermanent and subject to destruction and decay. It is an appearance, projection of God, like a mirage, or a mistaken reality. Our senses take it for granted whereby we mistakenly consider it real and permanent. The world exists because of our perception of duality and will disappear when we enter the state of non-duality or pure subjectivity, which is the state of the Self. When we overcome the illusion and develop detachment from the sense objects we enter that state of pure awareness where the duality between subject and object, or the knower and known simply vanishes and the Self alone remains.]

Stanzas 29-30 -31 explain an objection that at the pralaya kaalaavastha there should be advaita rupa and dwaitopalabdhi be not experienced. At the time of universal dissolution, there might not be non duality, since the dwaita bhaava be not experienced in deep sleep. The reply would be to illustrate absence of duality in deep sleep. Then in the circular argument, the objection might naturally be not convincing and the further reply was in a rather interrupting manner : apparently by the force of illustration, one would have to admit the revealing and tightfitting nature of the nondual truth in one's own sleep.

Stanzas 32-33-34 further clarify that at the pralaya kaala, there could be neither panchendriyas nor tanmaatras and in the absence of the sense organs being dormant, there could be no illustration worthy of admissibility and there hence be non duality established for sure since the revealing nature of the experience of sleep and dream be absent. Self awareness which would be arising by itself with neither cause or causation be stated to be self effulgent. Then the doubt might arise that even if there might not be in non duality in deep sleep and that would be self revealing, what about the concept of bliss that be so much described about. The answer in reply finally would emerge: when all the adhi bhoutika- aadhatmika- and aadhi daivika desolations are crossed then there should be the 'paramaanada' viz. Everlasting Blissfulness. In the state of trance then the blindness be not blindness, the wounded be not wounded, the sick be no longer so and so be well realised by all.

[Vishleshana vide Chhandogya Upanishad VIII.iv.1-3 and VIII. x&xi. 1-4

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: ' *Tamasamaa 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!)

Prajapati gave the analogy of a dream when the Self was unaffected as organs were withdrawn excepting mind so as to convince Indra that the Self was identical to Brahman

VIII.x&xi.1-4) Prajapati then explained the Self in two situations viz. one as the Self in a dream stage and another the Self as a Spirit; in these two situations an Individual Self would experience both external and internal objects while in the latter case the Self exists without such experiences. To the experience of Self in dream stage first and as the Absolute Self in the ensuing section. In the dream stage, the Self is free from his own body defects like being blind, deaf, lame, unintelligent, timid, disabled, stupid and so on and that he is handsome, strong, intelligent, confident, well appreciated and so on. In that dream stage again, he is not killed despite the feeling of actual death and once he regains consciousness he is alive after all! Indra felt that the dream situation not being real, he is not convinced of the Self being free from fear, does not face death in reality and so on. The Self is sinful, afraid, timid and unstable of mind. Therefore the dream situation is unconvincing about the significance of the Self! Then Prajapati argued that he cited the dream state example only to prove that just as in the dream stage, the Self remains unaffected even as the body would eventually perish and that was the simple message which wanted Indra to learn. But as Indra still remained unconvinced especially since organs, senses, and vital energies were intact in the dream state, the Prajapati accorded further extension of five more years of life to practise sacrifices, secure intense knowledge and perform further introspection, as they say normally Indra lived for hundred and one years; this is so because the dream state explanation did not impress and click! Prajapati once again asserted that there was nothing more than the Self!]

Earlier stanza 34 recalling that there should be 'paramaanada' viz. Everlasting Blissfulness, the absence of misery be necessarily not imply paramananda the bliss. This is a misleading analogy, since after all the inanimate objects like stones or clay be not able to experience misery or happiness. Thus the explanation of tanzas 35 and 36.

Stanzas 37-38 explain suhka dukkhaas are subjective and these are only realised by inference as both their presence and absence are experienced directly as per their withstanding capacity as one could be too sensitive while another might not be so. Similarly, the absence of miseries is directly experience in dreams or in deep sleep and since these are the negation of bliss their total absence is unhindered bliss which has to be accepted of own's own experience. 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 the First Born Intellect or the depth of absorption which is all-pervading named Satya Brahman. .

Stanzas 39- 40- 41-42-43 explain that if in swapnaavastha there could not be a feeling of bliss then why do the persons hanker after soft beds and so on for body comfort, not only for the sick persons but of ordinary and healthy persons too. Then the happiness derived from soft bed and so on is of physical nature but that precedes the joy experienced in actual sleep. But the happiness enjoyed in deep sleep is not secured from any object. A person might go to sleep expecting to be joyful but before long might experience a happiness of a higher order. Fatigued in the pursuit of worldly affairs be seeking to relax and remove the obstacles to happiness and be calm headed.

Stanza 44 sums up one's thoughts towards the Self or the Inner Consciousness and seek to experience the bliss of the self as reflected in one's own vignaana and anubhava or intellect and experience. While so doing, the concerned person could tire out the self of the so called pleasures derived from the triad viz. the experiencer- experience and the one experienced. Explained thus in brief, the seven levels of consciousness which make up the path of spiritual development, are: 1. the state of waking consciousness; 2. deep sleep; 3. dreaming; 4. transcendental consciousness; 5. cosmic consciousness; 6. Unified supreme consciousness. The first three states — waking consciousness, deep sleep and the dreaming state of sleep - are known to every adult human being with a functional nervous system. The last four levels - transcendental, cosmic, and unity consciousness of tadaatmya. These states become accessible only as one engages in regular practice of meditation.

Explained thus, since the body-mind and world go into a seed state or a dormant state during the deep sleep state, one could experience directly the bliss of the Self. During waking state, the body-mind and world come back and cover the natural state of the Self. Hence many people practice meditation and attain a temporary thoughtless state where mind becomes silent and in that silence the Bliss of the Self is experienced. But for a Jnani who attained Moksha/Liberation, one would permanently experience the bliss of Self during waking state also without meditation. He has transcended the mind and is permanently established as the real Self or the Supreme. Self-knowledge / Atmajnana alone can help one to attain that state during all the three states of Consciousness.

Stanzas 45-46-47 further elucidate that to remove the fatigue a jeeva would seek to rush towards one's own self or the antaratma and seek to become united with it and be seeking to experience the bliss of Paraatma in the dreamstage itself. Tied to a string, a falcon, flying hither and thither but failing

to reach the resting place would seek to return on the wrist of the master or the post to which as tied up.

[Explanation on Shibi Chakravarthi]

Shibi Chakravarti was a great ruler known for his generous, kind nature, valour, excellent judgement skills in providing law and justice to his subjects and his intellect was praised by one and all. One day, when Shibi was seated in his palace, a dove came flying and perched on his thigh. It was being chased by an eagle, the dove was trembling and it sought refuge from the king as it was being chased by an Eagle as prey for food. The King granted it protection and requested the Eagle to spare the little bird. But the Eagle refuses and says that the king is offering refuge to one bird, but in turn he is denying the food for another, and this would not be the ideal Dharma. Shibi offers the Eagle various foods, but the Eagle says that it only eats fresh meat. Then Shibi asks the Eagle to take his flesh. All the courtiers are shocked on listening to this. Shibi says that he would offer his flesh equal to the Dove, and the Eagle agrees to it. A huge balance scale was bought and Shibi places the Dove on one scale and cuts a portion of flesh from his thigh and puts it on another. But the weight does not become equal. He cuts another part of his flesh from his body, but in no vain. Repeatedly, Shibi cuts the flesh from all of his body and puts it in the balance, but nothing comes in equal to the Dove. All are surprised and worried as Maharaj Shibi's was in great pain, yet does not step back. Finally, the King comes and sits in the balance himself. All are surprised and shocked to see the weight of the king balances the Dove's weight. Thus, the king gets ready to offer his life as a sacrifice for protecting the Dove. Seeing the great courage of Shibi, the Eagle and the Dove transform into none other than Devraja Indra and Agni Deva. Indra mentioned that he wanted to test the generosity of the king and thus came in the form of the Eagle and Dove. They praise him for his undeterred courage in sacrificing his life for a small bird. They heal the King's wounds and return to heavens. The story of King Shibi teaches us a good king is a good protector. Here, Shibi not only offers protection to the Dove, but also sacrifices his own body to deprive the Eagle of its hunger, thus, he balances both the sides and offers justice to both. The story also shows how the birds and animals too were given equal respect alongside humans, which is very important to balance mankind and nature.]

[Brief vide Chhandogya Upanishad VI.viii.1-2]

As one's mind set depends on the vicissitudes of the jeeva's karmendriya and jnaanendriya panchendriyas, it is on the move alike in the jaagrad and swapnaavasthaas thus reaping the fruits of positive and negative deeds of righteous and unrighteous nature. Once this process of experiencing the karma phalaas be terminated then the mind would pave the way for the direction of pure consciousness by uprooting the weeds of ignorance and the jeeva be smoothened to the path for the Supreme.

Stanza 49 states that just as an eagle would rush to its nest after flying daylong hunting for its preys and seeking to return to its nest for night rest, similarly a jeeva too be anxious and ever longing to experience the bliss of Brahman would long to rush back to sleep.

Brihadaranyaka explains vide 4.3.19 as follows: IV.iii.19

Tad yathaasminn aakaashe shyeno vaa suparnovaa viparipatyaa shraantah samhatyaa pakshou samlayaayaiva dhriyate, ekamevaayam purush etasmaa antaaya dhaavati yatra supto na kanchana kaamayhate, na kamchana swapnam pasyati/ (Just as a hawk or a swifter falcon flying a lot and roaming quite a bit would get exhausted by stretching its wings quite a lot, and would desire to return

to its nest, the Self too would like to experience a break, rest and fall asleep. The Self so connected with the results of acts performed by the contact of body and organs in the waking state would then have neither desires nor even dreams and a thick cover of ignorance which is the root cause of evil deeds is enveloped over him.)

Stanzas 50-51 and 52 explain that a tiny babe enjoying the breast milk of the mother with a happy smile in a soft bed as being free from desires and distastes either being blissful of its nature. A Maha Chakravarti too ever considering the sukha dukkhaas of his own subjects as of his own children be experiencing enormous mental disquiet but once that type of framework be perishing, the Chakravarti be freed from the anxiety experiencing nonchalance and indifferent detachment . Once that kind of attachment be watered down, then the Chakravarti be rising beyond all kinds of distresses. Then the Chakravarti having been self contented be floating on the high waves of all possible human happiness to his full contentment and become the very personification of bliss. Likewise an 'uttama brahmana' well versed with veda vednagaas could reach the peripheries of bliss of knowledge to its extreme limit or be well established in that state. The happiness of knowledge may be classified under four groups, according to its different features such as absence of sorrow, fulfilment of all desires, the sense of having done everything that ought to be done, the feeling of having attained everything that is to be attained. There is a total freedom from all sorrow reached by a person in the state of spiritual insight.

Stanzas 53-54- seek to exemplify the ignorant, infant, a chakravarti being rather nonchalant of the sukha dukkhaas of the prajaas and above all the well-versed brahmanottama in veda vedaangaas be as of the periphery of blissfulness. As in the case of the innocent infant and the others mentioned, the concentered jeeva be passing through deep sleep of sushupti ever readied for brahmaananda the bliss of the Unknown and Unrealisable Brahman. In that state of Supreme Consciousness, even when the person be even embracing his dearest wife be not conscious of neither external nor internal.

Stanzas 55 and 56 explain that just as the occurrences in one's own household vis a vis outside the house are somewhat like the state of awakesness and those of the external happenings be as of the dream stage. Dreams are stated to be the fallouts of the mind and the nervous system be called as of internal application . In the sleep and dream stage, even a father be no father. Thus in the absence of praapachika vishayaas to a jeeva are stated as being lost and a state of pure consciousness would prevail.

[Brihadaraanyaka Upanishad explains vide 4.3.21 and 22]

V.iii.21) Salvation is the form of identity with all and with the Supreme; that Status has no action with the factors and results; nor of Knowledge and much less of ignorance or desires. If the expressions denote 'Rupa' or Form and 'Chhanda' or desire, then that state is termed as 'Aticchanda' or Beyond desire! The expressions of 'Swacchanda' and 'Paracchanda' incidentally denote free to act on one's own, and dependent on the will of others respectively. Thus Aticchanda denotes that the Self is actually devoid of desires or evils! In other words, Aticchanda is of fearlessness and discards ignorance! That form is beyond desires, free from evils and is bold or valiant. As a male even if he were to be embraced by a female and even if she were his own wife, he would have no reaction internally or externally; indeed that Individual in that state if would even embrace Paramatma Himself, he would have no reaction then also; that indeed would be the heightened form of bliss with no desire nor grief! That State is of 'Taadaatmya' or Identity of Self with the Supreme Self!)

IV.iii.22) The Self is stated to be free from ignorance and is detached. One might say that the state of deep sleep too he is free from ignorance; but a person in dream state is not away from desire, work, and so on. Thus the contradiction is not only invalid but awfully misplaced. Indeed the Self- Radiant Atman can never be substituted to a person in deep sleep. Thus in the context of the Supreme Self, a father is no father, a mother is no mother, Vedas with prescriptions of Dharma and Karma or Virtue and Deeds like Sacrifices, Rites etc are considered as ‘Avedas’ or something beyond existence in Reality; worlds are no worlds ; Gods are no Gods, thieves are no thieves, killers of noble Brahmanas are no killers, chandalas are no chandalas, varna sankaras are no varna sankaras, monks are no monks. The Self is untouched by good or evil as also sorrows and joys of existence. It is untouched by virtuous deeds or detestable evil works, since it is beyond the affections or afflictions, since like the Supreme Brahman, the individual Self too is Intelligence in Pure Form and is unaffected by neither by the bodily aberrations nor by natural phenomena like the heat of Fire, the cold of chilled waters, the speed and ferocity of winds and rains, the dizziness of mountain heights or the depths of oceans! Both the entities are reflections of each other and are totally unaffected by body parts and senses; the following stanzas explain that both entities being the same and identical, the Self and the Supreme are free from the beings and doings of body organs and senses!)]

Stanza 57 explains that once family attachments as of Ishana Trayas as of Praneshana-the bond of Life, Dareshana or the bond of wife, Putreshana or the bond of progeny, Dhaneshana or the bond of wealth, Sukheshana or the love of happiness and contentment and Dharmeshana or the quest of Virtue; then the absence of such attachments would perish , the one be above and beyond the attachments then any action needs to be performed by the cleanliness of mind, tongue and deed; Tri karana Shuddhi is the outcome of ‘Mano Vaacha Karmana’.

Stanza 58 further explains that in the state of deep sleep or sushupti, when all the objects of one’s own experience be absorbed and any darkness of tama would prevail, then the jeeva would enjoy paramaananta or a state of blissfulness.

[Explanation vide 1. Kaivalya 13 and 2. Mandukya IV Upanishads on Dream stage as the impact of Maya the Make-belief generates ‘vikaaras’ like joy-sorrow-fear-hatred and so on

1.

By the impact of Maya the illusion, one’s dream state creates happiness or disappointment arising of mishaps, missed opportunities, fear, hatred, jealousy, greed, desires, ambitions, arrogance or sheer indifference. But, as one returns from the so called real and routine life, the sense of relief or disappointments get recovered.

2.

Reference Mandukya Upanishad IV

‘Taijasa’ is the second quarter and its sphere of activity is the dream state or sub-consciousness. Its consciousness is in-rooted or inward bound and looking within; it is possessed of seven body limbs and nineteen mouths, and is capable of experiencing the joy of subtle objects. This Taijasa which is essentially stationed in ‘svapna sthaana’ is no doubt active otherwise too but since there are direct means of awareness by way of mental vibrations, it is dormant excepting in the dream stage when it gets activated. Brihadaranyaka Upanishad aptly explains vide IV.iii.9 :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: In the dream stage, the individual self creates his own world, puts his body aside and creates himself with chariots, horses, highways for the chariots. In actuality, he might not have pleasures, enjoyments, fame and name, material prosperity, swimming pools, tanks and rivers or whatever unfulfilled desires; contrarily at the same time, he might imagine fears and failures, defeats and even deaths. After all, the individual is the agent of making unreal things real; his wishes as horses and apprehensions as possibilities. It is through the light of the Self that he sits, moves about, works and and returns. The Pure Intelligence termed as the light of the Self would thus illuminate that body and its organs through the mind and allows the acts to function accordingly as per the latter's dictates, since the Self is but an Agent! Thus returning to the concept of 'Tajasa', the mind assumes *Antah prajna* or sub-consciousness becoming aware of the internal objects and these appear as real.)]

Stanza 59 explains that once a jeeva would share the internal thoughtfulness in the normal jagradavastha would recall that while being in the stage of deep sleep of sushupti there was complete blankness and had slept off comfortably. The jeeva's retrospection either of the jagradavastha or the dream stage be an understandable experience but in the tureeyaavastha, the blissfulness experienced on dreamless state be due to inner consciousness which also would reveal the undifferentiated agjnaana or ignorance like the chaff of a coconut covering the kernel. Pure Consciousness due to 'Shad Kanchukas' or Six Layers / Coverings and 'Malaas' or defilements of Aanava, Maayiya and Karma nature, being the inner most, the interior and the outer parts of the husk that cover in three layers before obtaining the pure grain or antaratma with neither desirable nor the totally free from the stains of the pristine Self! In the state of dreamless sleep or that of sushupti, neither there be normalcy nor of dreams, desires, fears, feelings. This is the fulfilled state of 'praajna' 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 an undifferentiated mass of over all consciousness and as of the states of waking, dream, and other states of mental vibrations. This state verges on being of bliss. That person becomes transparent like the flow of water as the Seeker has no duality what so ever. There is indeed no witness but a single witness of the Self becoming the Supreme being free from the limiting attachments or appendages of body, organs, and senses that is Braman Itself.

Stanza 60 seeks to recollect past experiences as of the state of sleep and dreams. The bliss experienced in dreamless state is revealed by one's own self consciousness itself which would reveal the undifferentiated ignorance. How do the worlds of Devils get involved by blinding human beings in deep darkness! Indeed this is due to the ignorance caused by the severe play of body adjuncts of Pancha Karmendriyas of eyes, ears, skin, nose, and reproductive organs and the Pancha Jnaanendriyas viz. vision, hearing, touch, breathing and generation acts- all guided by the 'Manas' or Mind! These demonic and wicked influences tend to hide the Reality of the Self and till such time the Panchendriyas are present in the body or till its termination! The nature of the Self is such that its

consciousness is literally imprisoned from the sway of the Maya or hallucination or false sense of perception of the True Reality.

Stanza 61 recalls what Vaajayi branch of Yajurveda explains about Brahman being nature of consciousness and bliss and as such the self luminous bliss be realised as Bramana and nothing else. Brihadaranyaka Upanishad of the Vaajasaneeya branch of Yajurveda.

[Vishleshana vide Brihadaranyaka Upa. 3.9.28 about human being compared to analogy of a Seed-Tree cycle of births/ deaths; refined thoughts of body link of Self and of amorphous form of Brahman

III.ix.27) Yagjnyavalkya Maharshi then addressed the congregation of Brahmanas and invited any clarifications of the Subject of Brahma Vidya or on any other subject, but none indeed dared in view of what they had just witnessed about the fate of Saakalya! III.ix.28 Then sensing the mood of the congregation of maintaining silence; the Maharshi himself volunteered to describe a human being to a tree as follows by citing seven verses as follows) III.ix.28 (1): Let us compare a human being as a large tree and his hair as the leaves of the tree and his skin as the tree's bark); (2) Just as blood flows from the person's skin so does 'rasa' ooze from the bark and as in the case of human beings when wounded blood flows a tree when cut, rasa appears) 3) The human flesh in the inner side of the skin layers and his tendons are tough as in the case of the innermost sheaths as those in the case of a tree the interior is tough and strong like the tendons. A man's bones lie under as in the case of a tree's wood and a man's bone marrow is like the pith of a tree; indeed they both are alike) 4) If a tree is felled, it springs again from its root in a newer form; then from which root does the new human form emerge from!) 5) Indeed one cannot say that the new born to emerge from the 'retas' or virility of the one already dead as on the case of a fallen tree! The reply would be that just as in the case of the seed of a live male human, the new plant is also sprung from the seed of a tree as well!) 6) (In the event that a tree is pulled out from its root or the seed as the case that may be, it would not sprout; then from which root does a man spring forth after he is cut off by death?)7) The reply is sought from Brahmanas by Yagjnyavalkya; on the analogy of a tree if someone cuts off a tree with a root or seed, it cannot sprout again. But from which root does a man is reborn after he is destroyed by death! This is the open question that the Maharshi posed to the congregation of all the Brahmanas, then the Maharshi should concede his defeat since after all he drove away the thousand cows at the Yagna of the King Janaka of Videha! If the reply were to be that the rebirth does not take place, then there is no reply from the congregation of the Brahmanas; but if there were a reply by anybody, then it would need to be justified that the rebirth would be on what basis: would it be 'Vigjnaanananda' or the Bliss of Pure Knowledge, or 'Paramaananda' or Supreme Bliss (without body,organ and of ephemeral adjuncts) or Brahman, the be all and end all! In case the Brahmanas conceded that the Supreme was responsible for the rebirth, then the Maharshi would automatically be vindicated and his cows were stated to have been well earned! As there was complete silence in the Congregation of Brahmanas, the obvious victory was certainly with Yajnyavalkya!]

Stanzas 62 and 63 explain : ' Vigjnaana viratih shuptih' or both vigjnaanamaya and manomaya be absorbed in the stage of sushupti. One's own manomaya and vigjnaana maya koshaas are latent in the state of agjnaana and only the state of sushupti be the condition in which these koshaas be dormant and hence the state of ignorance. Deep sleep is stated as the sheaths are dormant and hence the state of obliviousness. Be that as it may, how could there be a remembrances of the state of non duality in the sushupti by one's consciousness. The explanation would apparently be the agjnaana. Just as melted butter be again get solidified in the course of time the manomaya and vigjnaanamaya koshaas be

remanifested pursuant to deep sleep. The state in which one's mind and the intellect are latent in the bliss sheath.

Stanza 64 explains of modifications or of vrittis of vigjnaana maya and ananda mayas of mind. And are. As already explained earlier the Vrittis or (modification) of the mind and these are of 1)'Pramaana or the correct perspective or of right knowledge and valid cognition from pratyaksha-anumaana-agamas or direct experience by using the sensory organas or anumaana or by inference or one's own ability to apply logic and reason to figure things out for the selves and testimony or agamah or trusting in the knowledge and experience of experts. 2) Viparyaya or Wrong knowledge/Misconception as conditioned by one's own bias 3) Vikalpa (Imagination) without the basis of an object. It is driven by mere words and concepts as of love, hatred, compassion etc. Each one of these words creates a vritti based on one's own samskaras or impressions. 4) Deep sleep is when the mind is overcome by heaviness and no other activities are present. But the sleep is dominated by 'tamas' or dullness and inertia. Whereas, consciousness is a relaxed yet active state. Sleep is regarded as a fluctuation/modification of mind be it restful or restless. and 5) Smriti (Memory). All conscious experiences leave an impression on the individual and are stored as memory. It is not possible to tell if a memory is true, false, incomplete or imaginary. But, these memories influence one's current or past actions. Thus, by holding onto certain impressions, one would prevent from experiencing the now, without bias, judgement or criticism. It is stated that for the cessation of all these vrittis is what the mental fluctuations cease and one could recognize the true identity of being which is nothing but pure consciousness. Thus the chidaabhaasa of a jeeva be complete and in that state the jeeva as the experiencer be realise the Mula Vidya thereby preventing the complete identity of Jeeva and Antaratma.

Stanzas 65 and 66 detail further that the vrittis or variations of the mind settings be turned within, which is of intense introspection as of the sheath of bliss and enjoy the mahadaananda in association with the modifications of ignorance holding the reflection of consciousness. The modifications of ignorance as of wrong knowledge, misleading interpretations, and so on are subtle while those of intellect be improper.

Stanza 67 explains that Pragjna or the inner consciousness reflected in the sheath of bliss be enjoyer of bliss of Brahman reflected in the vrittis or the subtle modifications of agjnaana the ignorance. As the finer vrittis or subtle modifications of ignorance are not clearly differentiated, the bliss sheath is known as of a compact of mass of consciousness or of undifferentiated 'avidya' or ignorance. Mandukukya 5 and Tapaneeya Upanishads be clarifying as follows:

[Vishleshana vide (1) Mandukya Upanishad 5 - and Gaudapaada kaaraka (2) Tapaneeya Upanishadad Chapter 1

(1)

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: That person becomes transparent like

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

G.K.3-5:

While Vishva is delighted with the magnitude and variety which represents as gross, Taijasa is joyous with subtleness and intricacies while Prajna is immersed in idyllic bliss. Thus enjoyment is three fold. The 'sthula' or gross yields fulfillment, the subtle satisfies the Taijasa while Praajna gets ecstatic with bliss alone. The Self seeks experience of all the three phases of satisfaction no doubt but does not identify with any as nothing is added or subtracted from its state of tranquility. Much unlike the Vishva or Taijasa or Praajna, the Self as the 'bhokta' or the enjoyer even while enjoying- 'bhunjaanaha'- but does not get affected-'na lipayate'. This is just as in the case of fire which does not lose or gain in its basic traits by consuming its own fuel)

(2) Tapaneeya Up;anishad

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). This is its first leg. 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 Thaijasan (on the whole) and also Hiranygarbhan (partly). This is its second leg. 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. The fourth feet (aspect) of this four fold soul is Thureeya. 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 Boothas (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), Santha (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 God, which is the knowledge beyond all knowledge and is called Thuriya Thuriyam.]

Stanza 68 recalls the Manudkya 5 quoted in the previous stanza about the abundance and plethora of anandamayatva having since concentrate into a mass of consciousness in the form of deep sleep relishing and enjoying the reflected bliss of the Unknown Incognito Brahman with the aid of the active modifications named vrittis reflecting a plethora of self consciousness.

Stanza 69 explains about the Self (chidaabhaasa) alike in the waking and dream states as connected with vigjnaanama and the various states playing various roles. In the deep sleep state, however the pancha koshaas of annamaya-praanamaya-vigjnaanamaya-and ananda be all merged and becomr latent as a dough of many heat grain powerers. In the Ananda Kosha, chidaabhaasa too be merged up as the buddhi vritti be turned inward. Recalling Mandukyopanishad, the three states is quite different. The waker-I, or *vishva*, is the name given to Consciousness identified with the gross body, when it is functioning in the external world. The physical senses are turned outwards and we believe that 'I' am the gross, material body. When dreaming, this body is absent. Instead, one's mind would conjure up an entirely new, dream world, in which have a new dream body which may be quite different from one's own. This world has its own rules of time and space and the events may contravene all rules of waking physics. The dreamer-I is given the name 'taijasa'; Consciousness is identified with the subtle objects of the mind. The physical senses are inoperative and attention is turned inward. In deep sleep, neither physical nor subtle bodies are evident. One be aware of nothing and it may seem that only infer that there was something still present after awoken up and see that waking time has elapsed. The deep-sleeper-I is called prajjna and one's knowledge is said to be resolved into an undifferentiated state of Consciousness. But Consciousness is not absent during deep sleep.

Sureshvara says in his Naishkarma Siddhi (II.54): 'One who wakes up from deep sleep says 'I did not know anything in sleep'. Here the term 'I' signifies the pure Self as the ego is suspended in sleep. When we say that the iron burns, we mean that fire, by which the iron has become red-hot, burns, and not the iron as such. Similarly in the sentence, 'I am *brahman*', the term 'I' signifies the Self and not the Ego.' Even after hearing an explanation such as this, it does not alter our experience. We still feel as though this body-mind-ego that I think of as my 'self' is alive and conscious in its own right, as it were. How can it be that the Consciousness that we are – the real 'I' – is actually Brahman, and therefore not different from the Consciousness that you are? Adi Shankara uses the metaphor of the sun sending its light out in all directions. We need not be able to see the sun itself to know that it exists because, everything that we see, we see only by virtue of the sunlight reflected from it. Suppose that we are floating in the emptiness of space, with no objects, no planets or other opaque material, within the range of our eyes. If we were facing away from the sun then we would see only blackness. Although the light from the sun continues to stream outwards, there is nothing to illumine so that nothing is seen. And so it is with deep sleep. Although consciousness is still present (after all, it is our true nature), the mind and senses are effectively 'switched off'. Consciousness itself is aware of nothing. It is the reflected consciousness in the mind that perceives objects via the senses. Since these are inactive, we are not aware of anything. But Consciousness is still there, as we realize on awakening because we know that we were aware of nothing whilst we were in the deep sleep state.

This is why the Self is called the eternal witness or sakshi; its 'light' is still there even in deep sleep. So where does this leave us in respect of answering the question 'Who am I?'. The answer is provided by an 'advaita' concept called chaidaabhaasa and an extension of the above metaphor. The word 'chai' refers to consciousness and aabhaasa means 'semblance, phantom, phantasm of the imagination; mere appearance, fallacious appearance; reflection; or simply image'. Chidaabhaasa therefore means the 'reflection, image or false appearance of Consciousness'.

Stanza 70- explains the pragjnaana ghana shabda pratipaadana. During the jaagarana dasha, pragjnaana ghanatva be anchored to buddhi vritti and in the sushupti dasha be of ekatva ghanatva ghanatva, as of the jala pradesha the himaalaya ghana rupa be hardened . In other words, the modifications of the intellect and brain power, which are the instruments of cognition, be united and become one in the state of deep sleep, just as drops of sheetala jalaas in the Himalayan region are solidified in to a huge mass of ice as one could witness the massive and breathtaking Shiva Linga even up to 12-15 feet high at Amarnath at Himalayaas. During the state of wakefulness, the variations of the intellect cover objects of vigjnaana as being distinctive known as pragjnaana. In the deep sleep condition one would become undifferentiated mass of self consciousness; 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! And that is what Pragjnaana ghanata all about.

[Aitereya Upanishad vide 3.1.2 and 3 explains Pragjnaana

Pragjnaana is as of the various nomenclatures of mental power called Intellect as one's heart could [Aitereya Upanishad vide 3.1.2 and 3 explains Pragjnaana

Pragjnaana is as of the various nomenclatures of mental power called Intellect as one's heart could assume ' Samjnanam' or emotive sentience being the state of consciousness, 'Aagjnaanam' or Authority, 'Vigjnaanam' or worldly awareness or knowledge, 'pragjnaanam' or instant mental responsiveness, 'medha' or brain power and retention capacity, ' dhrishti' or discernment and perception through senses, 'matih' or capacity to think pros and cons, 'manisha' or mastermindedness skill planning, ' juutih' or capacity of forbearance, 'smriti' memory power, 'sankalpa' or ability to initiate and decide, 'kratuh' or determined tenacity and dedication, 'asuh' or calculated sustenance, 'kaamah' or craving obsession, and 'vashah' or forceful possession. All these are in short rolled into one word viz. Conscience . Indeed, its essence is heart and mind. Heart is the product of Varuna and water while heart emerges from mind. Mind is the offshoot of Chandra. Together, these constitute praana or the Vital Energy. Now the conscience as super imposed with various forms of senses viz. speech, vision, hearing, touch, taste and generation could cognize the Self while Brahman per se cannot be done so. Self Consciousness is permeated from Brahma down to a piece of grass! 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! Indeed the ascent of Self-Consciousness submerges into Brahman once mortals attain intervals of Immortality . The Self or the Inner Conscience flies up to submerge into the Supreme at the end of mortal life span of the native and once again The status of Immortality.]

Stanzas 71 and 72 explain that whatever be stated as of saakshi bhaava pragjnaana ghanatva, either by loukika or taarkikas name that, should be of 'dukhhabhaavaateetana' and of 'sushupti bhavana'. Thus the witness state of condensed self consciousness of pragjnatva be characterised by the absence of sufferings and tribulations, because in that state of mental modifications of miseries be lessened. Indeed the consciousness reflected in the agjnaana karmaacharana and its fall outs be the causal effect . Prompted by the karmaacharana and its sweet or sour fruits, the jeeva would tend to give up the enjoyment of bliss and would slip back to waking state of samsaara with all its aberrations.

Stanza 73 explains that the janmaantra sampaadita punya-paapa karma bhoktruva be the causation of slipping back to sleeping or getting to awakening. Thu the jeeva be passing from the swsrapnaavastha to reawakening as per the result of praarabhdha and sanchita kaarya phalitaas as explained by Kaivalya Upanishad as follows:

[Explanation vide Kaivalya Upanishad 14 padded by Mandukya VII on '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 ' .

Kaivalya Upa. 14 : Punashcha janmaantara karma yogaat sa eve jeevah svapiti prabuddhah/ utra traye kreedati yashcha tatau 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 awakens- 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 Mandukya Upanishad VII

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 prajnaanam - nor conscious of both the worlds or of the intermediate state between dream and awakens; 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. 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']

Stanzas 74-75 explained: 'Shuptadasaantara swalpa kaalaantara vyavadhi, the maanusha be gradually recovering to jaagradaavasta' yet be in the sukha purvakaanubuti be still persisting. For a short while

the bliss of Brahman would remain even as awakeness be still marginal. The person concerned would remain calm and happy, without any desire of praapanchika vastu vaanchhas or of interest in the enjoyments of external objects. Gradually, the karma prerita bhavana kartavyaas be reminded and commence the karya kaarana kartavyaas while the fleeting brahmaanadaanubhavaas be taking a backseat.

Stanzas 76-77-78-79 -80 be the string of proposals and disposals as of an analysis and the state of the transcendent 'brahmaanadaanubhti': A saadhaka having experienced the bliss of Brahman before and after the sukhaanubhava before and well thereafter, would not develop a predilection for it, that is the existence of the bliss of brahman! Then the objection by way of disposing the query be to explain a passing experience of the state of tranquility and peacefulness, then the lethargic and worldlywise would happily terminate their life and enjoy the bliss. In such a case, which purpose be that the Scriptures, varnaashraaas, guru kulaas, and so on are worthwhile! Then the reply be as follows: Dear friend, your contention could be correct and well justified if the bliss of Brahman could be available for a song or a suicide when the scriptures be a waste and so be the teachers and the taught! The objection would state that one could realize from what Brahman be all about, and why then am without the bliss of Realisation. The reply was : Do please listen the story of a person who like a half baked Veda Vidvaan of Rik-Yajur-Saama-Adhravanaas. This pandita, on hearing that a huge reward was being offered had then approached a King and demanded that a substantial and significant reward be expected of him.

Stanzas 81-82-83 had again initiated another string of objections and replies: The objection was that the chaturveda pandita was indeed aware of the number of the vedaas, the full text and so on. The reply was: But are you aware of the true and intrinsic worth of the Brahman. The objection was that Brahman by nature is invisible, indivisible, ever blissful and untouched my Maya and her far reaching effects. How could anyone be able to comment on the knowledge of Brahman as complete or incomplete! Then the reply be in the form of a counter query: Do you merely utter the word of Brahman, the scope of the word, the content, and the inner meaning and the profile far beyond one's imagination! If these be clarified, it should remain for you to acquire the knowledge and meaning. Upanishads extol the Unknown as the highest, eternal, self-existent, indestructible, indefinable, indivisible, infinite, all pervading, omniscient, omnipotent, supreme, pure, Self, who has hands, feet, faces, eyes, ears, noses everywhere, and who shines with the brilliance of thousands of Surya Chandras- as the source of all and the ultimate enjoyer of all. The word Brahman is derived from the root word ' Braha' meaning to expand ever and ever. It is a reference to his infinite power, infinite dimensions, and endless manifestations. The following ones are his twelve most basic aspects 'amshas' or vibhutiis or manifestations as described in the Vedas and ascribed: 1. Unknown, asat: One's knowledge of Brahman is indeterminate because that Unknown is without a beginning and without an end, and contains within the self all dualities and contradictions. Perhaps Brahman be unaware, just as one be not known who one be in deep sleep or when totally self-absorbed. The unknown Brahman cannot be reached by any means because 'That' is without duality. Since Brahman is both existence and nonexistence, the atheists focus upon his nonexistence and deny him, while the agnostics be unable to choose between the two and remain undecided. In other words, both atheists and agnostics also acknowledge Brahman but negatively. The scriptures describe the unknown Brahman as non-being, nonexistence (asat), unknown, hidden (gudham), undifferentiated, indistinct, or unmanifested (asambhuti). The Bhagavadgita states that the entire creation and all manifest universe are upheld by a tiny aspect (amsa) of Brahman. The rest remains hidden, mysterious, and unknown.

The Known, or the Saakaara aspect of Brahman is the awakened and dynamic aspect comes from the association with and even reflection of Prakriti the Nature. The scriptures describe him as existence (sat), the manifested one (sambhuti), and the Being, who is complete in all respects, with truth, knowledge and bliss, eternal, and one without a second. In this state also Brahman has known and unknown aspects, and contains duality. Therefore, That is with form (murtham) and without form (amurtham), with modifications and without modifications, with qualities (saguna) and without qualities (nirguna), with materiality and without materiality, and movable and immovable. In this aspect he is the controller and creator, and in inactive state remains a passive enjoyer or witness. These opposite states exist because of his association and disassociation with Nature (Prakriti) and her modes (gunas) and realities (tattvas). Nature is considered the field (kshetra) of Brahman, and Brahman himself its possessor (kshetragna).

Isvara is the lord of the universe. He is the highest, personalized manifestation of the awakened Brahman in the quality of sattva, who appears like "water in a mirage, silver in the pearl of an oyster, or a person in a stump of wood." He is the creator and the source of all, with five basic potencies namely, creation, preservation, destruction, concealment, and revelation. The Upanishads describe him as the witness consciousness (saksi chaitanyam), who controls maya (the power of illusion), wakes up the latent causes that are asleep in Nature, casts the net of illusion upon the mortal world, and subjects them to duality and delusion. The Upanishads state that due to the desire ridden actions of beings, he spreads out like a cloth, and when such actions are exhausted he becomes withdrawn. Isvara is thus the weaver of the fabric of time and space and its bearer. The individual Self, or Antaratma, Brahman manifests in each living being in the body, he remains bound (baddha), and upon liberation becomes a free soul (mukta). The embodied souls continue their existence upon earth in various stages of bondage because of desires and attachments, and thereby become bound to the cycle of births and deaths. Each individual soul is Brahman in the microcosm of each being. Like Brahman, it is also eternal, indestructible, inviolable, pure, infinite, and all knowing. However, in the bound state it becomes veiled by ignorance, egoism, attachments, and delusion, and suffers from births and deaths. Through spiritual practice and by cultivating purity and divinity, one can overcome them and become free from births and deaths. It is called liberation (moksha). Since Atman is a replica of Brahman in the microcosm, it is the only hope of salvation for the humans. Only by knowing Him one can attain immortality and reach the world of Brahman.

Stanzas 84 and 85 state that even with the help of the process of 'Siksha Nirupana' as of the mastery of Chatur Vedas of Rig-Yajur- Saama- Adharvaas and of six Vedaangaas of Shiksha, Kalpa, Vyakarana, Nirukti, Chhandas and Jyotishaas, the process of Realisation be yet incomplete and keep on pestering the Guru till there be nothing further to be learnt. Leave the vain arguments and seek the teacher to realise the ways and means of bliss to be felt. In this context Yama Dharma Raja Himself taught His well deserved disciple Nachiketa as reported vide Kathopanishad extracts as follows:

[Explanation ref. Kathopanishad I.ii-7 to 12 and 18- 22)

I.ii.7-9) Dharma Raja now complimented Nachiketeta as the sincere most seeker of the Ultimate Truth and the steadfastness with which he had been pursuing the effort was exemplary. He said that the Self was indeed such that he was not available for hearing and even if heard, was unable to understand him; blessed he be who understood this from an efficient Instructor. After all the Self had to be such that one could appropriately assimilate that and certainly not by an inferior person! On the contrary, the person not quite capable of proper understanding might misinterpret the essence of the Truth. Indeed, there could be no argument about this Truth as that would be too subtle to digest: It could be:

‘ananya prokte’ as the Supreme is identical with the Self; ‘na asti atra gatih’ or when transmigration is not referred to; and ‘na agatih’ or of non-realisation! In other words, no interpretation is possible by logic or argument, but is either to be taught by one extremely well versed in Scriptures and already experienced in the state of Unity of the Self and the Supreme or self-experienced! Yama further commented that only a person of true pledge and total resolve like, say, of Nachiketa’s inquisitiveness that one could assimilate this awareness.

I.ii.10-12) Yama Raja continued his appreciation to Nachiketa further stating that since the permanent article would not be achieved by resorting to the impermanent desires, the latter resorted to the Nachiketa Agnihotra to attempt to reach the Lasting Objective. On the indications of receiving flashes of enlightenment, Nachiketa! You examined the Truth vis-à-vis the Untruth by way of immense meditation and introspection and finally swung to the unchangeable option of reaching the shores of Hiranyagarbha despite the intense conflict of your psyche to tide over the very powerful and deep rooted waves of materialism! My compliments to you for the exemplary courage and conviction that you had displayed! It is rare that you desired to opt for the ‘durdarsham’ or hard to vision, ‘gudham anupravishtam’ or subtly hidden and stationed inaccessibly, ‘guhaateetam’ or located beyond in the realms of intellect, and ‘gahvarestham’ or existent in the midst of desolation and misery originating from- and deeply imprisoned by- the body parts and sensory organ

I.ii.18-19) The Self of any Individual Being is not only intelligent but is ever conscious; it does not suffer from neither birth and death. It does not originate from any thing and nothing originates from it. It is unborn, eternal, undecaying and primeval. It is not injured, nor has a body to be slain. In fact in case a person wishes to kill him and thinks he has killed the Self, then both remain ignorant of the killing!

I.ii.20) The Self is subtler than the subtle and far more mammoth like the mammoth, yet easily accommodated in a miniscule size in one’s heart. Only a person who has no attraction for mortal life would perhaps be able to visualise the pulls and pressures of body parts and senses and thereby gets freed from distress. Then only he could possibly realise the Self and proclaim: ‘I am the Self’ and thereby become ‘veeta shoka’ of free from sorrow!

I.ii.21) It is this Self or the Consciousness that could travel places and see everything in its memory even being motionless: it is like the typical entity capable of ‘darshana-shravana-manana-vijnana’ or seeing-hearing-recalling and remembering experiences. Yet being conditioned by the body and sensory adjuncts, it is able to positive and negative influences as these experiences are as in a prism.)

I.ii.22) Indeed the Self reveals on intense meditation as the state of happiness despite being in the midst of organs and senses as it basically has the nature of Space as the bodiless even the midst of the mortal bodies; that is why the person with knowledge and faith never grieves although it is a very thin line that separates and detaches the Self and the body!)]

Stanzas 86-87-88 explain that brahmaananda, vaasanaanada and vishayaananda are the three types of bliss in the universe. In the sushuptti dasha swaprakaasha rupa pratibhaasamaana brahmaananda which be eerejecting the vaaanaanda. Prahnopanishad vide 11-11 states : *Aanando trivdho brahmaanado vidya sukham tathaa, vishayaanando/* ; thus Brahmaananda-Vidyaanand and Vishayaananda. As and when the yogaabhyaasa be progressive, ahamkaara be subsiding, one’s buddhi be transformed to yogaananda and thereafter to brahmaanada as the finality. Thus even on the attainment of possessing the vishayaananda of the baahya prapancha, the desires become dormant and the vrittis of five types of mental modifications being the pramaana or the correct or right knowledge- viparya the misconception or the incorrect knowledge- vikalpa: verbal delusion, imagination and the sleep be negated or turned inward so that the bliss of Brahman be highlighted. Hence the trividhaanubhavaas or of three kinds of blissfulness of Brahmaananda the bliss of Brahman- Vaasananda, the bliss of quiescent mind as the fall out of Brahmaananda and vishayaananda, or the

aananda resulting from the fulfillment of craving of the contact with external objects. Thus, of these trividhaanaandaas of vaasnaandaas and vishayaanandaas the self revealing Brahmaananda.

Stanza 89 explains: *sushupti kaale sakale vileene tamobhi bhutah sukha rupameeti/* that means in the supta dasha, the sampurna prapancha vilaya kaala too the swaprakaasha brahmaananda siddhi praapti be occurring. The fact that Brahmaananda siddhi be self revealing in sushupti kaala the deep sleep stage as established by scriptures and by self experiences too.

[1. Mandukya Upanishad 5 explains : 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.

2. In Brihadaranyaka Upanishad vide IV.iii.32, Maharshi Yajnyavalkya explains to Emperor Janaka: 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.

3. Kaivalya Upa 13 and 14 too explain similarly:

Stanza 13:

Swapna or the Dream stage as the impact of Maya the Make-belief generates ‘vikaaras’ like joy-sorrow-fear-hatred and so on. By the impact of Maya the illusion, one’s dream state creates happiness or disappointment arising of mishaps, missed opportunities, fear, hatred, jealousy, greed, desires, ambitions, arrogance or sheer indifference. But, as one returns from the so called real and routine life, the sense of relief or disappointments get recovered.

Stanza 14 of Kaivalya: 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. 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.]

Stanzas 90 and 91 : The jeeva who has been blessed with the bliss of Brahman is to be denoted as of ananda maya or the ever blissful stage in the deep sleep stage and be identified as with the vigjnaanamaya kosha or of the sheath of intellect during the swapnaavastha and of jaagradavastha too as per his change over stages. Now the Shriti states that in the waking state, the jeeva abides in the eye that is the gross body ; in the throat in the swapnaavastha and in the deep sleep state in the lotus of the heart. In the waking state, the jeeva pervades the entire gross body from head to foot.

[Explanation vide 1).Aitereya 1.3.12 and 2) Brahmopanishad 3.7

1)

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

I.iii.13) As soon as a Being is born, Bhagavan enters the body of all but the awareness as the individual Soul or 'Antaratma' is perceived mostly in human Beings. He or she identifies with the Self and realises of being a man or woman, the state of mind of being happy or otherwise, body defects or abilities and so on. In other words, the Self owns the pluses and minuses of existence. As Almighty enters the body, the Purusha inside realises this awareness indeed; the Antaratma or the Individual Self recognises too but as camouflaged by organs and senses does conveniently perform indiscretions !)

2)

Now this Purusha has four seats, the navel, the heart, the throat, and the head. In these shines forth the Brahman with four aspects: the state of wakefulness, of dream, of dreamless sleep, and the fourth or transcendental state. In the wakeful state, He is Brahma; in the dreaming state, He is Vishnu; in dreamless sleep He is Rudra; and the fourth state is the Supreme Indestructible One; and He again is the Sun, the Vishnu, the Ishwara, He is the Purusha, He the Prana, He the Jive or the animate being, He the Fire, The Ishwara, and the Resplendent; (yea) that Brahman which is transcendent shines within all these! In Itself, It is devoid of mind, of ears, of hands and feet, of light. There neither are the worlds existing nor non-existing, neither are the Vedas or the Devas or the sacrifices existing nor non-existing, neither is the mother or father or daughter-in-law existing nor non-existing, neither is Chandala's son or Pulkasa's son existing nor non-existing, neither is the mendicant existing nor non-existing, so neither all the creatures or the ascetics; and thus only the One Highest Brahman shines there. Within the recess of the heart is that Akasa of consciousness - that with many openings, the aim of knowledge, within the space of the heart - in which all this (universe outside) evolves and moves about, in which all this is warped and woofed (as it were). (Who knows this), knows fully all creation. There the Devas, the Rishis, the Pitris have no control, for being fully awakened, one becomes the knower of all truth.

4. In the heart the Devas live, in the heart the Pranas are installed, in the heart exist the supreme Prana and Light as also the immanent Cause with threefold constituents and the Mahat principle.

5. It exists within this heart, that is, in the consciousness. "Put on the sacrificial thread which is supremely sacred, which became manifest of yore with Prajapati (the first created Being) Himself, which embodies longevity, eminence and purity, and may it be strength and puissance to you!"

6. The enlightened one should discard the external thread putting it off with the sacred tuft of hair on the head; the Supreme Brahman as the all-pervading one is the thread, and he should put this on.

7. The Sutra (or thread) is so called because of its having pierced through and started (the process of becoming). This Sutra verily constitutes the Supreme State. By whom this Sutra is known, he is the Vipra (sage), he has reached beyond the Vedas.

8. By It all this (universe) is transfixed, as a collection of gems is stringed together on a thread. The Yogi who is the knower of all Yogas and the seer of truth should put on this thread.]

Stanza 92: In the previous stanza that a jeeva would abide in the eyes, in the waking state and in the swapnaavastha in the throat. Now in the current stanza, the jeeva would get identified with the body, as the fire with a red hot iron ball. As a result of this, the jeeva should come to feel with certainty that 'I am a manushya' and am in deep sleep in the heart.

Stanzas 93-94-95 explain the three states of detachment, sukhaanubhava and sufferings are the experiences being the karmaacharana janitaas and detachment would be the natural consequence. Having stressed that total detachment be practised, yet human beings as they are, the Supreme relaxes for a while that one should perform works truly with conscience and without desires of returns; beings possess the limited freedom of performing their duties but have little relevance of the fruits and returns, since whatever is destined as per the 'Prakriti dharma' or natural norms of predetermined returns would be reaped any way. Hence a person performing his 'Karma' or the dutiful works should only pray for hundred years of longevity, reemphasising the fact that the longevity be subject to continued performance of the Karma or the duties. In other words one should ask for long life only to enable to perform the duty. After all the prayer for extension of life is not for material fulfillment but for spiritual enhancement; the purport to seek longer life by enhanced contemplation is to further activate life for extra opportunity to serve the Almighty and certainly not to respond to pleasures of material ends. It is emphasised that there are two paths on which Vedas are established viz. one characterised by attachment and another to underscore detachment! Thus pain and pleasure are of two sorts as the experience is limited within one's own mindset or even external to it also. The state of detachment be not necessarily a continuous psyche but in the intervals of sukha dukkhaas. 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. 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 Tranquility. 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 the Almighty's approval even an ant or insect would not do harm. Now that the saadhaka might content the self that there would be no further tribulations, then could self assure that there could not be further worries and feel reassured that that indeed be the natural bliss of the Self in the state of detachment and the resultant atmaanbhavata and of bliss.

Stanzas 96-97-98 explain that the saamaanya-ahamkaara kaarana, the nijaananda be camouflaged by vishayaananda and the self-centeredness of 'I am' or 'I am Devadutta' be domineering. Thus the state of natural bliss of the Self would be veiled by the sense of egoity and the transient and superficial feeling of the so called bliss be dimmed. This is on the analogy of a purna ghata jalaas be actually not that cold of unbearable 'sheetalata' as of the 'vidyamanaanatanumaana' only. Explained otherwise that a potful of water might feel cold but actually that be not so yet one might feel so due to a misleading feeling. Similarly the dominant factor of one's own ego consciousness could certainly be a domineering factor to comprehend through ine intuitive perception of one's natural state of innate blissfulness.

[This has been succinctly explained vide Chhandogya Upanishad vide I.iii.12 and 13:

I.iii.12) 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!)

I.iii.13) As the nidodha samaadhi abhaasakrama yoga be intensified so much of the ahmakaara vritti vilaya be possible and chittha sukshмата be facilitated. 'Ahamkaara sankocha yukta prati kshana niddhidhidhyaasa' be concentrated so be the nojaananda pradubhaavana be of the antardrishti

gochara.]

Stanzas 99 and 100 reveal the truth: By continued practice of all types of ego consciousness one would be gradually purified and sampurna vrittis vilaya kaarana one's own antahkarana nija swarupa padarshana be possible. In other words the process of vritti nirmulana or the ego consciousness be gradually cleared up, and the state of sleep be awakened.

[A brief on Vritti by Swami Shivananda]

Vritti - its Nature And Function: Vritti means a whirl-pool. It is 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 (Laya), just as water thrown in a heated pan is absorbed in the pan. Wherefrom does a Vritti arise? From the Chitta or mind. Why does a Vritti arise? It is Svabhava of Antahkarana. What is its function? It causes Avarana-Bhanga (removes the veil of Sthula Avidya that envelops the objects). It helps the evolution of a man till he attains perfection (Jivanmukti). It is Vritti that opens the Kundalini in a Jnani in the Ajna Chakra and joins it in Sahasrara. This is one path. The Chitta is the mind stuff. It 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. When you pass through a big crowd or persons, you are able to notice a few persons. You do not see some persons, though they happen to come in front of you. Why? Because there was not complete Avarana-Bhanga. When this is done, the object shines before you. According to Raja Yoga of Maharshi Patanjali, Pramana (right notion or right proof), Viparyaya (misconception), Vikalpa (fancy or imagination), Nidra (sleep) and Smriti (memory) are the five mental Vrittis or mental functions. If these five mental functions are suppressed, the suppression of desires and other functions will follow.

Vishayakara Vritti and Brahmakara Vritti: Through its own efforts, the mind assumes the shape of any object, it concentrates itself upon. If it thinks of a woman, it assumes the shape of a woman. This is termed Vritti Tadakara. If it thinks of God or Brahman, Brahmakara Vritti develops. In the former case, Rajas (passion) will be infused into the mind; while in the latter, Sattva (purity) will be infused. When the mind thinks of objects and dwells on them, it assumes the shape of those objects. It is termed as Vishayakara Vritti. When it thinks of Brahman or Infinity, the Brahmakara Vritti is formed. The Sadhaka should be very vigilant and circumspect in watching the mind and its activities. He must convert Vishayakara Vritti into Brahmakara Vritti. As soon as the mind drops down from Brahmakara Vritti into Vishayakara Vritti, he should again make the mind assume Brahmakara Vritti. There is very hard struggle, indeed. One cannot have Vishayakara Vritti as Ghatapatadi Vritti (modification of pot, cloth, etc.) and Brahmakara Vritti (thought of Brahman) also at the same time. It is Sruti Virodha (i.e. against the utterances of the Srutis). It is against practical experience also. It is not the object that binds you. It is Vritti and identification (Tadatmya Sambandha) with the Vritti that causes attachment and bondage. It is through Avidya or ignorance that you identify yourself with Vritti as, for instance, when you say: "I am angry."

Kinds Of Vritti: Vrittis have been classified into five kinds: (1) Mano-Vritti, (2) Buddhi Vritti, (3)

Sakshi Vritti, (4) Akhandakara Vritti and (5) Akhanda Ekarasa Vritti. No. 1 belongs to the instinctive mind. Nos. 2, 3, 4 and 5 belong to the Sattvic mind. Mano-Vritti is the Vishayakara Vritti of worldlings. Buddhi Vritti belongs to Vivekins. When you identify yourself with the Sakshi Vritti, you can witness the modifications of the mind. When you try to feel that you are the Infinite Self, the Akhandakara Vritti is generated. It is also known as Brahmakara Vritti. There is no Vritti in Brahman. From Mano-Vritti, you must jump to Viveka Vritti. Mano-Vritti concerns Manomaya Kosha. Viveka Vritti belongs to Vijnanamaya Kosha. By developing the Vijnanamaya Kosha, Mano-Vrittis are conquered. From Viveka Vritti, you must jump to Sakshi Vritti. From Sakshi Vritti, you must jump to Akhandakara Vritti. From Akhandakara Vritti, you must jump to Akhanda Ekarasa which is Brahma Svarupa. This is Kaivalya or final goal of life.

Antarmukha Vritti And Bahirmukha Vritti: When the outgoing tendencies of the mind are arrested, when the mind is retained within the heart, when all its attention is turned on itself alone, that condition is Antarmukha Vritti. The Antarmukha Vritti is the indrawing energy of the mind owing to increase in Sattva. The Sadhaka can do a lot of Sadhana when he has this inward Vritti. The Bahirmukha Vritti is the outgoing tendency of the mind due to Rajas. When the vision is turned outward, the rush of fleeting events engages the mind. The outgoing energies of the mind begin to play. Further, on account of force of habit, the ears and eyes at once run towards sound and sight. Objects and desire are externalising forces. A Rajasic man full of desires can never dream of an inner spiritual life with Antarmukha Vritti. He is absolutely unfit for the practice of introspection. You will get Antarmukha Vritti (inward-moving mind) only after you have destroyed all the externalising powers of the mind. Vairagya and introspection help a lot in the attainment of this mental state. You must starve the mind by Vairagya and Tyaga (renunciation of desires, objects and egoism). You must learn the art of making the mind introspective or turned inward upon itself through the Yogic Kriya, Pratyahara (abstraction). Just as you have to take back with care your cloth that is fallen on a thorny plant by removing the thorns one by one slowly, so also you will have to collect back with care and exertion the dissipated rays of the mind that are thrown over the sensual objects for very many years. You will have to gather them patiently through Vairagya and Abhyasa, through Tyaga (renunciation) and Tapas and then march boldly with indefatigable energy towards God or Brahman. Those who know this practice can really be peaceful. They only can be really happy. When the mental rays are concentrated, illumination begins. Mind cannot do any havoc now. The mind cannot externalise itself. It can be kept inside the Hridaya-Guha (cave of the heart).

Destruction Of Vrittis Leads To Mental Strength: Mind gains great strength when the Vrittis are destroyed. It is not easy to destroy Vrittis (thought-waves) because they are innumerable. They should be taken up one by one and dealt with separately. Some Vrittis are very strong. They demand strong efforts for their destruction. Most of the Vrittis are very weak. Weak Vrittis melt away like rent clouds. Strong thoughts remain and frequently recur daily in the morning as soon as you rise from your bed. Be silent. Enter silence. Silence is Atman. Silence is Brahman. Silence is centre. Silence is the Hridaya-Guha (heart-cave). When the mind runs from one object to another, that state in the interval wherein you become mindless for a very short time is Svarupasthiti. That is Brahman. When the mind is controlled fully, Vrittis cease. When all the modifications subside, you enter into the silence then and then alone. Realise this, this very moment. Feel the divine glory and Brahmic splendour now by closing the eyes, by drawing the Indriyas, by stilling the mind, by silencing the thoughts, by sharpening the intellect, by purifying the Chitta, by meditating on Om, by chanting Om with Bhava (feeling). Keep up the continuity of Brahmic consciousness throughout the 24 hours. Have an unceasing flow of Atmic consciousness. This is very, very important. This is a sine qua non. This is a great desideratum. When all the Vrittis die, Samskaras and the frame of the mind remain. Samskaras can only be fried up by Nirbija-Samadhi.]

Stanzas 100 and 101 elucidate the paramaanada and a jeeva's taadatmya with Brahman as of unity but not as of duality and further as differentiated neither of nidraavastha or of swapnaavstha. Explained otherwise the bliss in which there could be no experience of duality and there be self experience of 'thou and thine', besides of the status of sushupti. By the ever constant application of reason and discrimination, a hopeful contender should firmly anchor the mind and full self consciousness and totally negate anything else.

Stanzas 102-103-104 and 105 explain the restless and fickleness of mind, how it wanders away, and how the panchendriyas of karmika and jnaana orientation be fluctuating and how to restrain it and concentrate for each and every action of the Beings in the entire universe. The Yogi whose mind is perfectly serene and tranquil, whose bodily cravings are subdued could indeed be able to endeavor for atma jnaana and blissfulness. When the practice of yoga, the yogi's mind is withdrawn and serene with concentration, then the yogi could vision the Inner Self and the Supreme to experience the thrill of 'paramardhika saaramsha'. When the Yogi could accomplish the serenity and the bliss of the atma jnaanana, then the saadhaka be firmly rooted into that and could cling to the same. One's own desire, judgment, doubt, belief, firmness, weakness - all are the Manas only. One's own mind is a friend and enemy, virtue and sin, pleasure and pain. The mind has the potency of creating or undoing the whole world in the twinkling of an eye. Mind is Jada but appears to be intelligent by borrowing light from Brahman. Senses cannot do anything independently if the mind is not connected with them. When the mind has once tasted the sexual pleasure, it always runs after woman. The world is beautiful and pleasant or ugly and miserable just as the mind chooses. The ghost of your mind dances in the theatre of this universe to the music of the organs. The face is a notice-board wherein the Vrittis of the mind are advertised. If all thoughts are eliminated there remains nothing which can be called as - mind. Enjoyment strengthens, increases and aggravates a desire. Desires are the outcome of thoughts which are associated with objects. Many people have fallen from Yoga through the influence of subtle desires. Memory of the past retards an aspirant's spiritual advancements. Yoga consists in the suppression of the functions and modifications of the mind. When the mind is at work, Buddhi and Ahamta will work along with the mind. A gross mind with selfishness and lust is absolutely unfit for a spiritual life. When one reaches perfection, the mind melts in its source - Brahman. The mind can leave hold of lower things only if it is attracted by higher things. People of dirty mind judge others according to their own standard of judgment. The worldly minds want thorough overhauling and drastic regeneration. A Rajasic mind full of desires can never dream of an inner spiritual life. Purification of mind leads to the comprehension of the true nature of Brahman. A pious man attends to his business concerns but has his mind's eye ever fixed upon the Lord. Mind is Atma Shakti. It is through mind only that Brahman or the Supreme Self manifests as the differentiated universe with heterogeneous objects. Mind is nothing but a collection of Samskaras or impressions. It is nothing but a bundle of habits. The true nature of the mind consists in the Vasanas or subtle desires; the idea of - I or egoism is the seed of the tree of mind. The sprout which springs up from this seed-egoism is Buddhi or intellect. From this sprout, the ramifying branches called Sankalpas take their origin. Mind is made of subtle Sattvic matter. According to Chhandogya Upanishad, mind is formed out of the subtlest portion of food. Manolaya or temporary absorption of the mind in the object of meditation will not help one to attain liberation. Manonasa or annihilation of the mind only will enable you to achieve the final emancipation or Moksha. Hence the warning: 'Control your emotions. Abandon desires and Vasanas. Control irritability and lust. Slay the impure mind through meditation. Practise perfect Brahmacharya. There is no half measure in the spiritual path. Never wrestle with the mind. Do not use any violent effort in concentration. When the mind is jumping and wandering much, make no violent effort to control the mind but rather allow it to run alone for a while and exhaust its efforts. It will take advantage of the opportunity and will jump around like an unchained monkey at

first. Then it will gradually become quiet and look to you for orders. If evil thoughts enter your mind, do not use your will-force in driving them. You will only lose your energy in doing so. You will tax your will. You will fatigue yourself. The greater the efforts you make, the more the evil thoughts will return with redoubled force. They will return more quickly also. The thoughts will become more powerful. Be indifferent. Keep quiet. Become a silent witness of those thoughts. Do not identify yourself with them. They will vanish very soon. Substitute good thoughts. Pray and sing the Lord's name. Never miss even for a day your meditation. Regularity is of paramount importance. When the mind is tired out do not concentrate. Give a little rest. Do not take heavy food at night. This will interfere with your morning meditation. Japa, Kirtan, Pranayama, Satsanga (association with the sages), practice of Sama (serenity), Dama (self-restraint), Yama (right conduct), Sattvic food or pure food, study of scriptures, meditation, Vichara or Atmic enquiry - all these will help you to control the mind and attain bliss and immortality.

Stanzas 106-107-108 and 109 further imply that one's accomplishment of the blissfulness be such as to bestow the intrinsic maanasika bhaavana of superiority feeling nor of enormous self confidence verging on vaingloriousness, much less of humility either of self control, equanimity and of calm composure. Indeed this science of distinction and differentiation from the painful association is definable as yoga which would have to be practised with faith and a steady and undespairing mind. It is that illustrious yogi who be bereft of imperfections and united with that Self as would be experiencing the supreme bliss of the taadaatmya with Parabrahman. Further more the self control of the panchendriyaas as the five horses of the maanasika ratha and the ratha saarathi over a period of time, even as the ocean could be dried up by rolling the waters out drop by drop with a blade of grass.

Stanzas 110-111 state that Maitreyaneeya naamaka Shaakaanya Muni addressing his disciple Rajarshi Brihadratha made his upadesha about the Brahma sukha state of Samadhi. He explained that the indhana rahita vahni or fire without fuel be gradually die down and become latent in its cause, and likewise one's antahkarana too be on the 'vritti kshaya kaarana samaadhi rupa abhyaasa bala raajasaadi guna traya' excepting the satva maatra upashanti avishata be remaining. In other words as the fire without fuel be gradually tapering off to eventually to get extinguished so the mind too when the modifications be silenced, be merged into the 'kaarya kaarana sampannaata' or merge into the 'sattva maatra avasishtata' or the cause merely.

Stanza 112 then reveals that the 'kevala satya kaamna kaarana, satva maatra upashanti and vishaya vimukhata' be the resultant notwithstanding the pull and pressures of the maayaka midhya rupa. Thus, the mind be fixed on the abstraction of the Absolute Truth despite the sensations of the vishaya vaancchaas and material causes, the sukha dukkhaas experienced as a fall out of the kaarmika kaaranaas and of their unreality.

Stanza 113 : Indeed, *chittameva hi samsaarastaptaprayatneena shodhayet/* one's own mind set is stated as that the universe all about as conducted by the senses and panchendriyaas. That would have to be purified with enormous and ever applied mastery of karmaacharana. Purification of mind is a continuous process overhauling and drastic regeneration and leads to the comprehension of the true nature of Brahman.

[Brihadaranyaka Upanishad 4.3.7 explains : The person called self comprises of awareness or knowledge of the senses of vision, hearing, touch, smell etc all directed to and emerging from his own heart and the light within. Even being steady and stable, he remains where he exists and yet wanders by way of imagination, or in a dream state of mind. He exists here yet imagines a non-real phase of

mind by sheer ignorance and flight of fantasy. Being thus identified, he loses hold over his sub-conscious thoughts and his imaginary deeds; indeed this dream state is one form of death or non-reality! In other words, death too is like a dream state of the Self which is indeed eternal except the situation of varied sets of body, organs and senses; put in another way, the so called realities of this and next existence are two and dreams are of a third existence!]

Stanza 114 further explains that through the purification of one's mind, the person concerned be impacting the impressions of the good and evil karma: *Chittaasya hi prasaadena handi karma shunhaashubham/* Further purification of mind be what stands for the undiminishing bliss of the Unknown Paramatma. Chitta parishuddata be impacting the

[Chhandogya Upa. 5.24.3 be referred to Knowledge and performance of Agni Homa could yield miraculous fruits but ignorance lands in futility!]

V.xxiv.1-5) Whosoever offers Sacrifice to Agnihotra without knowing the meaning and significance of doing so is like removing wood or coal and performing oblation on dead ashes! However if once a person with knowledge offers the Fire Sacrifice even by flimsy grass, his oblations are such as to serve all the worlds, Beings and all the components of that person viz. his body, mind, organs, senses and his intellect. Even persons of the most depraved section of the Society would secure relief from his lowest status if only a person of appropriate knowledge performed the oblation. There is verse to convey this message: just as children craving for food from their mother secure relief from acute hunger, so is the Agnihotra Sacrifice is awaited for relief from their depravities almost instantly! This indeed is the message of the Sacrifice being performed by persons of knowledge even that is not executed as prescribed!]

Stanzas 115-116 and 117 reveal that the praani's chitta-and indriya pravritti be explained as of earthen issues and that notwithstanding, the shuddhaashuddha bhedaas could be distinguished by one's inner psyche. If one's mental focus be on Brahman, then the barricading of the objects and of praapanchika vishayaas be indeed not insurmountable. Then where of the impurities of one's mind and where is the bondage! Mind had been described severally of purity and impurity. The impure is that with is tainted by praapanchika vishyaas and vaanchhaas while the crystal clear chitta vritti is the true negation of the desires of the life. Mind alone is the cause of the bondage and release. Attachment to objects is the high road to bondage and freedom from attachments is but a very narrow lane to bliss demanding of austerities and hardships yet the releasing point of one's vississitudinal ups and downs of samsaara.

[Explanation vide 1) Maitreya Upanishad 6.34.6-11 2) Amrita Bindu Upa.1-7 3) Brahma Upa. portions]

1)

Indeed *Shareeram swarga narakou bandha mokshobhyam tathaa kalpanaamaatram evaitat kim me kaaryam chidaatmanah/* In other words, it is the mind and emerging thought -waves in the ocean of 'Samsaara' as engaged in one's lifetime that takes the course and direction towards the destination. The course is narrow, difficult and testing. Indeed, the body, heaven or hell are all directed by the mind the boat's driver who would invariably lead the course the smooth, attractive and long direction. But to opt for a short cut, -albeit difficult-require inputs of Indriya Nigrah or self control, patience, and tremendous confidence, conviction and sacrifice. Of what avail indeed is intelligence and knowledge merely without application! Then only one could acquire the distinguishing capability of appropriate direction. Mind and thought take the course of purity or impurity; one turns to desire or

non- desire. Once the barrier is crossed of both of them viz. then only the light of pure consciousness dawns and gradually the glow gets multiplied till Absolute Illumination and Radiance. Gradually too 'bandha vimochana' or the the knots bondage. In fact, the distinction of Pancha Bhutas or the Five Elements viz. Earth-Water-Fire-Air and Sky or the awareness of Me-Mine -Thou art Thou- gets dissolved. In essence it is the Mind which is the prime mover, that unlocks the thoughts.

2)

1. The mind is chiefly spoken of as of two kinds, pure and impure. The impure mind is that which is possessed of desire, and the pure is that which is devoid of desire.
2. It is indeed the mind that is the cause of men's bondage and liberation. The mind that is attached to sense-objects leads to bondage, while dissociated from sense-objects it tends to lead to liberation. So they think.
3. Since liberation is predicated of the mind devoid of desire for sense-objects, therefore, the mind should always be made free of such desire, by the seeker after liberation.
4. When the mind, with its attachment for sense-objects annihilated, is fully controlled within the heart and thus realises its own essence, then that Supreme State (is gained).
5. The mind should be controlled to that extent in which it gets merged in the heart. This is Jnana (realisation) and this is Dhyana (meditation) also, all else is argumentation and verbiage.
6. (The Supreme State) is neither to be thought of (as being something external and pleasing to the mind), nor unworthy to be thought of (as something unpleasant to the mind); nor is It to be thought of (as being of the form of sense-pleasure), but to be thought of (as the essence of the ever-manifest, eternal, supreme Bliss Itself); that Brahman which is free from all partiality is attained in that state.
7. One should duly practice concentration on Om (first) through the means of its letters, then meditate on Om without regard to its letters. Finally on the realisation with this latter form of meditation on Om, the idea of the non-entity is attained as entity.

3)

That Brahman who shines within the divine Brahmapura (or body) as the faultless One, devoid of manifested effects, self-effulgent, all-pervading, He (it is who) controls (the Jiva), like a spider controlling the king of bees. Just as spiders by means of one thread project and withdraw the web, so also the Prana, (who) retires drawing back his creation. Prana belongs to the Nadis or subtle nerve-chords as their Devata or indwelling deity. One in dreamless sleep goes through that state to one's own Abode, like a falcon and the sky - just as a falcon goes (to its nest) borne on the sky. He states: -- Just as this Devadatta (in dreamless sleep) runs not away even when struck with a stick, even so he does not also attach himself to good or evil consequences of the life's ordained activities; just as a child enjoys itself (spontaneously) without motive or desiring fruit, even so this Devadatta (the subject of dreamless sleep) enjoys happiness in that state. He knows being the Light Supreme. Desiring Light he enjoys the Light. So also he returns by the same way to the dream-state, like a leech: just as a leech carries itself on to the other points in front - (first) fixing upon the next point. And that state which he does not give up for a next one is called the waking state. (He carries all these states within himself) just as a (Vedic) deity bears the eight sacrificial cups simultaneously. It is from Him that the source of the Vedas and the Devas hang like breasts. In this waking state particularly good and evil obtain for the shining being (i.e. man's Self) as ordained. This being or Self is fully self-extended (into world-forms), he is the indwelling controller of things and beings, he is the Bird, the Crab, the Lotus, he is the Purusha, the Prana, the destroyer, the cause and the effect, the Brahman and the Atman, he is the Devata making everything known. Whoever knows all this attains to the transcendent Brahman, the underlying support, the subjective principle.

Now this Purusha has four seats, the navel, the heart, the throat, and the head. In these shines forth the

Brahman with four aspects: the state of wakefulness, of dream, of dreamless sleep, and the fourth or transcendental state. In the wakeful state, He is Brahma; in the dreaming state, He is Vishnu; in dreamless sleep He is Rudra; and the fourth state is the Supreme Indestructible One; and He again is the Sun, the Vishnu, the Ishwara, He is the Purusha, He the Prana, He the Jive or the animate being, He the Fire, The Ishwara, and the Resplendent; (yea) that Brahman which is transcendent shines within all these! In Itself, It is devoid of mind, of ears, of hands and feet, of light. There neither are the worlds existing nor non-existing, neither are the Vedas or the Devas or the sacrifices existing nor non-existing, neither is the mother or father or daughter-in-law existing nor non-existing, neither is Chandala's son or Pulkasa's son existing nor non-existing, neither is the mendicant existing nor non-existing, so neither all the creatures or the ascetics; and thus only the One Highest Brahman shines there. Within the recess of the heart is that Akasa of consciousness - that with many openings, the aim of knowledge, within the space of the heart - in which all this (universe outside) evolves and moves about, in which all this is warped and woofed (as it were). (Who knows this), knows fully all creation. There the Devas, the Rishis, the Pitris have no control, for being fully awakened, one becomes the knower of all truth.]

Stanza 118 : Once one's own chittha prakshalana be executed of the tamamsika - raajasika gunaatmika malaas and in that swarupa sthirata be occurred , then there would be apurvaananda prapti and as such the atmaananda yuktaatahkaarana paripurnata be generated. Thus the bliss as generated from the atma jnaana be gradually led to the pracice of Samadhi which be experienced by one's heart but not definable. Adi Shankara's Viveka Choodamani sought to delineate the experience of Samaadhi :

[Explanation on Samadhi vide Adi Shankara's Viveka Choodaamani- 335 - 365

335. When the external world is shut out, the mind is cheerful, and cheerfulness of the mind brings on the vision of the Paramatman. When It is perfectly realised, the chain of birth and death is broken.

Hence the shutting out of the external world is the stepping-stone to Liberation.

336. Where is the man who being learned, able to discriminate the real from the unreal, believing the Vedas as authority, fixing his gaze on the Atman, the Supreme Reality, and being a seeker after Liberation, will, like a child, consciously have recourse to the unreal (the universe) which will cause his fall ?

337. There is no Liberation for one who has attachment to the body etc., and the liberated man has no identification with the body etc. The sleeping man is not awake, nor is the waking man asleep, for these two states are contradictory in nature.338. He is free who, knowing through his mind the Self in moving and unmoving objects and observing It as their substratum, gives up all superimpositions and remains as the Absolute and the infinite Self.339. To realise the whole universe as the Self is the means of getting rid of bondage. There is nothing higher than identifying the universe with the Self. One realises this state by excluding the objective world through steadfastness in the eternal Atman.340. How is the exclusion of the objective world possible for one who lives identified with the body, whose mind is attached to the perception of external objects, and who performs various acts for that end ? This exclusion should be carefully practised by sages who have renounced all kinds of duties and actions and objects, who are passionately devoted to the eternal Atman, and who wish to possess an undying bliss.341. To the Sannyasin who has gone through the act of hearing, the Shruti passage, "Calm, self-controlled." Etc., prescribes Samadhi for realising the identity of the universe with the Self. 342. Even wise men cannot suddenly destroy egoism after it has once become strong, barring those who are perfectly calm through the Nirvikalpa Samadhi. Desires are verily the effect of innumerable births.343. The projecting power, through the aid of the veiling power, connects a man with the siren of an egoistic idea, and distracts him through the attributes of that.344. It is extremely difficult to conquer the projecting power unless the veiling power is perfectly

rooted out. And that covering over the Atman naturally vanishes when the subject is perfectly distinguished from the objects, like milk from water. But the victory is undoubtedly (complete and) free from obstacles when there is no oscillation of the mind due to the unreal sense-objects.

345. Perfect discrimination brought on by direct realisation distinguishes the true nature of the subject from that of the object, and breaks the bond of delusion created by Maya; and there is no more transmigration for one who has been freed from this.³⁴⁶ The knowledge of the identity of the Jiva and Brahman entirely consumes the impenetrable forest of Avidya or Nescience. For one who has realised the state of Oneness, is there any seed left for future transmigration?³⁴⁷ The veil that hides Truth vanishes only when the Reality is fully realised. (Thence follow) the destruction of false knowledge and the cessation of misery brought about by its distracting influence.³⁴⁸ These three are observed in the case of a rope when its real nature is fully known. Therefore the wise man should know the real nature of things for the breaking of his bonds. ³⁴⁹⁻³⁵⁰ Like iron manifesting as sparks through contact with fire, the Buddhi manifests itself as knower and known through the inherence of Brahman. As these two (knower and known), the effects of the Buddhi, are observed to be unreal in the case of delusion, dream and fancy, similarly, the modifications of the Prakriti, from egoism down to the body and all sense-objects are also unreal. Their unreality is verily due to their being subject to change every moment. But the Atman never changes.³⁵¹ The Supreme Self is ever of the nature of eternal, indivisible knowledge, one without a second, the Witness of the Buddhi and the rest, distinct from the gross and subtle, the implied meaning of the term and idea "I", the embodiment of inward, eternal bliss. ³⁵² The wise man, discriminating thus the real and the unreal, ascertaining the Truth through his illuminative insight, and realising his own Self which is Knowledge Absolute, gets rid of the obstructions and directly attains Peace. ³⁵³ When the Atman, the One without a second, is realised by means of the Nirvikalpa Samadhi, then the heart's knot of ignorance is totally destroyed. ³⁵⁴ Such imaginations as "thou", "I" or "this" take place through the defects of the Buddhi. But when the Paramatman, the Absolute, the One without a second, manifests Itself in Samadhi, all such imaginations are dissolved for the aspirant, through the realisation of the truth of Brahman. ³⁵⁵ The Sannyasin, calm, self-controlled, perfectly retiring from the sense-world, forbearing, and devoting himself to the practice of Samadhi, always reflects on his own self being the Self of the whole universe. Destroying completely by this means the imaginations which are due to the gloom of ignorance, he lives blissfully as Brahman, free from action and the oscillations of the mind. ³⁵⁶ Those alone are free from the bondage of transmigration who, attaining Samadhi, have merged the objective world, the sense-organs, the mind, nay, the very ego, in the Atman, the Knowledge Absolute - and none else, who but dabble in second-hand talks³⁵⁷. Through the diversity of the supervening conditions (Upadhis), a man is apt to think of himself as also full of diversity; but with the removal of these he is again his own Self, the immutable. Therefore the wise man should ever devote himself to the practice of Nirvikalpa Samadhi, for the dissolution of the Upadhis.³⁵⁸ The man who is attached to the Real becomes Real, through his one-pointed devotion. Just as the cockroach thinking intently on the Bhramara is transformed into a Bhramara.³⁵⁹ Just as the cockroach, giving up the attachment to all other actions, thinks intently on the Bhramara and becomes transformed into that worm, exactly in the same manner the Yogi, meditating on the truth of the Paramatman, attains to It through his one-pointed devotion to that.³⁶⁰ The truth of the Paramatman is extremely subtle, and cannot be reached by the gross outgoing tendency of the mind. It is only accessible to noble souls with perfectly pure minds, by means of Samadhi brought on by an extraordinary fineness of the mental state.³⁶¹ As gold purified by thorough heating on the fire gives up its impurities and attains to its own lustre, so the mind, through meditation, gives up its impurities of Sattva, Rajas and Tamas, and attains to the reality of Brahman.³⁶² When the mind, thus purified by constant practice, is merged in Brahman, then Samadhi passes on from the Savikalpa to the Nirvikalpa stage, and leads directly to the realisation of the Bliss of Brahman, the One without a second.³⁶³ By this Samadhi are destroyed all

desires which are like knots, all work is at an end, and inside and out there takes place everywhere and always the spontaneous manifestation of one's real nature. 364. Reflection should be considered a hundred times superior to hearing, and meditation a hundred thousand times superior even to reflection, but the Nirvikalpa Samadhi is infinite in its results. 365. By the Nirvikalpa Samadhi the truth of Brahman is clearly and definitely realised, but not otherwise, for then the mind, being unstable by nature, is apt to be mixed up with other perceptions.

Stanzas 119-120 and 121: It is indeed a rare uncommonness for a human being to maintain mental equanimity in a state of indriya nigrहतva and even a glimpse of samaadhi and blissfulness. Even an ideal most person of extreme dedication, conviction, and faith in truthfulness ceaselessly even in a passing phase of blissfulness and of a climactic samaadhi be a rarity. The reference especially is for a lasting phases, let alone as a natural samadhi of blissfulness. Such a person be ignoring the bliss experienced in the state of mental dormancy or quiescence and is even dedicated to the supreme blissfulness as a natural phenomenon. Referring to the three types of samaadhi, which is a term for the highest levels of consciousness. They are: Nirvikalpa samadhi - Savikalpa samadhi and Sahaja samadhi

1. In nirvikalpa samadhi, one is stated to of the praapanchika sarva visshaala hridaya indeed. Even the Universe is tiny within the vastness of that Illustrious being. It is a state of unlimited bliss and peaceful joy. Nirvikalpa samadhi is considered to be the highest samadhi that even the Maha Yogis could accomplish. But it might last of a short duration that too very temporarily only to revert back to the so called reality of the daily existence after a passing phase before returning to the physical state. This samadhi is not a survival state. It is a pervasive ecstasy. You really cannot carry on with material life in the world while in Nirvikalpa.

2. In Savikalpa samadhi, which also only lasts for a period of time, one would lose all consciousness of time and space. As there is no time, there is nothing to get done, there is nothing to do. It is already all done. In this state of samadhi one would visualise being merely as an instrument to channel the purpose of the Divine. The person concerned be a perfectionnist as of nothing to accomplish, nothing to attain, nothing to work for.

3. Sahaja samadhi is the state of higher consciousness in which a person be capable of working in the physical plane, while still maintaining Nirvikalpa samadhi. It's simultaneously one foot in heaven and one foot on earth. In Sahaja samadhi one would duties prescribed nor daily tasks and chores. But each of these activities is infused with the bliss that only present moment awareness of the Divine can bring. It is said that few Spiritual Masters have achieved Sahaja samadhi. It comes through grace. Grace is a deep spiritual topic of its own. It is a gift of insight from the divine and cannot be forced.

Stanza 122 prefaces about the fickle nature of mind viz. , it is the mind and emerging thought -waves in the ocean of 'Samsaara' as engaged in one's lifetime that takes the course and direction towards the destination. But to opt for a short cut, -albeit difficult-require inputs of Indriya Nigrah or self control, patience, and tremendous confidence, conviction and sacrifice. Of what avail indeed is intelligence and knowledge merely without application! Then only one could acquire the distinguishing capability of appropriate direction. Mind and thought take the course of purity or impurity; one turns to desire or non-desire. Once the barrier is crossed of both of them viz. then only the light of pure consciousness dawns and gradually the glow gets multiplied till Absolute Illumination and Radiance. Gradually too 'bandha vimochana' or the the knots bondage.

Having thus prefaced it is explained that in the vyavahaara dasha there are instances of nijaananda bhavana vishaya vrittanta. A stree as being of 'griha karya samlagna chitta' might be of 'parapurusha sprarsha janitha anuraaga suhkaasvaadhana yukta'. In other words, a woman might be even engrossed with her house hold duties could be excited and be mentally be contented with her paramour or a person that somebody is having a romantic or sexual relationship with.

[A brief on Married Woman]

Referring to the tendencies of contacts with men in general and those males other than husbands in particular, Paraashara Smriti lists out Ashta Vidha Maithuna viz. Smarana or thoughts, keertana or praising, keli or being playful, prekshana or passing looks with desire at the opposite party, Guhya bhashana or whispers, Sankalpa or a kind of resolve, Athyavasaaya or trials for contact from a distance, Kriya nirvritti or intense desire, Vaak prerepana or inciting with small conversation, Udreka or infatuation, steady vision, rahasya sambhashana or secret conversation, Ubhaya prerepana or mutual physical contact, Resolve or the decision to mate and finally the copulation. These misdemeanors too would qualify for atonements! Further In defence of good wives at the hand of evil husbands, Daksha Prajapati states as follows: Husbands who discard wives of good character and discipline would be cursed with widowership and womanhood for the subsequemnt seven lives! Strees should not utter inauspicious words even for fun; they must always worship father and mother in laws and be pleasant with husbands for ever! However, a female is normally repudiated for six shortcomings: viz. suspicion of weakness for alcohol, bad company, aloofness from a husband, wandering and touring, dreaming away from reality, and staying lonely and living indepentently in other's houses.

Manu Smriti also explains further: As women have no yajnas, vratas and such other acts of virtue, they are happy to share such acts along with their husbands. Notwithstanding the shortcomings of their husbands the wives would do well to with faith to them and concentrate more on their domestic chores with expertise and run the family with wisdom and dedication and be the major force of maintaining peace and happiness home.

Vyasa Maharshi gave the instructions as follows: Those women who are interested in the longevity of their husbands should not to ignore the high significance of turmeric powder, kumkuma, eyetex, vastra, jewellery like ear studs, bangles, necklaces etc. As at the early mornings, women offering Arghya or water for worshipping Surya Deva would aviod widow hood for seven births ahead! Devatas would be delighted to visit the houses where the home fronts are decorated with 'manadalaakaara' or auspicious designs of varied colours at the Braahmi Muhurta time of early mornings even without mantras! Such home fronts appear that Devi Lakshmi along with her companions has arrived in the house for good enlivening with auspiciousness and brightness! A pativrata who sincerely serves her husband shall qualify with attainment of her current and ensuing lives and eventually attain the status of a Rudrani or Devi Parvati.

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Stanzas 123-124-125 explains that a woman or a man of 'maanasika paripakvata' or of maturity of mind and should seek to the lasting solution of equanimity, the everlasting peace in the Supreme Reality and bliss of Brahman even while being engaged in worldly affairs. Thus the dheera manushyas should seek to absorb 'shuddha vimala parama tatva and 'atma vishranthi prapti' and sight the 'brahmananda -aswaa dana.' One's pragjna and vigjnaana are what would comprise of subjugating

the desires of sense pleasures.’ Without being of chitta prasannata, buddhi prapti be not possible and without buddhi paripakvara, shraddha be not possible and without shraddha, shanti would be illusive and without shaanti the everlasting Sukha. ‘Buddhi sthirata’ or steady mindedness is only possible by the control of thoughts. As the various beings on earth experience the effects of night, the ‘Jitendriyas’ who overcome the body senses and of mind, find that as a broad daylight. In other words, human beings of normalcy suffer from the effects of ignorance while the very few- or perhaps none but for exceptions above the cut- do experience enlightenment. As the waters of rivers and rainpours always fill in the oceans, a few jnanis of maturity seek to keep their minds and thoughts and steer clear the ever swallowing and roaring tides and their rough vicissitudes. Hence those pragmatic persons reducing the burden of desires, egos, attachments and other shackles should well deserve ‘parama shanti and paramaananda’ or of outstanding peace and bliss. This type of situation is termed as ‘Brahmi 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’. Just as Vaayu teevrata could sink away the ‘jeevana naava’ into deep waters of samsaara, maanasika vishayaas could compel into the panchendriya driven chariot and the sthita pragmatva be submerged into the vicious circle. The manner in which the jeevanadis rush fast and seek to submerge into the maha samudras, likewise one’s own tripti swabhava till the vishaya vanchha of one’s buddhi sthirata be difficult to overcome till the ultimate merger with the Paramatma. What all mamatva, ahankaara and kaamanas be purged and liberated and the quintessence of that parigjnaana could only accomplish mukti praapti and then only the status of ‘Jeevan Mukti’. Hence thus a person carrying a burden of samsaara and its offshoots on one’s head and shoulders could attain relief and when the load be removed the lasting contemplation of the bliss of Brahman whether in the state of detachment or experiencing the pain or pleasure as per one’s own karma phalita the fruits of the past and present deeds of virtue or otherwise. One’s capacity to neutralise the inner emotions of pleasures and pains alike is the State of Tranquility. Sorrows and joys are the consequences of discontent and of success. Now that the saadhaka might content the self that there would be no further tribulations, then could self assure that there could not be further worries and feel reassured that that indeed be the natural bliss of the Self in the state of detachment and the resultant atmaanbhavata and of bliss.

Stanza 127 explains that once a maha saadhaka be desisive of deha vimochana icchhaakarana then alankaaraadi vishya vaanchhaas be discarded forthwith. Likewise, at the threshold of a totally committed jigjnaasa maanava awaiting to jump into the yagna vedi of the bliss of Brahman, then why carry the praapanchka vishaya vanchhaas by the example of Sati Devi seeking to jump in the agnihotra at Daksha Yagjna carrying her valuable vastraabharanaas.

[Here is an explanatory note on Sati Devi seeking to atmaahuti at the Daksha Yagjna]

Brahma blessed Daksha Prajapati to beget a daughter with the ‘Amsha’ or part-manifestation of Devi Bhagavati as **Devi Sati**. Already Daksha got sixty daughters, ten married to Dharma, thirteen to Kashyapa Muni, twenty seven to Chandra, two to Bhuta Ganas, two to Kushashwa, six to Garuda and so on. As Sati Devi came of age, she fixed her mind on Parama Shiva and resorted to severe Tapasya. Shiva agreed to marry her, Brahma proposed formally and the marriage took place with pomp and show. Sati and Shiva shifted from Kailasa to Himalayas where Bhagavan enlightened Sati Devi on many matters of Spiritual Significance including the nuances of Mantra-Tantra-Yantra and Yoga. But meanwhile, Daksha Prajapati got increasingly jealous of Parama Shiva Deva. At the ill-famed **Daksha Yagna**, Daksha denied ‘Pradhana Havis’ or the prime part of the Yagna to Shiva as per the usual practice and even as Sage Dadhichi pointed out the lacuna, the caution was ignored. Sati Devi felt that there was a mistake made by her father and insisted on attending the yagna despite Shiva’s

warning and his subsequent approval with great reluctance as Nandi and Rudra Ganas accompanied her. Daksha ignored her entry at the Yagna and in fact talked disparagingly against Parama Shiva. She could not contain Daksha's criticism of Maha Deva and having produced Yogic Fire ended herself to unite with Bhagavan. As Nandi informed Shiva of the tragedy, the latter pulled out a few hairs from his Jatajuta or the coarse knotted head-hair against a mountain and the energy so created broke the mountain into two parts, one of which having materialised Veerabhadra and another Devi Bhadra Kaali. The enraged Shiva asked them to destroy Daksha Yagna. Veerabhadra beheaded Daksha and together with Bhadra Kaali turned the Yagna into smithereens. Devi Bhagavata Purana stated that Shiva picked up the body remains of Sati Devi and performed furious Shiva Tandava to release his pent up emotions of intense love of Sati and heightened anger for Daksha; Vishnu apprehended Pralaya and used his Sudarshana Chakra to spread out the body remains of Sati and hundred and eight Shakti Peethas came into being. Veda Vyasa affirmed that worship at these Siddha Peethas or even hearing about these would destroy sins and bestow powers to the devotees concerned. Eventually, the instant fury of Shiva was cooled down by the prayers of Brahma and Devas and the ever merciful Shiva agreed to the resuscitation of Daksha by fixing the Goat-head of the Sacrificial animal. The ever grateful Daksha begged of Shiva's clemency and re-organised Daksha Yagna once again with Maha Deva occupying the High-Seat at any Yagna ever since.]

Stanzas 128 and 129 state that as a maha saadhaka craving for the 'anirvachaneeya paramaa brahmaananda' be making all out endeavors to discard all the iha loka vancchaas and be anxious to absorb savotthama paaramaardhika chintanaas as in the case of a crow turning its left eyed vision to that of the right eye ever since Shri Rama chased the Kaakaasura by no less than the brahmastra itself! Devi Sita was overwhelmed at Hanuman's words which are like nectar mixed with poison. She traces the happy memories she spent with Rama and recounts an intimate happening that had taken place at Chitrakuta of which even Lakshmana was not aware of. Once, she and Rama had wandered in the grove and rested on the Godavari river bank. Rama fell asleep on Sita's lap. At that time a crow flew close by and pecked at Sita's bosom. It was Indra's son who had come in the form of this crow. Sita realised that it was no ordinary crow and tried to ward it off by pelting a pebble at it. Rama soon woke up from his slumber and saw Sita in discomfiture. He surmised the reason and wished to punish the crow which stood in their vicinity with blood stained nails. He chose a blade of grass and converted it into the most powerful dart at the transgressor of their privacy. This arrow chased the crow high and low. Finding that none in the three worlds could give it succour against this powerful Rama's arrow, the crow returned to Rama for protection. Recalling this episode seems to imply an earnest appeal to Rama for a speedy rescue. Had not the Lord aimed the Brahmastra at a crow that had merely attacked her in His presence? Has not Ravana erred in unpardonable measure by forcibly taking her away from Him? She then gives Hanuman the auspicious bridal jewel Chudamani while returning from Lanka when Ravana abducted Devi Sita from. Thus saatvika enjoyments might be upheld always in lieu of raajasika-taamasikaanubhavaas ever! The crow under reference is stated only with a single vision which would alternate between the right and the left eye. Similarly the vision of the knower of the Truth could alternate between the two kinds of bliss or the universe and of Brahman and a Individual and Paramtma.

[Vishleshana vide the Essence of Valmiki Ramayana Yuddha Khanda as Devi Sita's memory gift of Choodaanani by Shri Rama recalling the Kaakaasura allowing a crow to see only with its left eye ever since

As Devi Sita convinced citing her reasonings against Hanuman's proposal to lift her on his back and fly down to reach where Rama Lakshmanas stayed on the prastravana mountain top, Hanuman

conceded and decided to return as earliest as possible. Hanuman agreed that neither Devi Sita was able to cling to Hanuman's back all the while crossing the long distance and duration with her frail figure and speed, rough and windy weather, nor her pativratya in touching and embracing another male would allow, and most essentially Rama's own fame and the need for his personal presence. Hanuman then stated that he would truthfully convey to Rama of the various reasons that she was not willing to accompany me convincingly. Then Devi Sita in a hush hush tone narrated: ' Vanara shreshtha! Please do remind Shri Rama an interesting incident when we were together at the top of Chitrakuta parvata where the holy Mandakini was flowing thereunder; after our 'jala vihara' of swimming together, we entered a flower and fruit garden and were resting. Rama was relaxing with his closed eyes on my folded legs, as I was seated comfortably. Then a crow with a piece of meat started hitting me and I tried my best to shove it off but the bird was hitting my face repeatedly. I got angered and wished to hit it but I never wished to disturb Rama's rest. Then the naughty bird tried to pull out my 'mangala sutra' around my neck. Then the bird kept on hitting my nose, cheeks, lips and ears. Then it sat on my thighs. With these successive attacks of the bird, I started crying and the tears fell down on Rama's face. He shouted: what is the matter and got up! Instantly the bird attacked on my breasts. Then there were scratches and drops of blood. Rama shouted: *āśīviṣa iva kruddhaḥ śvasān vākyam abhāṣathāḥ, kena te nāganāṣoru vikṣatam vai stanāntaram, kaḥ krīdati saroṣeṇa pañcavaktreṇa bhoginā/ vīkṣamāṇas tatas taṁ vai vāyasam samavaikṣathāḥ, nakhaiḥ sarudhirais tīkṣṇair mām evābhimukham sthitam/* The ever composed Shri Rama then went in white rage swaying to and fro like a maha sarpa shouted: 'who has done this!' It looked as though somebody was wantonly doing this by playing with this obnoxious creature!' Then the angry Rama found a nasty crow; a celestial whisper was heard. *ta putraḥ kila sa śakrasya vāyasaḥ patatām varaḥ, dharāntaracarah śīghram pavanasya gatau samaḥ/ tatas tasmin mahābāhuḥ kopasamvartitekṣaṇaḥ, vāyase kṛtavān krūrām matim matimatām vara/ sa darbhasamstarād ghṛhya brahmaṇo 'streṇa yojayaḥ, sa dīpta iva kālāgnir jajvālābhimukho dvijam/* This crow is the mischievous son of Lord Indra! The bird's flying speed is of Vayu Deva himself. It has escaped from swarga to earth. Then the totally worked up Shri Rama had mentally resolved to punish the crow irrevocably. He removed a 'darbha' from the dried mat as was being rested on and whispered the 'brahmastra mantra' while the straw assumed emitting gigantic flames and chased the crow. *cikṣepitha pradīptām tām iṣīkām vāyasam prati, anusṛṣtas tadā kālo jagāma vividhām gatim, trāṇakāma imam lokam sarvaṁ vai vicacāra ha/ sa pitrā ca parityaktaḥ suraiḥ sarvair maharṣibhiḥ, trīmḷ lokān samparikramya tvām eva śaraṇam gataḥ/ taṁ tvaṁ nipatitam bhūmau śaraṇyaḥ śaraṇāgatam, vadhārham api kākutṣtha kṛpayā paryapālayaḥ, na śarma labdhvā lokeṣu tvām eva śaraṇam gataḥ/* As Rama released the 'brahmastra', the nasty crow ran in a race with alarming speed and fright, but the straw like arrow chased and chased from one loka to another. Ultimately it fell down half dead at the feet of Rama. Raghunadha the well popular 'sharanaagata vatsala' did take pity. But: Brahmastra could never be a failure and has to obey the command of the User, who in this case Rama himself. As the crow's was tired so much as is nearing death, Rama no doubt wished to pardon it but brahmastra ought to take its toll; therefore he allowed a crow to see only with its left eye ever since! Thus Devi Sita recalled the inimitable love for her and continued her narration to Hanuman; she asked Veera Hanuman and asked him to convey to Shri Rama as follows: ' Praana naadha! Prithvi pate! Even for such negligible misdemeanour of a crow on me you utilised brahmastra, how is it that you have not appeared me for months now! Is Sita considered by you an 'anaatha'? I learnt from you only that to be kind to others is a parama dharma. I am fully aware of your bravery and grit and is truly limitless. Raghunandana! Even being a symbol of profoundness and uprightness, yet why are you reluctant to utilise your shakti against Ravana and his followers!]

Stanza 130 explains. The that the experience of the bliss of Brahman is beyond one's grasp and comprehension. Various upanishads seek to explain that bliss variously as of very meant high lanes to

the mountain top. The Knower of the Essential profundity as per one's own view point of the Upanishads are as of a glittering prism of the blissfulness are ever varied: Indeed the thoughts are varied and expressions are endless as one could clothe the mind and the language used are multiple, yet the brahmaananda or vishayaananda be as per the individual understanding.

Stanzas 131-132-and 133 further annotate that the jnaani who all through the life having experienced the vagaries and vicissitudes of the mortal life be not disturbed by them any further as from the misery to paramaanda, or like a scorching Sun to the coolness of the Full Moon. This is on the analogy of a person half immersed in the coolness of the river Ganges be unmindful of the baahya praapanchika bhaavanaas but the taatkaalika brahmaananda. The jnaani who could experience the ecstasy of Brahman in the jaagravastha be able likewise do so in the swapnaavastha too since the impressions be indeed carried on to either of the states of consciousness. Hence the direct realisation of the bliss of Brahman. 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.

Chapter Twelve on Brahmaanande Atmaanandah- The Bliss of the Self ; Stanzas 1-90

Stanza 1 expresses a doubt as to how while a viveki purusha be surfeited with brahmaananda, how a moodha manushya be ever able to obtain the same with vishaya lolatva! A yogi could experience the bliss of the Self which is different from mental inertness and of the ecstasy of deep sleep, but what could happen to the ignoramus and simpleton. Brahmananda is sought after in deep sleep. Vaasanaanda is the bliss resulting from the impressions as a left over the pure bliss and nijaanada is the bliss experienced when a person be or forgetful of his or her ahamkaara by continued practice as through intuitive perception.

Now what is the 'vaasanaanda' vis a vis 'brahmaananda'. Chhandogya Upanishad explains vide 1.24 The wise who know the definition of happiness describe it as a thing to which all objects in the world are ancillary, but which is itself not ancillary to anything else. This description is equally applicable to the indwelling Self. Therefore the Self is of the nature of bliss. The idea is that everything else is desired only for the sake of the happiness it is expected to produce, but happiness alone is desired for its own sake. People desire wealth, progeny, power, fame and so many other things, but if we ask them why they want these, the answer will be that it is because they will make them happy. But happiness is not desired for getting anything else.

Brihadanyaka explains in some detail vide IV.iii. 23-32 that all happiness enjoyed by any living being is only a particle, or partial manifestation of the supreme bliss that is the very nature of brahman. So vishayaananda or the happiness appearing to arise from external objects is really only brahmananda.

[Explanation on the Identity of 'Self-Supreme' despite the former's awaken-dream- changeover stages

IV.iii. 23) 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! IV.iii.24) Similarly, the statement that Self might not smell in the state of deep sleep is misunderstood since the faculty of smelling might be inactive then; the capacity to smell otherwise is permanent but the second channel of smell viz. the bodily nose might or might not opt for smelling either when awoken or asleep. The capacity to smell may have been set aside in such conditions, but it is otherwise everlasting) IV.iii.25) The Self that does not taste in deep sleep since it might not opt for doing so but the capacity of the taster is well established not only while awoken but also in sleep. It is a different matter that the ability and sense of tasting is through the organ of the tongue in the Self as that depends on the body and the concerned organ and its function to taste. But tasting is inherent and everlasting to the Self *per se*, if not in the body that is ephemeral. More so in the case of the Pure Self which the Supreme is all about! IV.iii.26: In the state of deep sleep and certainly more so when in the position of active awakeness, a human has the innate ability to speak and express, albeit when required and so desired. The capacity to speak and express is inherent to all human beings provided they choose to speak; they do so by using the organ of speech that might be as long as the specific body lasts. This faculty is permanent to the Supreme anyway, and even to an Individual Self; if not to the body of the Self that would be transient! IV.iii.27: During the state of deep sleep, one does not have to hear; indeed the Self is the embodiment of hearing; the only difference is that the Self has to switch over to the secondary instrument viz. the body and its organ of hearing, say a knob for the temporary facility; otherwise like the perennial flow of hearing power, the self is fully and permanently equipped as well as in the case of the Supreme Self, as the Self is but a reflection of the Supreme! IV.iii.28) The Self does not think normally during the deep sleep; no doubt it thinks but does not think sensibly. The Thinker's function of thinking could never ever be lost, because that faculty of the self is undecaying. But he or she has to utilise the assistance of a secondary or supportive medium called the mind if the concerned body with which to think. Otherwise the capacity of the Self or for that matter of the Supreme Self viz. the Paramatma is everlasting!) IV.iii.29) During the deep sleep again, the Individual might touch but not knowingly even while though his thinking capacity is perennial; the only proviso is that the self has to resort to the secondary support of touch of this specific individual body organ of skin and its function of feel and contact; indeed the faculty of touch is as lasting as that of Supreme Himself!) IV.iii.30) That Knowledge is power and eternal is a truism and a wellknown Truth; perhaps this fact is not always clear to a person in deep sleep. The Self as an Individual has no doubt to utilise his or her mind as a part of the body to appreciate the everlasting nature of knowledge; Pure Intelligence which the Supreme is all about being amorphous, the crucible of an Individual's body organ of mind has to become a handy instrument to appreciate this basic Truth of the might of Knowledge! IV.iii.31) In the state, there is always something else besides the Individual Self; *indeed that so called instrument- be it any, say an ear, eye, tongue, skin, or thought- is not, repeat not, separate but an integral part of the Self; if the body is non-existent, the Self vanishes; it is only to highlight the concerned body organs as mere instruments of the self!* That is precisely why the Self is able to smell, taste, speak, hear, think, touch and know!) IV.iii.32)(Maharshi Yagyanya –valkya thus explained to the Emperor Janaka like crystal clear water that indeed there was but a single witness to the entire episode of the Self both in deep sleep and wakefulness as also of the Supreme Self, but indeed there was only one: *Ekodrushtwaadwaito bhavati* or Only One confusing as two and indeed is 'without a second'! That is the sphere of Brahman; this is so, in wakefulness as though of deep sleep the Self- free of its limiting attachment or appendage, viz. the body, organs, and senses- is Brahman the Supreme Itself! The Maharshi further instructed Janaka: ' This is its highest accomplishment, this is its Supreme Bliss! Indeed, just one particle of this very Bliss keeps the Universe ticking!]

Stanzas 2-3-4 explain further that the ignorant avivekis are born in multitudes-grown up for varied life limits- perish- and reborn as per their karma paripakvata or owing to their righteous or unrighteous deeds as pe'r punarami jananam and puranapi maranam' and there be neither lasting sympathy nor memory. Be there a doubt that a teacher might like to provide a helping hand to a student the reply be that then might as well be whether or not the spiritual truth of existence be truly worthwhile! Everso if the student were still devoted to external objects, then some type ritual to correct a student. There are gurus who impart knowledge by teaching us the scriptures. They are called shiksha gurus. There are gurus who teach us the esoteric meaning of the texts contained in the Vedas and the Upanishads. They distill the insights contained in them there in and such a guru is a Veda guru. There is another class of gurus who draw up schedules for our spiritual practice. They draw up measures or choose certain rituals or prescribe certain fixed timings for prayer or meditation. Such a guru is known as a nishidha guru. There is another class of gurus who guide those who approach them on how to fulfill their desires. Such a guru is known as a kama guru. There are other gurus who focus their attention on yogic postures or breathing exercises. Such a guru is known as a Yoga Guru. Such a guru is known as a vachaka guru. There still other gurus who guide seekers to control their senses and outline procedures to be followed to achieve such control. Such a guru is known as a soochaka guru. There is another class of gurus who clarify our doubts when we traverse the spiritual path. Such a guru is called a vihitha guru. Finally, there is the guru who directs the seeker to realize the presence of God in him by telling him that God is out but inside him. Such a guru will help the seeker realize his presence in the seeker. Such a guru is known as a parama guru.

Stanza 5 explains what Maharshi Yajnyavalkya instructed his wife Maitreyi that a wife would not be loving her husband for the latter's sake. The husband, wife or son, dhana dhaanyaas, pashu vaahanaas, Brahmanhood or Kshatriyas, sarva lokaas, sarva deva devis, veda vedangaas, pancha bhutaas and infact the contents of the charaachara jagat be stated to have been for the consideration of one's own self and nothing else at all. One's own selfishness is nearly always seen as criticism. It means putting yourself first, not prioritizing other people, and generally being unkind and uncaring.

[General note on Normal traits of Selfish People are manipulating situations to one's own advantage; always considering what is in it for the self- never being prepared to to a favor unless getting something in return- not caring about others, or being unable to empathize being conceited, valuing one's opinion and benefits over all others, not being willing to share- finding it hard to accept any kind of criticism- always believing one's own needs most important and so on. Now, the different Stages of Selfishness: there are certainly some completely selfish people who have no regard for anybody other than themselves and are generally unpleasant to be around. But good Selfishness might be beneficial to other people, in which case it could be recognized as taking care of one's own needs such as making sure o help one's own family, children, property and generally, as a positive and functioning member of society. tend to somebody else's needs over and above your essential requirements, as of self care. Neutral Selfishness is stated as common sense as of a societal win-win situation! It seems that sometimes we are so keen to be seen as selfless that we make choices that aren't the best outcome for anybody. Contrarily bad Selfishness is the only true selfish behavior. This is when you put yourself first to the detriment of others.]

It is againt this general trend of selfishness, Maharshi Yagjnyavalkya's instruction to Devi Maitreyi his wife Matreyi vide Brihadarankyaka Upanishad as follows:

[Yagjnyavalkya-Maitreyi 'samvaada' detailing material resources vis-vis Brahman and Unity of Individual Selves with the Supreme

II.iv .1) Maharshi Yagjnyavalkya confided in Devi Maitreyi that he would renounce his life of a householder and take to renunciation which was a higher form of life and divide his properties and make settlements between her and his other wife Devi Katyayani!II. iv.2) As the Maharshi so proposed his intention, then Maitreya reacted to say that even if the entire Earth were filled up with money and material for me, would it ensure me Immortality by that opulence! Then the Maharshi naturally reacted in the negative and stressed the fact that immortality could indeed never to be a suitable alternative for the means for wealth.)II.iv.3) Maitreyi said that if that kind of wealth could not secure me immortality, what use that wealth be! ‘You tell me only that type of means which alone might secure it’) II. iv.4)Yagjnyavalkya replied to Maitreyi endearingly to sit near him and meditate while he would explain) II.iv.5)Maharshi explained that either a husband or wife loved either of them, it was merely for their own selves; similarly one loved his or her children, it was only for their own sake; wealth was loved by any body it was again for their own selves; similarly, a Brahmana, or a Kshatriya, or the worlds, Devas, other Beings, and so on; therefore what was of utmost importance was to realise the Self, indeed one’s own Self that was to be heard of, reflected upon, and meditate to. In other words, when Maitreyi asked the Maharshi whether all the wealth in the Universe would be able to secure immortality, the reply positively yet logically would be whether she would be prepared to discard every thing including life partners, off spring, varnas like one is a Brahmana or a Kshatriya, wealth of course, or attachment to co-beings, or the desire for this Loka or another like Swarga, Satya Loka, and so on, even attachment to specific Devas, and so on by merely concentrating about the Absolute Truth and Truth alone called ‘Sat-Nyasa’ which literally meant Sanyasa or Renunciation! And that Truth was within One Self; it was that the Self alone was to be heard of, reflected upon and meditated to! That that alone was the quest for Immortality!) II.iv.6) They tend to discard any thing that they have conviction of what all should be according to their Inner Self; similarly Kshatriyas too reject any thing unconventional and unconvinced to their Antaratma or Conscience. Any where among the worlds, be it Devas, all other Beings would only follow the dictates on one’s own Inner Self. Indeed this is precisely why one gets convinced that any thought, impulse, action and everything and any thing has to get the acceptance of the Self and hence that everything is the Self!) II.iv.7) While indeed one might not be able to distinguish different kinds of notes of the drum sound, yet it is very easy to realise that a drum is beaten or that matter the typical sound of a drum could be recognised and heard even from a distance of hearing. That is how one could infer or conclude owing to one’s own normal and basic intelligence or what is routinely called as common sense!) II.iv.8) Even as a conchshell is blown, one may not be able to identify the specific notes but for sure one hears from a reasonable distance that a conchshell is being blown!) II.iv.9) Even as one might not identify the particular nuances of notes of a Veena the stringed musical instrument, but the general awareness that a veena is being played is certainly heard; this is to prove the pure intelligence of any normal human beings with genetic material. Such other examples could be cited.) II.iv.10) At the time of Srishti and Vidya or knowledge had not originated yet and only Pure Intelligence prevailed, then only Agni in its basic form was recognised but not the sparks, embers, flames and smoke was not; similarly this Universe was not differentiated in varied forms and nomenclatures or names. Like wise oh Maitreyi! Knowledge did not get diversified like Vedas viz. Rig Veda, Yajur Veda, Saama Veda, Atharvaangaris, Shad Vedangas, Itihasa-Purana-Upanishads, Vidyas of different nature like geography, history, mythology, Art Forms, Shlokas, vyakhyanas, explanations and so on. Indeed, they are all like Praana, or the Breathing of the Self, the Basic Reality and the Paramatma or the Supreme Self!) II.iv.11) While Brahman or the Supreme Self is the originator of Pure Intelligence, the ramifications of that knowledge have been described in the earlier stanza. Now as Brahman created the manifestations of that Knowledge, he also determined other manifestations as also their goals that are ephemeral too and are subject to dissolution ; for instance ocean is the goal of all kinds of water;

the skin is the goal of touch, the nostrils are the goals of odours, the tongue of all savours, eyes of all colours, ears of sounds, mind of all types of thoughts, intellect the goal of varied knowledge, hands for works or action, organ of generation for enjoyment and relief; anus for excretions, feet too for walk or mobility in general, and the organ of Speech viz. the tongue for good and bad sounds ranging from Vedas to the mundane expressions. Indeed, dissolution in any case is natural just as the termination of ignorance while Brahman or the Supreme Self is the only Reality and the Ultimate Truth!) II.iv.12) Maharshi Yagjnvalkya explained to his wife Maitreyi that the great Reality called the Supreme Self is not a separate entity due to your own ignorance and due to your identity of your body organs and their functions subject to hunger and thirst being basically mortal. That is why a Being feels exposed to dangers of death and hence the risks and fear of existence, not knowing that the Being only changes forms, names, characteristics and attributes but remains the Self which indeed is the Supreme and the Absolute Reality only always! The Maharshi cites the illustration of a lump of salt dropped dissolves and thus difficult to retain its original nature and that precisely is the cause of non identification. One tends therefore that as and when the original Reality changes its form, name, features, fears of existence, anxiety of retaining the so called Self, etc. then the woods are confused as the forests or the Midhya or the Make Believe prevails and blocks the view of the Satya or the Truth!) II.iv.13) Devi Maitrei got utterly confused and so expressed to her husband as her understanding had all along been mentally fixed to that Bhagavan as the object of veneration and that she was the one to venerate to him on the basis of Dualism of him and by myself! But the Maharshi talked of Oneness and of Unity in Diversity! The Maharshi coolly replied to re-emphasise and corrected her understanding that the same entity was possessing varying attributes. He further explained that the Self was superimposed by ignorance like a burning wood was covered by ash! Pure Intelligence which indeed is the Self appeared variegated by modifications of name, organs and their attributes, and of the falsity of decay and destruction! On the other hand, the Self is indestructible, paramount, endless and infinite Reality! II.iv.14) Due to the actual existence of duality, nay the multiplicity, due to ignorance, smell is different, vision is different, the capacity of hearing varies, speech sounds diverse, the pattern of thinking or mindset is varied, and the faculty of the understanding is highly dissimilar too. But when the veil of ignorance is removed and since the Absolute Self which is neither dual nor multiple, every thing falls in place and one starts its attributes to hear, see, smell, touch, taste, feel, think and react precisely the same in unmistakable and distinctive uniformity! Therefore Maitreyi, one has to clearly understand as to who is the Singer, then the song is indeed just the same! The Self is thus the Supreme in that blueprint, be it vision, or hearing, or feeling, or thinking or whatever! ‘Vignaataaramare kena vigjaneeyaaditi’ or through what instrument should one know That Knower?]

Stanza 6- states that the family trio of a bharta-bharya-putra -pashus making a complete family are all stated to be of a mutuality and totality of their samsara be ever floating as a ‘nouka’ during their joys and sorrows and ups and downs for the sake of one’s own individual self. A wife be displaying her love to the husband by all the possible means of trikarana shuddhi of manasa-vaacha-karmana in total unity of deeds and hopes, actions and reactions, aspirations and tribulations by each for one and one for all be that in mutuality and totality. A brahmana be ever absorbed by the daily ‘pancha yagnas’ viz Brahma Yagna or Swadhyaaya and Teaching, Pitru Yagna or Tarpana, Deva Yagna or homa kaarya, Bhuta Yagna, or Bhuta Bali, and Manushya Yagna or Atithi Seva and Bhojana. Thus do keep the Pachendriyas in control. Those who are able to perform ‘havans’ balancing with perfection his Vaani or rendering the Scriptures with his ‘Praana’ or the Life Force ie. ‘Praanayaama’ and ‘Dharana’ should indeed reap fruits of far reaching extent for ever; some of the outstanding ‘vipras’ are capable of balancing ‘jnaana chakshu’ or the vision of knowledge with ‘kriya shakti’ or the energy of deeds of virtue thus possessing the in-built capability to perform yagjnaas. Brahmanas are required to observe

agni karyas during mornings and evenings; there are also to perform the same on amavasyas and pournamis. When ever the grains of the old stocks are exhausted, ‘ ishti’ be performed at the end of the Rithus or the six seasons and at the end of the year Soma yaagas be performed as fresh grain stocks are acquired. However the most essential tasks for Kshatriyas would be kingship and administration while Vaishyas are adept in trade and commerce, agriculture besides ‘pashu paalana’. The fourth varna is essentially oriented to provide services to the Brahmana-Kshatriya-Vaishyas, besides the miscellaneous tasks such as shilpa for their livelihood..

For strees the natural duties are to provide physical happiness to the husbands, purity, household upkeep, assistance to the husband in the karma kanda, and mantra sahita Shad Yagjnaas. To all the humans, especially dwijas, the essential ingredients as commonly applicable are ahimsa-satya pravartana-shoucha- indriya samyama- daana-daya and kshamaa. Indeed, a human’s noble features and ingredients are longevity, buddhi, sampatti, vaani,vesha bhusha, shasrajnaana, and karmaacharana without the natural enemies of excessive desires, anger, narrowmindedness, passion, arrogance and jealousy.Those ‘dwija’ householders who are blessed with ‘jeevana yaapana’ or assured wherewithal of comfortable living be blessed with ‘soma paana’ from the ‘yajnya kaaryaas’. Those dwijas blessed with assured food facilities should execute agnihotra kaaryaas-darschapurna maasaas- agrayan-pashu chaaturjmaasyaas and such daana dharmaas. May a ‘soma yaga’ be executed every year, ‘pashu yaaga’ be executed at ‘ayanaantaraas’ of ‘uttaraayana’ and ‘dakshinaayana’, ‘agnayaneshthi’ be celebrated with the new crop -reapings, and observance of ‘chaaturmaasa’ of celibacy and other abstinences. In case dwijas are not able to execute duties, they might perform ‘ Vaishvaanara Ishti Karya’; with positive monetary funds are available, never execute heenakalpa of limited ‘ishti kaarya’ as that might not be phalaprada or truly fruitful. *In case a low class citizen with ‘sampada’ might seek to perform any tapas or yajna karya, then in the subsequent life would turn as a chandaala.* At the same time hower, even the latter might pursue the Bhakti Maarga!

Stanzas 7 - 8 -9 -10: A wife be displaying her love to the husband by all the possible means of trikarana shuddhi of manasa-vaacha-karmana in total unity of deeds and hopes, actions and reactions, aspirations and tribulations by each for one and one for all be that in mutuality and totality. Together they are engaged in illness, hunger and so forth. *Karyeshu dasi, Karaneshu manthri; Bhojeshu mata, Shayaneshu rambha; Kshamayeshu dharithri, Roopeshu lakshmi; Satkarma yukta, Kuladharmata patni/* An ideal wife should be like a loyal maid for service; an inteligent adviser; a mother like with affection while feeding food; a romantic- proactive and comforting woman like a damsel; a woman of beauty, charm and richness like Goddess Lakshmi Herself with dedication and humility; and above all be ever forgiving with compassion and ready understanding like Bhudevi Herself! In mutual love between the husband and wife the incentive be each other’s embrace be ideally sensuous. Further, when kissed by the wife, the husband too reciprocates though not being in worship or in illness and hunger. The mutuality of affection is for the sake of each other by way of the trividhaas of ‘manasaa-vaachaa-karmana. A child, when kissed by the father might cry due to rough handling, being pricked by the latter’s stubbly beard, yet the father be going on and on kissing the child for his own contentment.

Stanzas 11-12-13-14 -15explain that possession husband or wife or putra ratnaas only but even of jada vastu vaanchaas too as of navaratnaas as of diamonds, pearls, sapphires, corals, rubies, gomedha and vaiduryas all couched in gold be have of likes of their own, and their ownership be of escatic love and care. *Vittam vittasya priyam bhavati/* Similarly a merchant forces a bullock, though unwilling, to carry a load even as he would be highly elated to possess the ownership of the bullock. A brahmana being aware that he should deserve respect fot his ‘veda paanditya’ and ‘nirantara sanaatana dharmaaacharanana’ be indeed contented. Likewise a king feels exalted of his kshatriya dharma

paripaalana and a vaishya be happy of fulfillment of his vaanijyaadi dharmaacharana. The everlasting one's longing of one's life be to attain swarga loka or brahma loka for fulfillment.

The substance of Brihadaranyaka 2.4.1-1/ 4-5-6-7 is recalled again:

Yajnavalkya's instruction to meditate is crucial to this subtle understanding. It is said that the Self needs to be meditated upon to be realised. Yajnavalkya himself will reinforce this statement in the following verse 'One's own sake' means 'one's own 'Self'': He said, 'It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the animals, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Vedas, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised, should be heard of, reflected on and meditated upon. When the Self, my dear, is realised by being heard of, reflected on and meditated upon, all this is known.'

That intention is to reveal the Absolute Self through divine love which it will be revealed is the love that is true recognition of one's identity with all within creation. Further to the above it should be realised from Yajnavalkya's description that he has eliminated all of material creation as being an object of love : It is not for the sake of all, that all is loved. Yajnavalkya states that all is loved for one's own sake. Indeed all that remains after the elimination of all material creation is one's own self, for what else truly exists? It can only be that same 'self' seen in all else that remains to be loved. The meaning here is that it is not the material form of e (husband, wife, sons, wealth, Vedas, all) that is loved but it is their very existence that proves the Absolute (Self, Brahman, God) that is loved. This 'own sake' which is the same 'self' as all forms of creation. This Self represents the appearance of the divine as the (false) duality of Creation, as such it is the Absolute Self of the 'Self' within, as it were : This Absolute, which is the Absolute Truth, or Absolute Brahman or God or The Non-Dual Existence needs to be Realised in order to find one's way back home to Truth and escape the nescience of this material creation. Yajnavalkya, the Realised teacher tells us that through hearing the teaching, Reflecting on that information, and then practicing meditation one can come to know, Realise that liberating Truth.

When Maitreyi agreed to marriage she will have sensed in the form of Yajnavalkya the means of fulfilling here desires for union and children. At the same time her intelligence will have been looking to recognise something in Yajnavalkya, something that the intellect could relate to. Maitreyi would have felt this as the desire to love.

4.5.7 The Brahmana ousts one who knows him as different from the Self. The Kshatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. The Vedas oust one who knows them as different from the Self. The beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brahmana, this Ksatriya, these worlds, these

gods, these Vedas, these beings and this all are the Self. In reality the appearance of duality in creation is a delusion of Maya. But, this duality is the cause of fear even though our natural desire is for the truth of unity. The desire to love is the Non-Dual truth manifesting as the unity of love. It is natural that all being will reveal the truth of 'their' divine self, as it were. The clarity of the light of this 'self' revealed through each individual form depends on the extent to which that individual is cloaked by ignorance and fear. Hence stated the Reality of Existence is a Non-Dual singularity. The seeing of difference is due to the Maya of Creation but even so the being that undertakes practices to discover truth cleanses or purifies the intellect enough to see and reveal the light of the 'Self' which is the Consciousness of the Absolute Self which is the Absolute Consciousness of Existence.

Stanza 16 states that in one's own lifetime, each and every sensible human being saddled with saamsaarika bandhanaas, sukha dukhaas and so on seek to take to prayers, be they mouthfull or heartfelt, to their own ishta devataas of Shiva-Vishnu and so on not merely for health-wealth-well being and prosperity but also for forgiveness of dushkarmaacharaanaas and dourbalyaas.

Stanza 17 lays emphasis on Brahmanas on Veda pathana- manana- nidhidhyaasa and take to uphold the respective values of Rig-Yajur-Saama and Adharvanaas. Indeed these Vedaas are the beacon lights to search the ways and means to achieve the 'Purusharthas' of Dharma, Artha, Kama and Moksha. The four Vedas put together are stated to total one lakh Mantras. Rigveda contains two distinct 'Shaakhaas' or branches, viz. 'Sankhyayana' and 'Ashvala -ayana' and together contains one thousand Mantras, while Rigvediya Brahmana Bhhaga contains two thousand Mantras. Maharshis like Shri Krishna Dwaipayana took Rigveda as 'Pramana' (Standard) Veda. Yajur Veda contains nineteen thousand Mantras. Of these, the Brahmana Grandhas have one thousand Mantras and the Shaakhas have one thousand six hundred and eight Mantras. In Yajurveda the main Shaakhaas are 'Kanvi', 'Maadhyanandini', 'Kathi', 'Maadhy Kathi', 'Maitraayani', 'Taittireeya' and 'Vaishampaaniya'. Saama Veda has two main Shakhas viz. 'Kouthuma' and 'Aatharvaayani' or Raamaayaniya' and these contain 'Veda', 'Aaranyaka', 'Uktha' and 'Vuuh' 'Gaanaas' or Verses. Saama Veda has nine thousand four hundred twenty five Mantras-all stated to be related to Brahma. Atharva Veda has Rishi-oriented Shaakhaas like Sumantu, Jaajali, Shlokaayani, Shounaka, Pippalaad and Munjakesha. These contain sixteen thousand Mantras and hundred 'Upanishads'. The Shaakha differentiation of Vedas and of Itihaasaas and Puraanas was stated to have been done by Vishnu Himself and were of Vishnu Swarupa.

Stanza 18 explains the Five Elements of the Universe of Prithivi-Aapas-Tejas-Vaayu and Akaasha and their enormous utility to provide shelter, quenching thirst, cooking, drying and space for movement and indeed for one's breathing and existence:

[Vishleshaa on Pancha Bhutaas -Tanmaatraas and illustrative utilities

Pancha Bhutas: Five Elements viz. Prithivi-Aapas- Tejas- Vayu-Akasha or Earth-Water- Fire-Air / Wind- Sky. **Pancha Tanmaatraas:** The Five tanmatras are Sound (Shabda), Touch (Sparsha), Vision (Roopa), Taste (Rasa), Smell (Gandha). These tanmatras are related to each sense organ.

These five basic elements include

1. Akasha with qualities of the ether element include- light, subtle, and immeasurable and are related to actions such as expansion, vibration, non-resistance. The ear is the sensory organ related to ether element. The tanmatra of the ether element is Sound or Shabda.

2. Vayu / Air element is related to movement or a sense of constant motion. The qualities of air element include sensitivity, motion, cool and subtle presence. Skin is the sensory organ related to air element. The tanmatra of the air element is Touch or Sparsha.
3. Agni: The air element performs movements and whenever there is movement, it causes friction and this leads to the formation of fire. The qualities of fire element are related to various functions such as penetration, digestion of food, conversion of thoughts, intellect and perception of light. The tanmatra of the fire element is Vision or Rupa.
4. Water (Jala) – The water element qualities include liquidity or fluidity. Water imparts the vital quality of binding – e.g. when added water and soil, when only possible to mould earthen mud into a shape as pots or so, being an important element for constructive nature and exhibits qualities such as adhesion, cooling, binding and liquidity. The tanmatra of the water element is Taste or Rasa.
5. Prithvi - The Earth element is solid, gross, hard and dense providing form, shape, structure and strength- like of teeth, nails, bones and muscles. Nose is the sense organ related to the earth element. The tanmatra of the Earth element is Smell or Gandha.]

Stanzas 19-20 explain that generally people desire to possess servants for their own benefit for themselves or contrarily seek to masters to help themselves. There could be several examples of self interest: Self-interest is making decisions on the basis of what appears to be best for the decider, often with little or no consideration of the wider consequences of the decision to others. But enlightened self-interest still puts the decider first, but takes into account the wider consequences of the decision. Having a primary concern for one's self may include doing things for other people in order to improve their objective perception of or doing things for other people because one might expect it to at some future time return something to self or anything else that one might think in the long run ends up being better for the self.

Stanzas 21-22 lead to a doubt and clarification: what type of self interest and love that the scriptures seek to prescribe. Could that be a kind of passionate attachment to a wife and family, or the faith which be experienced in sacrifices and rituals or could it be devotion to a teacher or towards the Almighty. The clarification provided be: ‘ The love of Self is truly devoid of selfish interests worthy of destruction but of saatvika nature of extreme detachment and renunciation by stoic endurance and steadfast adherence to scrupulously hold fast to the norms of Virtue and Justice and never yield to the pulls and pressures of the transcendent and meaningless possessions of wealth and physical joys! Indeed there are the two clearcut paths on which Vedas and auxiliary Scriptures are based and these are non-involvement and proactive deliberation arising from conviction, quite apart of course from abstinence and self denial.

Stanzas 23-24 lead to a further doubt that attachment to sumptuous food, drinks and so on be liked for happiness, otherwise what else could be happiness after all. The reply states 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!. Hence the point of discussion is about the Inner Self and not of the food, wine and women. Atman is bliss, not as an object of enjoyment, but 'That' is bliss itself.

Stanzas 25-26-27-28-29 explain that one's love, attachment and intimacy are stated to be peripheral and in fits and starts by way of physical, mental, emotional and psychological means but the love for the Self is infinite. The love for the means to happiness passes from one object to another but the love for the Self is unwavering and persistent. In case there be a doubt that even the love of the self be accepted or rejected, the Self be considered as an object of inconsequence as of a piece of straw. Then the reply states that because it is the very Self of the person is to regard it with indifference. Further doubt might arise that persons of average mental intake might begin to dislike the Self when they are overpowered by disease or anger and even feel like committing suicide. The reply states, 'no'. When one's feeling be to do away the body it might be an object of rejection but not their Self. The Self is the subject that desires the end of the body and would feel the hatred for itself.

Stanzas 30-31-32 clarify that all the objects are sought after for the sake of the Self and as such all the objects are longed for the Self and all the objects that are loved, the Self is the dearest. A man's son is dearer to him than his son's friends, because the son is nearer to the Self than his friends. Recalling the stanza 5 of Yagjnyavalkya's advice to Maitryi: 'One's own sake' means 'one's own 'Self'': He said, 'It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. 'May I therefore never perish and may I exist for ever' be the undying desire visualised among all. Though the Self as the object of the supreme love is taught by scriptures and proven by reasoning and experience. This Self represents the appearance of the divine as the (false) duality of Creation, as such it is the Absolute Self of the 'Self' within, as it were : This Absolute, which is the Absolute Truth, or Absolute Brahman or God or The Non-Dual Existence needs to be Realised in order to find one's way back home to Truth and escape the nescience of this material creation.

Stanzas 33-34-35-36 support the view that the son too indeed the Self revealing the superiority of the son as clarified vide Kausheetaki Upanishad while the father's self, born in the form of the son, would be the substitute for the performance of meritorious deeds, as the Self of the father having fulfilled its purpose by begetting a son and having reached the old age, the father would depart as explained in Atreya Upanishad and thirdly Brihadaraanyaka Upanishad says that despite the existence of the Self a person who has no son be not attaining heaven and hence the thinkers state that a son who be well trained in the Vedas would help his father to attain heaven. The pleasures as derived from a son are indeed not by the other possessions and thus the father on the death bed would say : dear son! You are my Brahman himself!

[Explanation on stanzas 33-34-35 respectively vide (1) Kausheetaki II.1- 2 (2) Aitereya 2.1-4 and (3) Brihadaraanyaka 1.5.17

(1)

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

II.1)

Praana Brahmeti : Brahma is defined as the essence of Praana itself according to Kaushitaki Maharshi while mind is stated to be the center of all actions, thoughts and fancies and accordingly the various

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

II.2:

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

(2)

The Individual Being is conceived by the vigour of a male-female interaction and the semen leads to a birth

II.i.1) In the case of every human being, the very first stage of birth is that of an embryo, as a result of the strength of semen that a male yields to a female).

The woman nourishes the foetus, protects and delivers a baby

II.i.2) As the man and woman are united limb to limb, she too enjoys as much as the male)

The man assumes responsibility to the wife, baby and for continuity of generations

II.i.3) As she is the nourisher being the one responsible to nourish the embryo, she needs to be nourished too; the father is therefore responsible to nourish the mother as also the embryo, quite apart nourishing himself to ensure the second birth after the actual delivery of the child, which indeed is the second and formal arrival of the child into the world so that there would be a continuity of the generations)

The father teaches the son about the performance of good deeds by way of redeeming of three debts to Devas, Parents and Seers

II.i.4) The son as he grows becomes the substitute of the father to get trained to perform virtuous deeds and redemption of three debts; as the father gets aged, looks after him till the father's departure of his life; indeed this is the third stage of the son's life time as the cycle of life and its evolution is ever dynamic and eternal: this is the Truth of Existence, says the Seer!)

(3)

(I.V.17) As a father realises that his life is drawing near its termination, he seeks to hand over the charge of his major responsibilities to his son viz. the rites and of meditation as these are connected to three worlds viz. the son, the rites and devotion and addresses the son saying, ‘You are a Brahman and these are hereby handed over to you viz. my sacrifice and tapasya and the gratefully acknowledges with grace : ‘ Indeed am a Brahmana, I am the Sacrifice and Tapasya. The hidden meaning in this acknowledgment states that as a Brahmana his duty is to study and seek to realise the essence of Vedas and what ever the Scriptures have taught him are to perform the Sacrifices and Meditation to realise the Basic Truth of Existence and to seek that Brahman. As the father departs he hands over the organ of his speech, mind and the Vital Force; in case the father fails to hand over these assets, he as a son ought to deserve to inherit these and of the father fails to so transfer these traits, the son would have to absolve the father and that is the quality of the son who has also the quality of saving the father from ‘Punama Naraka’. In other words, the father lives in this world through the son. Divinity, immortal speech, mental agility and praana are inherited by the son from his father. This is by the same analogy that Hinarnyagarbha bestows ‘Vaak-Manah-Praana’ or speech, mind and life force!)]

Stanzas 37- 38-39 seek to reemphasise the begetting of as son as vedic verses are quoted to prove the importance of a faithful wife and a leaned son and be even feeling of far lesser importance of to the self as being secondary. In the normal public knowledge, one be ever admitting the far greated importance to son. A father labours hard to acquire wealth for the maintenance of his sons and others after his death. Hence the son is believed as of superior to his son. Indeed the folloeing vedic references prove that the Self be of lesser significance as the ‘Self’ is used in three senses, figurative, illusory, fundamental.

Stanzas 40 and 41 denote the expression of ‘ Devadatta is a lion’, the identification is symbolic for the difference between the Self and the Son be too obvious excepting the pancha koshaas are obvious: the father’s body sheaths of physical energy and stamina be different from the son- and so would be mutual vitalities, mental faculties, buddhi paripakvata and sharpness and so be each other’s ananda kaaranaas. Hence the pancha koshaas are illusory as of a thief on the samsaara vriksha and extremely difficult to differentiate.

Stanzas 42 and 43 hence seek to explain that the witness consciousness or the innermost silent awareness that provides the feeling that would exist and continues, even in the absence of thoughts, sensations, emotions, etc, be such as to acknowledge the Self as the son. As the word ‘Self’ has three meanings viz. vyaavakaarika-bhaaryaa putra sameta- and saanghikaa. The cognitive Self is described self awareness and self consciousness or of self esteem, self complexity.

Stanzas 44-45-46 state that in the context of a dying person, giving away of the charge of the property and tradition to a son, the figurative meaning of the Self might be appopriate but not as of primary or illusory context. Griha raksha aadi vyavahaara and agni shabda sanarbhaadi prayogaas then the term ‘reciter’ be indeed inappropriate. In such expressions as ‘I am thin’ - am getting fatter, the body should be taken as the Self. For the sake of one’s own growing fat nobody engages one,s son in eating.

Stanza 47 explains that such expressions as ‘ I should attain swarga sukhaas by pratising severe austerities and self denial by way of fasting and also atonements of sins committed. Ignoring the physical enjoyments, some persons seek to observe penances. Kricchra vrata is a vow of austerity lasting for twelve days. Chandrayana is explained a a vow for a month. These are among the kinds of self imposed austerities.

Stanza 48 denotes that when person states that would be freed, then would have acquired adequate knowledge of the 'paaramaardhika saara' of the Self from the guru and the scriptures and be indeed surfiet with the atmajnaana and that the word 'I' should be regarded as the witness to the Self. 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. Briharanyaka explains vide III-7: 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. 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. That very 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! 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! 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 ! 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! 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! 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! 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. 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. 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.

Stanza 49 explains that the dwijaas viz. Brahmana-Kshatriya- Vaishyaas are entitled to perform sacrifices as per their respective eligibilities; *Braahmano brihastatisavena yajet* - or brahmanaas could rightfully perform Brihaspati Yajna ; *Raaja raagasuyena yajet*- or Kshatriyaas could Raajasuya yagnaas- and *Vaisho vaishvasthomena yajet/* or Vaishyaas are eligible to perform Vishyastoma yagnas as per their eligibility and fitness, so the figurative, illusory and fundamental selves.

Stanza Fifty explains that in reference to one's everlasting self love there could be three kinds: the primary-the moderate and the complete negation whatsoever. Self-love is a state of appreciation from actions that support one's own physical, psychological and spiritual growth. Self-love means having a high regard for one's own well-being and happiness. Self-love means taking care of your own needs and not sacrificing your well-being to please others. Self-love means not settling for less than you deserve.

Stanza Fifty one then mentions of other two kinds of what one would seek to ignore or the other type of what to react from. Straws lying on one's pathways are disregarded, while tigers or snakes are frightened about or sought to be hated atonce with the natural instinct of avoiding them forthwith. Hence the reactions vary from four types of alacrity, avoidance, disregard and hatred.

Stanza Fifty two states that one's own atma, upeksha, dwesha are the 'vyaktigata niyaama bheda raahitya', yet viewed from the 'visheshakaaryaanusaara priyatamatvaadika', would there not be differentiation! In otherwords, the Primary Self, the things related to the Self and objects to be disregarded or even disliked are the categories of the vastus there be no sancrosanctity attached to any one of them that it would always be primary, or secondary etc. as per the particular circumstances.

Stanzas Fifty three and four further annotate that when a tiger be confronting a person, then there should be fright and hatred and when the animal might leave then there should be relief. When the tiger be tamed and become friendly, then there be happiness and elation. Thus even though there be essential or not or of primary or not by itself, there are certain characteristics to distinguish them under specific contexts, be they favorable, unfavorable and neutral.

Stanzas Fifty Five and Fifty Six thus elucidate the popular conclusion that the Self is the dear most, the objects related are dear most and the rest be either disregarded or even disliked. That was how the verdict of Maharshi Yagjnyavakya who stated: One's own sake' means 'one's own 'Self': He said, 'It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. 'May I therefore never perish and may I exist for ever' be the undying desire visualised among all. Hence the Shruti declares: ' know this Self as the dearest which is more of intrinsic fundamentality than one's wife the life partner, son, wealth and so forth.

[Explanation by Brihadaranyaka Upa. Vide I.iv-7 and 8 on the essence of one's own Self]

(I.iv.7) 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) 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)]

Stanza 57 explains as follows: through one's own inner vision of witness consciousness then one could segregate the Self as the kernel of a coconut and the chaff there around. There is much difference between awareness and witnessing. Witnessing is still an act and one's action as mixed up with ego, thus the phenomenon of witnessing is divided between the subject and the object. Awareness is absolutely devoid of any subjectivity or objectivity. There is no one who is witnessing in awareness; there is no one who is being witnessed. Awareness is a total act, integrated; the subject and the object are not related in it as being they dissolved. So awareness doesn't mean that anyone is aware, nor does it mean that anything is being attended to. Witnessing Consciousness thus is a quality of mind while awareness is transcendence beyond the mind. Thus there are three steps viz. consciousness, witnessing and awareness. Thus, discrimination is the process of separating the pancha koshas of annamaya or of physical energy- praanamaya or of vital energy- manomaya or of mental faculty-vigjaanamaya or mental sharpness- and finally ananda aaya the blissfulness.

Stanzas 58 and 59 state that the supreme and the self radiant consciousness of the Self which is the witness of the presence and absence of the states of awakeness, swapnaavastha and deep sleep. There are three selves in a Being viz. the physical self consisting of body and mind- the mental self, consisting of the mind, thoughts, perceptions, feelings, memory and subconsciousness. Then the observing self as a tool for meditation. In the Vedas and the Upanishads, this observing Self is also called the witness Self, generally believed as detached itself from the body at the time of death and takes on a new body at the time of its rebirth. It recognizes other hidden bodies, namely the praanamaya, manomaya; vigjaanamaya and annandamaya. Now the conviction states that one's experience be in the wakefulness dream stage and deep sleep states. Generally, during the wakeful state the observing Self becomes mixed up with both the mind and body. When it happens, one becomes attached to perceptions such as attractions and aversions, attachments, desires, passions, afflictions and emotions. For the observing Self, the world is the witness of observation, with which it would become involved. This involvement or attachment is the prime cause of one's mental states, stress, anxiety, insecurity, fear, anger, aggression, duality and so on. It is also responsible for one's karma, the latent impressions called Samskaras and rebirth. To experience peace, stability and happiness, one would need to separate the observing Self from the mind and body and become centered in that rather than in the minds and bodies or the things as observed. The various objects of pleasure and enjoyment from life down to prosperity of riches, family and material well being are of those of varying degrees of love according to the proximity to the Self.

Stanzas 60 and 61 recalls the dearness to the son than wealth, the jnaanendriya - karmendriyaas or the sense organs be dearer to the body, the very existence of the Self is supremely dearer than life and mind, little realising of their sense of mutuality. Likewise, the dialogue between a wise and dull witted person which illustrates the point that the Self is the dearest of all objects. Self entered all the Beings into all the limbs of their body tick on like the vital energy 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. 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.

Stanzas 62-63-64 recall the concept of witness consciousness and reiterate that the wise persons be dearer than all the objects and would abide the cessation of the fluctuations of one's chitta or mind

invariably lost in one's own perceptions, thoughts and emotions. The dull witted person be maintaining that the son and other objects are dearer and that the witness consciousness be seeking the experience of happiness caused by the objects. The ignorant desciple be hence maintaining: *atmanonyam priyam/* or something other than the Self or the nijatma be the object of the greatest love. Then the reply provided would provide to be an instruction to the desciple and a curse to the confirmed opponent. The person of reasonable perception would quote the scripture: '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'. Then the desciple analyses this reply and would seek to correct the error in considering something other than the Self as the dearest

Stanzas 65-66-67 further explain that when a married couple desired to procreate a son and failed to do so, they would be disappointed and feel dejected. Further, after the conception, there was a miscarriage or pain of labor then such situation a should cause distress. Far worse a situation when experienced that when a son be born and suffer from prolonged diseases, or from the adverse positining of planets at the birth, might become head strong and obsinate especially aftert his thread ceremony, might become unmarried, then then too be of the shattered family life. Yet again, if the son were become a vagabond, ill reputed and be a social boycott, then his misery be indeed be climactic and totally dejected of life.

Stanzas 68-69 then state that having taken into consideration of the erstwhile narration of the family love of the wife-son, and -its enjoyments, disappointments, balances and imbalances, bharya-putra vyaamohaas, attachments and detachments and so on, in the guru shishya samvadas were to paint a confounding picturisation. Then thus the Guru explained that the material side of the samsaara, the desciple decided to abstain the objects of samsaara and focus on his love for the Iner Self and contemplate for long duration of day and night. The opponent to this conclusive factuality due to ignorance, lack of conviction, obstinacy and hostility to realise the Truth would only sink into the depths of darkness and would suffer the pains of samsaara and of materialism and be the victim of ignorance and of the kaala chakra of deaths- rebirths ad deaths again as per their praarabdha-sanchita karma phalaas.

Stanza 70 explains that what ever Brahma vettaas would have provided as the 'upadesha' to the shishyaas about the nature of the Unknown as also the concept of the Antaraatma the Inner Self as addressed by Ishvara the omni scient, omni present and omni potent beong the pratimimba of the Unknown. Mundakopanishad explains in detail:

[Vishleshana on how Brahmevettaas preached to shishyas about theThe Ultimate Accomplishment, its nature, pattern, and emancipation vide Mundakopanishad III.ii-5 to 11

III.ii.5-6) Once having visualised the Ultimate Truth as the very Self and none else, the Rishis become 'jnaana triptas' or contented with that outstanding revelation and as 'kritaamanaah' or getting established in the identity of the Self, experience the qualities of 'veetaraagah' and 'prashaantah' or freedom of attachments and composure as all the senses get totally withdrawn. They thus perfect themselves as dispassionate, tranquil Souls merge themselves into the All Knowing having once for all snapping the physical adjuncts created by the thick layer of ignorance ! Those have transformed themselves as the Supreme Self' being the 'Vedanta-Vijnaana-Sunischitaarthas' or with the mastery and sharpness of Veda Jnaana, have since turned out as 'shuddha satvaah' or purified in mind through

‘sanyasa yoga’ or the yoga of monk like existence of solitude, worship and contemplation. At ‘paraantakaale’ or the time of termination of life, these glorious Souls become ‘brahma lokeshu’ as ‘paraamritaah’ or of Immortality just as without the footprints of birds untraced on the surface of running flow of water! However, words of caution have been sounded that the mystery of Brahma Vidya should not be imparted freely to the undeserving; Svetaashvatara Upanishad vide VI.22 states: The unique mystery in the Vedaanta as declared in the ages of the yore should be imparted to those whose credentials of Self Control were not tested but safely perhaps to trusted sons and students!

III.ii.7) At the Time of achieving ‘Mukti’ or Deliverance, the fifteen body constituents headed by Praana are merged into the respective divinities, and the karmas and the resultant fruits as expected of the body constituents to perform get unified into the Supreme! The unification process involves absorption of the Pancha-Panchendriyas viz. the five each of the jnaanendriyas and karmendriyas or Jneya-Karma sensory organs are all ruled over the Praana and as Prashnopanishad vide VI. iv explains the divine causes and effects: *sa praanamasruja praanaashrajata shraddhaam Kham Vaayurjyotiraapah Prithiveendrayah manah, annamannat viryam tapo mantraah karma lokaa lokeshu cha naam cha/* He transformed himself to create praana the vital Energy; from praana the faith, the Pancha bhutas or the five Basic Elements of Nature viz. Prithivi-Aaapas-Tejo-Vaayu-Akashsa ; the resultant organs, mind, food, from food the vigour, tapas or Self Restraint, mantras, karma or sacrificial deeds, worlds and the names of the respective worlds. Hence the process of unification of the Self with the Supreme. The state of Nirvana is that of a closed account of what one loosely call is that of Fate and the submerger of the Inner consciousness and the Reality. This denotes the situation of ‘Sarve ekeebhavanti’ or every thing becomes indistinguishable; and that is ‘pare avyaye’ or the Infinite, Undecaying, Unknown yet Right Within!)

III.ii.8) 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 rupa 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: 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!

III.ii.9) 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’; ‘guhaagrandhibhyaha 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)

III.ii.10) This Parama Mantra is ‘abhyuktam’ or is revealed as follows: Those who are ‘kriyavantah shrotriyah brahma nishthaah’ or as preconditioned as the practitioners as designated disciplines, scrupulous observers of Vedic duties and seekers of Hiranyagarbha and further of Brahman beyond; also as the ‘svayam kartas’ or self performers of Ekarshi Sacrifices with faith and dedication are qualified to learn Brahma Vidya and practise the concerned Principles as per the Vedic Vow of holding i on the head as per Atharva Veda! Prostrations to Ancient Rishis for the Revelations: III.ii.11) As the Great Rishi Angirasa declared: ‘The above certainly is the Truth of the Truths as preached in the times of the yore. Those who do not undertook the fulfillment of this vow to intensely cogitate about this

Truth and of this Highest Reality are refrained to study this Upanishad! ‘Saashtaanaga Pranaamas’ to the Illusrtious Maharshis and Brahma Vid Maha Jnaanis! Our ‘Shashtaanga Pranamaas’ again and again!’ OM Tatsat!]

Stanza 71 analyses that those who be always earnestly feeling as of nirantara paramaananda hetu purvaka saadhana, such persons who would be contemplating with utmost concentration the Antaratma the Inner Self as being the dearest of all beings would never be suffering destruction.

Brihadaraanyaka Upanishad explains vide I.iv-8 to 10

(I.iv.8) (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) (I.iv.9)The Seekers of Brahman feel frustrated due to the impossibility of breaking the cycle of births and deaths, wish to realise the Truth and realise what this Brahman who is the final solution to be approached to relieve them is all about, as also how to concentrate on the knowledge about him: some say that He is unknown, unseen and unfelt but how does indeed to even guess of Him! How indeed to know about him if he is complex to realise and remains an amorphous substance! What is this Brahma Vidya!(I.iv.10) 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!*)]

Stanza 72 seeks to further analyse the Supreme Self’ - Para Brahma is full and total; this Antaratma or the Individual Self Consciousness if full and total too. From ‘Karyatmaka Purnatwa’ or this causative fullness is manifested into the fullness of ‘Karanaatmaka Purnatwa’ or the derivative fullness. In other words, the Individual Self shrouded by the screen of Ignorance or Unawareness due all over its bodily form and sensual form,gets identified and unified to Fullness.In other words from infinite cause the infinite effect is evidenced or from Infinite Universe, Infinite Brhaman is evidenced. The Supreme Self being the object oh the dearest and heartfelt infinite joy. The Shriti has it that from the sovereignty of the universe to the position of Hiranyagarbha everywhere, wherever there is bliss.

[Vishleshanas Taittireeya II.viii 1to 4

Brahman regulates the Universe and bestows degrees of Bliss to all- human and celestial Beings alike II.viii.1-4) : It is out of reverence and awe of Brahman that various Celestial Sources of Authority are in perfect position; it is that fear of the Supreme Energy that Wind blows perpetually and Sun rises and sets as per the prescribed timings; so do their duties unfliningly by Agni Deva, Indra and fifthly Lord Yama the God of Death. Now Brahman bestows joy to all, human and celestial Beings likewise. Take the example of an ideal human being, totally youthful, strong, energetic, wealthy and learned as say a full unit of fulfillment is granted to him. Hundred times more of that joy is granted to say a human-Gandharva- a Fairy- the best of his ilk; to a divine Gandharva who is truely more significant,

the level of joy and satisfaction bestowed by Brahman be declared hundreds times more than to that of a man Gandharva as the divine one does indeed possess a far higher degree of fruits accomplished by the divinity. Certainly more superior would be better in respect of Devas in heaven called Karma Devas- say Eight Vasus, Eleven Rudras, Twelve Adityas, Indra, and Prajapati than to that of Gandharvas and as such they deserve hundred times more of celestial privileges. In the ascendent ladder, Brihaspati the Guru of Devas, Virat Purusha and finally Hiranyagarbha secure hundred times higher of the dividends compared to each of these positions as the followers of Vedas. Recalling Brihadaranyaka Upanishad (IV.iii.32) again: *Etasyaivaananada syaanyaani bhutaani maatram upajeevanti/* (Just one drop of the Supreme Bliss of Brahman is sufficient to saturate all in the Creation from Hirnyagarbha downward!)]

Stanza 73 deals with doubt and clarification: the doubt raised was if the nature of the Self or the Antaratma be of paramaananda or the bliss as well as self consciousness, then that kind of blissfulness should be visualised in all the modifications of mind of one's own consciousness; the mental modifications are five kinds, (some) painful and (others) not painful. The painful Vrittis have to be controlled by the not-painful Vrittis, and these in turn have to be mastered by Para Vairagya or absolute non-attachment or dispassion or indifference to sensual enjoyments. The painful Vrittis are those which bring the afflictions and become the field for the growth of the vehicle of actions (Karma kaaranaas). Vrittis that emanate from Rajas and Tamas are all painful ones. All Vrittis that proceed from Sattva Guna are not-painful ones. Through Vairagya and Abhyasa the painful Rajasic-tamasic Vrittis are to be controlled. Good Samskaras are generated by Vairagya and Abhyasa. The Five Modifications are right knowledge, wrong knowledge, imagination, sleep and memory. All the above five kinds of modifications are dealt with in the subsequent five Sutras- Pramana the right knowledge is direct perception or inference or testimony and of and true. Right knowledge is right cognition. Wrong knowledge is misconception. These Pramanas are the steps to attain knowledge of the Self. They are of no use for one who is resting in his own native divine glory. An ordinary man depends on Pratyaksha only for his knowledge. A little advanced man depends on Pratyaksha and Anumana. A little more advanced man depends on these three proofs. Pratyaksha is that knowledge which is caused by the direct contact of any of the five senses of knowledge, viz., ear, eye, tongue, skin and nose with the objects of knowledge. Proofs are the right sources of knowledge. Then the inferences. Inference is knowledge produced by a previous knowledge of the relation between a characteristic mark and the possessor of the mark. Then Viparyaya or the wrong knowledge as false perception whose real form is not of its own.

Mother-of-pearl is mistaken for silver. A post is taken for a man. A rope is mistaken for a snake. Viparyaya is wrong cognition brought about by some defect either in the object itself or in the means leading to it. Doubt is also included in this. Then Vikalpa or imagination follows from mere words which have nothing in reality. The difference between Vikalpa and Viparyaya lies in the fact that Vikalpa can hardly be removed by a careful observation of the object, as Viparyaya is. As soon as you closely observe, the notion of silver in the mother-of-pearl, or snake in the rope, disappears. Mind havoocs through the power of imagination. Imaginary fears of various sorts, exaggeration, concoction, mental dramatisation, building castles in the air, are all due to the power of imagination.

Stanzas 74 provides a clarification as follows: Do not get rattled such vritthis of pramaanas- pratyaksha-anumaana- vikalpa-viparyaaas. Do realise that a lamp burning in a room be emitting both light and heat, but it is only the light that would fill in the room but not the heat; similarly it should be the self consciousness which could be accompanied by the vritthis but never ever the concept of blissfulness recalling again the coconut chaff and kernel, as Pure Consciousness could pave the path of blissfulness while self consciousness being of human nature to focus on the self reflecting on one's

thoughts, emotions, behaviors . The ego consciousness is also referred in the scriptures as chitta, which is not just the mind consciousness, but the whole body and mind consciousness, which is subject to modifications (vrittis) and responsible for several mental afflictions, restlessness and instability. The consciousness that inhabits the body and creates body awareness is infused with the power and dynamism of Nature. In contrast, pure consciousness is without the qualities and modes of Nature. Hence, it is the center of peace and stability without ego consciousness and its numerous modifications, desires, and attachments. Pure consciousness is infused with the power of truth or purity as of sacchidaananda.

Stanzas 75-76-77 explain that an object could be recognised by 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. It would be the same with the bliss of Brahman too as of 'shat bhavas' or the Attitude of Peacefulness as practised by ages; Daya Bhava or of the Feeling of a Master to a Servant; Sakhya Bhava or the attitude of friends and supporters; Vatsala bhava or of a parent to progeny; Mathura bhava of Love and Belonging; and Tanmaya Bhava or of Spell. Then the doubt raised was that the pancha tanmaatraas as of the fall off of the panchendriyaas but in the case of self consciousness and bliss are identical. Then the reply was: Tell whether this identity is in the witness Self or elsewhere ? The saakshi, where the two entities of the Self or the Inner Self are identified, is not subject to perception.. The smell, colour and other properties of a flower are not separate from one another in the flower. In case it is stated that the separation of these properties be brought about by the sense organs of smell, taste, touch and ability to hear, then one could rejoin that the seeming difference between one's self consciousness and the blissfulness is produced by the predominance of raajasika and satvika gunaas in the vrittis.

Stanzas 78 -79 explain that when there be a predominance of Satvika guna sampatti in the chitta-vritti of right cognition-wrong cognition- verbal cognition or imagination- sleep- and memory, then one could realise that because of their purity the bliss consciousness be identical and as of one and the same. However when the raajasika guna be predominating , owing to its impurity, the blissfulness be obscured. 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.

Stanza 80 expresses a doubt that by discrimination, one might consider that the Self be the dearest, yet in the absence of the minimal yoga practice could there be the possibility of liberation. Ashtanga Yoga viz. *Yama, Niyama, Aasana, Pranahaara, Pratyahaari, Dharana, Dhyana and Samaadhi*. While 'Yama' denotes Ahimsa, Satya, Steya (non-stealing), Brahmaharya, Aparigraha, Akrodha, Anasuya and Daya are the constituents of Yama; 'Niyama' comprises of Tapas, Swadhyaya (self-learning), Santosha (contentment), Shaucha (Cleanliness), Aradhana or worship and Sandhyapasana. 'Tapa' includes meditation, Chandraa -yana and other Vratas which signify fastings, Pujas, Stutis etc. 'Swadhyayana' encompasses Japas of three kinds viz. Vaachika/ Uchhaarana or Vocal, Upaamshu or slow and distinct rendering and 'Maanasa' or recitation within while considering the meaning and context of the Mantra). 'Santosha' basically refers to mental satisfaction that the life style is smooth and contented, organised, wholesome and virtuous. 'Shuchi' means 'Bayha Shuddhi' or physical as also 'Antassuddhi' without interaction with the 'Arishat vargas' viz. Six enemies from within viz. Kama, Krodha , Lobha, Moha, Mada, and Matsara; 'Aradhana' including 'Stuti' by 'Manas', 'Vani' or vocal; 'Kriya' or Tirtha Yatras, bathings, Daanas, good deeds such as digging of

water bodies/ wells, construction of Public Utilities etc. and most significantly ‘Sandhyo -pasana’. The next Yoga Sadhana is Pranaayama which could be Agarbha or Sagarbha; the Agarbha type is without Japa and Dhyana and the better kind one is while performing Japa and Dhyana. Pranayama comprises ‘Rechaka’ or exhaling air through left nose, ‘Puraka’ is inhaling through the right nose and ‘Kumbha’ is holding air as also ‘Shunyaka’ (stand-still). The right ‘nadi’ of the human beings is called ‘Pingala’ whose Deity is Surya / Pitru yoni. The left Nadi is ‘Ida’ / Deva yoni nadi whose Deity is Moon. In between the Pingala and Ida nadis is a minute and hidden nadi called ‘Sushumna’ whose ‘Adhi Devata’ or Deity is Lord Brahma. Pratyahaara is the next Yoga Sadhana, by which ‘Indriyas’ or Limbs are controlled by being dis-associated with worldly matters. This is the preparatory step of mind-control when one could close the eyes or even keep them open but possess high degree of concentration on a blank screen or any chosen object irrespective of surrounding visions, sounds, nasal / touch reactions and mind-borne reactions except the focussed one, say an illumination through which to probe the Almighty! Having conquered the external limbs and internal feelings, a stage is set to hold or practise Dhaarana of the required vision of Paramatma even for split seconds by regulating the vision and once that is practised, the length and depth of the visualization could be prolonged as Yogis could. The vision when continued the Yogi enters a stage of Samadhi when the Yoga Purusha could neither hear, nor see nor react to any situation, except the one that is focussed! Such a situation is not death but death-like since that trance could be retrieved, as claimed by those Maharshis who experienced! They were able to realize Para Brahma Paramatma in their hearts that was ever lasting, pure, dazzling and complete through their inner vision.

Stanzas 81 and 82 provide the reply : Yoga is a means of atma jnaana the knowledge of self awareness. The goal which is attainable by the process by discrimination. The entire process of yoga is by way of indriya nigrahatva-and by extreme concentration on the super consciousness. The state achieved by the Sankhyaas is also achieved by the yogis The Sankhya Sidhanta or of enumerology is accountable by six proofs of pratyaksha- anumaana-perceptual- testimonial by scholars- inferential - deducive and is thus intensely dualistic of purusha and prakriti or self consciousness and existing matter. This merger leads to the resultant buddhi or the essence of intellect and the self assessment called ‘ahankaara’ or ego consciousness; such is the numerical or Saankhya school of dualism of Purusha-Prakriti infused with permutative cum combinatioanal Pancha Bhutas or the Five Elements and their fall out Body Sensory feelings and activities all churned in one’s mind aided by the life energy viz. Praana the vital energy. Thus the Samkhya Theory commends Trigunas of Satvika-Rajasika and Tamasika nature of human tendencies and innate qualities: Satva guna is of goodness, kindness, and positiveness- Raajasika trait is of dynamism and even impulsive and proactive while tamasika trait is of ignorance, laziness, negative and pro destructive. Thus the Sankhya Jnaana is of typical human nature and a rather astonishingly complex mix of tendencies and traits! This Theory is of Self orientation and is of the questioning of the Unknown but of the derivative belief of one’s own celestial and purely subjective belief of Somethingness beyond comprehension! This self belief should pass the test of reasoning and self conviction yet certainly not, repeat not of Naastikata. 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 Pragmatva' all about!

[Explanation vide Bhagavad Gita -Panchamodhyaaya on Karma Nyaasa Yoga stanzas 6 to 26

Who so ever could conquer 'raga dveshas' or one's intense desires and detestations is reputed as a sanyasi or 'sat nyaasi' or the absorber of Truth and is capable of easily untying the knots of 'Karma'. Further such rare humans are well aware of the concepts of saankhya, yoga of karma and jnaana. Once they gain mastery of one of these approaches then they would gain the fruits of the other approaches too. The sankhyas reach the destination of Yogatva and eventually realise that these two approaches are similar, after all. Sankhya and Yoga practitioners both strongly believe that of 'nitya - anithaya viveka sutra' or the basis of permanency and of fleeting natures and their target is the same of atma jnaana and their common dharma is 'sadhana' or constant practice. Both jnaana and karmaacharana is like a slap sound of both the hands. Jnaana without Karmaacharana is not possible while 'acharana and sadhana' or application and practice are of similar in nature. Partha! be it realised that those of 'nishkaama karma yogaanushtaana' or practitioners of desireless deeds of yoga are denied of 'karma sanyasaadhikarana' or the resultant fruits of rejection of karma practice. Basically, karma yoga phala is a quick step forward to Para Brahma Sthiti. To Sanyasa too nishkama karma is the bedrock of Attainment as in the case of Yogabhyaasa. Furthermore a Karma yogi with a clean conscience and mind control realise that all the individual selves are just the same and Paramatma in the form of Antaratma is singular among all the Beings. And to Him there are neither karmas nor karma phalaas. Tatvavettas and Saadhakas of self discipline realise the commonality of natural instincts and feelings of seeing-hearing-smell-taste-sleep-breathe-talk- and visarjana besides natural tendencies like eye flapping, hand clapping, heart pacing, digestion and blood circulation of body apart from mind driven 'arishad vargas' and their fall - outs of ego, outbursts of feelings, suspicions, and complexes of inferiority besides superiority feelings. *Brahmanyaadhaaya karmaani sangam tyaktvaa karoti yah, lipyate na sa paapena padmapatram ivaam bhasaa/* Is is that human being who dedicates all one's actions to Prakriti the Nature or to Ishvara the Unknown and follows the natural behavioural pattern and acts like water drops on a lotus leaf is stated a practical 'sthita pragna'! Yogis with clean bodies and hearts keep running their indispensable and crucial physical activities with purity leaving the fruits of desireless acts and even so the fruits of such actions do implant the hurdles of their deeds. After all human body with 'navarandhras' or of the nine common leakage points with extraordinary mental resistance too is unable to plug in the discharges.

Stanzas 14-26: 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. Arjuna! The interaction of the impulses of the sensory organs and material attractions are quite transcendent 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.]

Stanza 83 states that being aware that yoga practice be none too easy, Bhagavan Shri Krishna had suggested an alternate methodology of mano nigrhatva- samyak drishti- extreme detachment and deliberation, guarding against evil influences, performing their duties but have little relevance of the fruits and returns- since whatever is destined as per the ‘Prakriti dharma’ or natural norms of predetermined returns would be reaped any way- control of 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. Thus ‘Samyak Drishti’ and ‘Nishkaama Karma kartruva’

[Brief explanation vide Vasishtha Ramayana-Nirvaana Prakarana 13-i to xiii

The two habits of restraining the desires and respiration described, now be followed by two others: viz. the acquisition of knowledge and the training to reasoning which are too the practice of yogas also. Rama asked Maharshi Vasishtha 1. I am verily be calmed and set at ease, O Brahman! by

relinquishing all my desires, from my full knowledge of their impropriety; and by my being staid in the state of the liberated, even in this my present life. (The heaven of the holy, commences in their earthly life).2. But tell me, sir, how a man can have his liberation, by restraining his respirations for a time; and how the restraint of one's breathings, can put a restriction to his desires, which reside and rise from the mind; while it belongs to the body and comes in and out of the heart and lungs / nostrils. Vasishtha replied:3. The means of folding over the ocean of this earth is known, O Rama! by the word Yoga or union, which is composed of the quality of pacifying the mind in either of the two ways or processes (as shown below)4. The one is the acquisition of religious instruction, leading to the knowledge of the soul and of the Supreme soul, and the other is the restraining of respiration, which you will learn from the lecture that I am about to deliver.5. Here Rama interrupted:Tell me, sir, which of the two is more delectable, owing to its facility and unpainfulness; and the knowledge or practice whereof, releases us from all fear and trouble whatsoever. Performing one's duties but have little relevance of the fruits and returns, since whatever is destined as per the 'Prakriti dharma' or natural norms of predetermined returns would be reaped any way. Vasishtha replied:—6. Rama! although I have mentioned here of two kinds of Yoga, yet the common acceptance of the term, restricts it to the restriction of breathing. (The vulgar have no idea of esoteric occultism or jnana yoga, but call him a Yogi, who is employed in his exoteric practices, of asceticism and austerities, suppression of breath; and all kinds of wilful pains).7. The true Yoga is the concentration of the mind in God, which is the only means of our salvation in this world; and this is achieved in either way of the regulation of breathing, or perfection in learning, both of which tend to the one and same effect, of fixing the attention in divine meditation.8. The practical yoga by the regulation of respiration, appears as too arduous a task to some persons, while proficiency in knowledge seems to be too difficult of attainment to others. But to my understanding the ascertainment of truth by theoretical knowledge seems to be far better than practice. (The theoretical meditation is known as the Raja Yoga and the forced contraction of the breath is called the Hata Yoga or forced devotion, and is the device of Bhagavan Dattatreya .9. Ignorance is ever ignorant of truth, which does not lend its light to us in either our walking or sleeping states. So the ignorant practiser is always in ignorance both when he is in his meditative trance: Yoga vidya or otherwise; but knowledge is always knowing, both when the knower is awake or asleep.10. The practical yoga which stands in need of fixed attention, painful postures, and proper times and places, is impossible to be practiced, owing to the difficulty of getting all these advantages at all times.11. I have thus described to you, O Rama! both the two kinds of yoga propounded in the Shastras, and the superiority of the pure knowledge, which fills the intellect with its unfading light.12. The regulation of the breathings, the firmness of the body and dwelling in sequestered cells, are all I ween as pregnant of consummation or siddhi; but say, which of these is capable of giving knowledge 'Vritthi' to the understanding, which is the greatest perfection in human nature.13. Now Rama! if you think it possible for you, to sit quiet with utter suppression of your breaths and thoughts; then can you attempt to sit in your sedate posture of meditation without uttering a single word.]

Stanzas 84-85-86 further explain as to what indeed by the speciality of yoga when the jnaana vigjnaana too had been declared as common to both. Yoga controls of physical grit and the jnaana vijnaana maarga the samyak drishti and both are freed attachment and aversion. The annotation states: 'what for should one consider the yog than the viveki! Is it since Yoga be accessible to direct knowledge, or be that since due to the path of detachment and samyak drishti since that might not lead to dual perception! In any case one who could be fully aware that the Self be beyond the conception of love or hatred for any object . Hence how could one vision no object hostile to the self ! Both the yogi and the viveki be in any case have an aversion for the ephemeral objects unfavourable to the midset and the physique .

Stanzas 87-88-89 -90 thus concludes the chapter 12 ‘Brahmaanande Atmaananda’ or the Bliss of the Self that it could be deduced that in the universe of qualified experience, the Yogi with the concrete schedule and process or procedure of timings and schedules of mindset, perception and programming of Yama, Niyama, Aasana, Pranahaara, Pratyahaari, Dharana, Dhyana and Samaadhi be of an advantage comparatively. Hence be there a person practising discriminatin about the duality of yoga maarga and of samyak drishti be of comparative merit. The forthcoming chapter on the Bliss of Non duality the theme of the absence of duality be detailed. Be there a doubt that a true yogi who in extreme contemplation ever conscious of the blissful paramaananda of the Self be unconscious of the praapanchika vishayaas, then the reply states that this is indeed the position of the Vivekai of samyak drishti. The next Chapter on the Bliss of Non Duality be detailing or Atmaananda.

Chapter Thirteen on Brahmaananda Advaitaanada – The Bliss of Non Duality -Stanzas 1-105

Retrospectively the Chapter XI dealt withYogaananda the Bliss of the Self and the Chapter on XII on Atmaananda or the Bliss of the Self. Now the doubt be arisen as to how the bliss of the embodied Self being in duality be identical with the bliss of Brahman.

Stanzas 2 and 3 explain that the universe in entirety from Aakaash down to the physical body be not - repeat not- be differentiated, from the bliss of Brahman. The world is the off shoot of bliss, it abides in bliss and how indeed could be any thing other than bliss.

[This was amply explained vide Taittireeya Upanishad – a) 2.1.1 b) 2.7.1- 2.4. and c) 2.8.1-4 and d) 3.6.1as follows:

a)

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!

b)Ways and means of attaining Fearlessness and Bliss named Brahman

II.vii.1) 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!

c)Brahman regulates the Universe and bestows degrees of Bliss to all- human and celestial Beings alike

It is out of reverence and awe of Brahman that various Celestial Sources of Authority are in perfect position; it is that fear of the Supreme Energy that Wind blows perpetually and Sun rises and sets as per the prescribed timings; so do their duties unfailingly by Agni Deva, Indra and fifthly Lord Yama the God of Death. Now Brahman bestows joy to all, human and celestial Beings likewise. Take the example of an ideal human being, totally youthful, strong, energetic, wealthy and learned as say a full unit of fulfillment is granted to him. Hundred times more of that joy is granted to say a human-Gandharva- a Fairy- the best of his ilk; to a divine Gandharva who is truly more significant, the level of joy and satisfaction bestowed by Brahman be declared hundreds times more than to that of a man Gandharva as the divine one does indeed possess a far higher degree of fruits accomplished by the divinity. Certainly more superior would be better in respect of Devas in heaven called Karma Devas- say Eight Vasus, Eleven Ruddas, Twelve Adityas, Indra, and Prajapati than to that of Gandharvas and as such they deserve hundred times more of celestial privileges. In the ascendent ladder, Brihaspati the Guru of Devas, Virat Purusha and finally Hiranyagarbha secure hundred times higher of the dividends compared to each of these positions as the followers of Vedas. Recalling Brihadaranyaka Upanishad (IV.iii.32) again: *Etasyaivaananada syaanyaani bhutaani maatram upajeevanti/* (Just one drop of the Supreme Bliss of Brahman is sufficient to saturate all in the Creation from Hirnyabarbha downward!)

d)Anando Brahmeti': **Bliss is Brahman**; from bliss is originated Creation, sustained and merged!

III.vi.1)

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!)]

Stanzas 4 and 5 explain that a pot as produced by a potter are distinct from each other but let this not create any doubt for like the clay, bliss is the material cause of the universe, not like the potter the efficient cause. The existence and the destruction of the pot are not noticeable to rest in the potter, but its material cause, the clay. Likewise as Thittireeya explained vide 'd' above, the existence and destruction of the universe constitute the material cause is the bliss- 'annam paramatma- Praano Brahmeti, mano bahmeti, vijnaanahmeti, anando brahmeti'.

Stanzas 6-7-8-9 -10 details as follows: The universe cannot be the product of a real modification of bliss, for the latter be beyond time and space. The material causes of the Universe is of three kinds: i. the Vaivarta which gives rise to a phenomenal appearance, though not materially related to the cause; ii) the Parinama which impacts to an effect which is modification or change of the state of the cause and iii) the Aarambha which comprises the effect being different from the causes. The last two have no scope with reference to Brahman.. Thus in other words there are basically three major cosmological theories of origination – 1) Aarambha-vada (the theory of atomic agglomeration, based on the theory of Asatkarya-vada that the effect, which is something newly produced, does not exist in the cause), 2) Parinama-vada (the theory of real transformation, based on satkarya-vada that the effect, though phenomenally different, is substantially identical with the cause, and pre-exists latently in it), and 3) Vivartavada (the theory of apparent transformation or of false appearance). According to the Sat-Karya-vada of the Samkhya School, also accepted by the Vishishtadvaitavada Vedanta, causation is the manifestation of what is in the latent condition in the cause. The Prakrti Parinama-vada is based on the premise that the world is a transformation of the primordial Nature or Prakrti. According to the Brahman Parinama-vada, the world is a transformation of Brahman. Parināma-vāda is the term that refers to the Monotheistic Schools' theory of 'actual transformation' different from Vivartavada, the Monistic Schools' theory of apparent transformation. It is the theory that the effect is a real transformation of the cause. According to the Brahman-parinama, this universe is a real transformation of Brahman. Aarambhavada accept the production of one kind of material from another as cloth from thread and they consider threads and cloth are quite different as per the Vaideshika view.

[How ever Brihadaranyaka vide Chapter Three states : (vi) Pursuit beyond the warp and woof of the cloth of Creation, Nature and Universe (vii) 'Sutra' or the thread between Brahman and the Self is

Vayu-the subtle entity connecting the Five Elements, body organs and senses, praana and the past-present-future, but none realises the link except Brahman himself! (viii) The Sutra is the connector to the two halves of the Cosmic Shell while the process of 'neti neti' or 'not this not this' leads to Ultimate Reality! (ix) Yagjnyavalkya-Shakalya samvada about the worship worthy Devas viz. Rudras, Adityas, Vasus, Indra and Prajapati, besides Matter, Vital Force and so on!]

Now the Arambha-vada theory of causation is advocated by the Nyaya School, which is the creationistic view of causation and implies new creation as the effect that puts an end to its antecedent nonexistence and marks a new beginning. According to this school the effect, being the counter-entity of its prior nonexistence, must be held to be nonexistent before its appearance as an effect although it arose out of a previously existent cause.

This theory is the reverse of Parinama-vada. Parinama is the change of one state of the the same substance into another, as milk into curd, clay into pot and gold into a ring. With Brahman as the cause the general Vedanta view is that Brahman is both, the Material and the Efficient, cause of the entire universe. There is nothing outside the Omnipresent Brahman. Brahman is the only being which contains the elements of cit and a-cit which are transformed into the forms of individual souls and material objects. There is no external world of souls and matter produced out of external material causes, and the very concept of Pradhana or Primal Matter, outside Brahman, involves contradiction. According to this philosophy, which follows from Sat-Karya-vada, the cause first, potentially contains the effect in it as its Shakti (power), in an un-manifest way; then through the instrumentality of the efficient cause, that potential, latent, un-manifest effect is made actual, patent and manifest. Creation is not a new beginning but the manifestation of the already present un-manifest. The world, as the effect arisen from the pure cause, cannot be impure and imperfect because Brahman, the pure essence, merely transforms itself and does not change, and therefore, remains the same always, whereas the effects are mere names, due to words, for knowing and identifying the effects. Prakrti is orderly. The the Universal order that makes Prakrti appear to be composed of sub-systems arranged hierarchically with each sub-system being progressively inclusive, co-ordinating and interdependent is traditionally held to be the main basis of the doctrine of pre-existent effect or Sat-Karya-vada or the doctrine of real transformation or Parinama-vada.

Vivartavada: However, Vivarta is mere appearance of a change of a 'vastu' or its shape and state, although might not be a radical transformation; this is on the analogy of a rope and snake. In other words the effect is stated as a phenomenal appearance like aakaasha as a blue dome. Maharshi Gaudapada treats creation as an imaginary event even though it seems to follow a sequential order. Badarayana also states that creation for Brahman is a mere pastime out of his spontaneity without any extraneous motive. But, Gaudapada, who was aware of the concepts of the real and apparent transformations, develops the doctrine of creation as an illusory transformation of Brahman without recourse to 'vivarta' terminology. The followers of Advaita School promoted by Adi Sankara, to whom owing to Maya the world appears as if it is real i.e. distortion or false apprehension of the all encompassing unity of Brahman, use this term 'vivarta' to support the principle of the immutability of reality. Before the creation there existed the Reality, only Brahman as its basis, Maya creates the various objects of the world, just as a variety of pictures are drawn on a wall by the use of different colours, in other words, Maya makes it possible for the imagination to attribute different changes to the unchangeable. It is, therefore, said that Maya resembles avidya, the source of common illusions, and scribed as the principle of cosmic illusion, thus differing from Prakrti of the Samkhyas which is real in the full sense of the term. Both, Parinama-vada and Vivartavada, have their own critics. Madhava rejects Bhaskara on the ground that it is not possible for Brahman to transform at the loss of

original nature, and there cannot exist unbridgeable gulf between Chit or Spirit and Jada the Matter. A perfect being of pure intelligence and bliss cannot evolve out of itself an effect that is inert and wholly lacking in intelligence. Ramanuja accepts the material causality of Brahman which is absolutely without personal modification and which has the transforming Prakrti as its body. Vivarta concept is rejected because Brahman is not the constituent cause of Maya, therefore Brahman cannot be the constituent cause of the world through Maya.

[Explanation vide Brahma Sutras (1) A summary of Chapter II on Reconciliation of Disagreements - Sections I and II (2) II.ii-11 to 17 on the material causes of the Universe as per Vaisheshika and Atomicity views]

(1)

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.

(2)

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 Vaideshika 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 Vaideshika Sutra (IV.i.1) viz. 'Any thing that has existence and is unproduced is eternal' would be falsified. Secondly, the concept of eternity of atoms would not be true and justified: Vaisesika 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 eternity by Vaideshikas states vide Vaideshika Sutra (V.i.5): 'Eternity 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 5as above, the Viseshikas base their Siddhanta on six major 'Padarthaas' or materials: viz. Dravya (Substance), Guna (Quality), Karma (Action), Saamanya (Generality), Vishesha (Particula -rity), 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 10-11-12 explain the illusive appearance of the universe by itself be explained as modicum of the unrealizable and incomprehensive Unkown. Just as the might of a supreme magician, the thick and comprehensive Maya be stated to bring in the objective universe into being. Power does not exist from the possessor of power, as the force and strength are inseparable from the Omnipotent. Nor could it be stated as to be identical with Paramatma for its obstruction be faced

automatically forthwith. Shakti be never different from Shaktimaan as power is inferred from its effect or impact. When Its effects are not seen, then the inference be that there is some obstruction to it just as agni jwaalaas be unable to be effective.

Stanza 13 states that Maharshis be able to perceive that Paramatm's Maya Shakti be able to get wide spread by way of kriya shakti and jnaana shakti and sankalpa shakti . Multiple be the aspects of the Divine Power of Maya of the supreme divine power, which is thus manifeste as action, knowledge and will power. Action and Knowledge could lead to theie effectiviness. They being predominantly of taamasika and saatvika require the help of will power which is basically of raajasika nature and hence the will power or intense mental resolve.

Stanzas 14-15-16-17-18-19 - explain that Maharshi Vasishta affirms that Veda Vachanaas be affirming that the supreme Brahman be ever eternal, flawless, non dual and omnipotent as none could ever deny that. The power with which the Almighty be sporting the universe with is ever manifest. Then the Maharshi addresses Shri Rama the Tretaayuga Epic hero about the mighty power of Brahman as supreme consciousness as evidence in all the Beings of the Universe. That power be ever abiding as the momement in the pancha Bhutas, as the hardness of a boulder, as liquidity in water, as the power to burn in agni. Similarly, that very power be ever abiding as the emptiness in akaasha and as the perishability in the objects. As a huge serpent is latent in the egg, so be the universe being latent in the Supreme Self. The entire universe be ever abiding in the Brahman just as a tree with fruits, leaves, tendrils, flowere, branches, twigs and roots being latent in the seed, so be the universe. This 'samsaara' is comparable to the illustrious Ashvattha Tree with its roots protruding 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 strengh 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 speading too deep and dense! These deep roots are like the 'punya-paapa karma bandhaas' or of the gritty knots of virtuous and viscious acts of the countless Beings!! The true features of this gigantic 'ashvattha vriksha' is never realised by the various beings in tha '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 nonfulfillng 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! 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 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 shrिताah 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!)]

Stanza 20 describes that Maharshi Vasishtha continued addressing Shri Rama:

When the all pervasive, eternal and infinite Sef assumes the powere of cognition, then be called the mind. The mind is chiefly spoken of as of two kinds, pure and impure. The impure mind is that which is possessed of desire, and the pure is that which is devoid of desire. It is indeed the mind that is the cause of human bondage and liberation. The mind that is attached to sense-objects leads to bondage, while dissociated from sense-objects it tends to lead to liberation. . Since liberation is predicated of the mind devoid of desire for sense-objects, therefore, the mind should always be made free of such desire, by the seeker after liberation. . When the mind, with its attachment for sense-objects annihilated, is fully controlled within the heart and thus realises its own essence, then that Supreme State be possibly gained. The mind should be controlled to that extent in which it gets merged in the heart. 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 dream stage, the individual self creates his own world, puts his body aside and creates himself with chariots, horses, highways for the chariots. In actuality, he might not have pleasures, enjoyments, fame and name, material prosperity, swimming pools, tanks and rivers or whatever unfulfilled desires; contrarily at the same time, he might imagine fears and failures, defeats and even deaths. After all, the individual is the agent of making unreal things real; his wishes as horses and apprehensions as possibilities.It is through the light of the Self that he sits, moves about, works and and returns. The Pure Intelligence termed as the light of the Self would thus illuminate that body and its organs through the mind and allows the acts to function accordingly as per the latter’s dictates, since the Self is but an Agent!

Stanzas 21-22-23-24-25-26-27-28 further explain : Vasishtha continued – Rama! Most primarily be the mind to be set, then the notion of bondage and the wherewith all for the release of samsaara bandhanaas and then the universe consisting of many worlds. This would be the process of manifestation as anchored to human minds as what perhaps might amuse children and narrared a story of three handsome Princes.Two of them were never born and the third one was never even concieved in the mother’s womb. They lived righteously in a city which nevee existed. The sacred princes came out of their city of non existent city and while roaming forests and found maha vrikshaas, with plentiful and multi coloured flowers and sweet and sour fruits with the widespread prakriti ananda.Then the three princes visited another city which was yet to be built and lived there happily while entertaining themselves passing their time in games and hunting. Thus Maharshi Vasishta addressing Shri Rama and the imaginary tale of the non existent kingdom, the three princes, their experiences with prakriti and so on, thus to those who have no discrimination would be the ready prey to thick blanket of ignorance and the hallucinations as manifested by Maya.

[Vishleshana on Maya Prakriti vide Isha Upanishad

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

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

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

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, tato 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 Prakriti 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!

Prakriti or Maya is the driving force of Creating-Preserving, Destroying and Creating again while the Real Owner of the Chariot of the Universe is the Supreme Brahman Himself!

XIII) *Anyadhevahuh sambhavaad anyad aahur asambhavaat,Iti shushruma dheeraanaam ye nastad vichachakshire/*

(Now one has distinguished of what is ‘sambhavati’ or manifested and what is not. Similarly the results of worshipping either of the entities viz. Prakriti the primordial Nature and the Purusha or Hiranyagarbha are given. We have also thus explained the result of worshipping viz. the Cause and Effect phenomenon. The Svetaashvatara Upa. IV.10 clarifies lucidly: ‘*Maayaam tu prakritim viddhi,*

Maayinaam tu Maheshvaram, Tasyaavayava bhutah tu vyaaptam sarvam idam jagat'; in other words: 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, Devi Bhagavata Purana (I.ii.5) declares: '*Srishtvaakhilam jagadidam sadasad swarupam, Shaktyaa svayaa trigunyaa paripaati Vishvam, Samhartya kalpa samaye ramate tathaikaa, Taam Sarva Vishva jananeem manasaa smaraami*' (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 Him without bothering Him unnecessarily)!

Stanza 29 explains that Maya Shakti being of her vilakshana swabhaava pradarshana in the nitya kaarya swarupas ever . The Prakriti is stated as of displaying mighty impact as by her substratum or of layer of something lying under another layer, especially as in the case of earth or rock as for instance a blister and charcoal as the substratum and its effect as per the cause and effect analysis.

According to the Vedanta schools, cause and effect represent the dynamic functions of Parabrahma, symbolized as Nature or Prakriti. Some schools of Vedanta believe that Paramatma is both the efficient and material cause of creation, while others believe that Bhagava is only the efficient cause, and Nature is the material cause. Effects manifest in time from their causes through a transformative process according to the will of the Unknown and the associate factors such as vidhi or fate, order and regularity, 'niyati' or the predetermined time, dharma and karma. Change is what makes creation, preservation, destruction, diversity, time, life, death, bondage and liberation possible. Existence is characterized by movement or 'chaitanyam' or dynamism. It is possible only because change is inherent in the actions of Nature through causes and effects. Thus as the source of all and the supreme consciousness has the power to influence the law of causation and even change the effects or the concomitant conditions that precipitate them such as time and place. The so called divine miracle is one such example, which defies all laws, including the law of causation. Although effects manifest from existing causes, with the power of his Maya he seems to make things appear from nowhere as if from nothing. As both the cause and effect, he has the unlimited power to produce effects from their causes and withdraw them into their causes. Now Karma and the law of causation: Although Paramatma is stated as an active and dynamic upholder of Dharma, remains a passive witness in the beings until approached with submission, reverence and devotion for help and guidance. In performing their obligatory duties, human beings should also not assume ownership or doership, because Paramatma is the source of all actions arising from and subsiding into. Therefore, ideally humans should perform their actions without doership and without desires for their fruit and offer them all to the Supreme as a sacrifice. By constantly thinking of the Omniscient, by selflessly performing their duties and by offering them there to, the kartas do not incur karma and become liberated by the love and grace of the Supreme Self. Thus, suppression of the modifications of the mind or what are known as 'chittavritti' by identifying one's own causes and resolving them. Change or transformation is responsible for existence itself. It is also responsible for impermanence and the suffering that arises from it. Again, it is change that makes possible the idea of liberation from the mortal world and eternal freedom from rebirth and suffering. Life is subject to change because beings are caught in the modifications of Nature and the duality of cause and effect. Liberation in a sense means liberation from cause and effect only. The eternal souls are free from all effects. They remain

unaffected and immutable even when they are bound to Nature and the cycle of births and deaths. Changes may happen around them but not in them.

Stanzas 30-31-32 take the example of a ghata or an earthen pot with its properties of thickness, roundness and such be the the product of power acting on the clay with its pancha gunas or properties of shabda-sparsha- ghraana- chakshu or aakaara-shrotra- or sound -touch- smell- seeing and hearing, respectively and of consciousness.. In the power that would thus create the pot there might neither be a form nor quality much less a description nor beyond description. Before the creation of the pot, the power of giving rise to the pot is implicit in the clay. With the support of the potter and other means, the clay is transformed into a pot

Stanzas 33-34-35-36 then explain that persons of immature mindsets be failing the properties of the effect with those of the cause, the clay and speak of it as the pot. The clay, before the potter worked on it, be not construed as a pot, but it is proper to call it a pot. Despite the non-difference of cause and effect, the effect has its self in the cause but not the cause in the effect. The effect is of the nature of the cause and not the cause the nature of the effect. Therefore the qualities of the effect cannot touch the cause. Further, the Advaitas state that the effect or the 'kaarya' is non-different from cause or the kaarana but the cause is different from the effect: kaarya is different from kaarya and hence the principle is called kaarya-kaarana- anyatva an hence the pot is not different from the clay, as it has no existence apart from the clay; it is not identical with the clay, as in the unmoulded clay is not perceived. Hence the product of power when imperceptible is merely called power and when perceptible is called a pot.

Stanza 37 describes that a magician's power would apparently be not applicable in the case of the potter and the pot is it is only when one he could bring in to operation that it might appear as an army of Gandharvas and the like. The city of Gandharvaas is a mere appearance

[Explanation vide Chhandogya Upanishad vide VI.xiv.1-3 on Practical demonstration of how a kidnapped visitor from Gandhara returned back home thanks to knowledge, guidance and required action: that is the subtle essence of the regain of the Self.

VI.xiv.1-3) Then supposing an imaginary situation of a person from Gandhara Desha to a lonely forest here, was brought as hand tied and blind folded, being directed by shouts about the directions of left and right and suddenly got freed without the handicaps of tied hands and blind folds, then if that person were to be intelligent enough, then he would enquire from the passers by as to how to return back to Gandhara! Due to the earlier restraints that he suffered here, his single desire would be to return to Gandhara and merge with his erstwhile existence! As he would be freed from the restraints of bondage, his desire would be to return as fast as possible to where he belonged, especially when he realised that he would have to return sooner or later, despite temporary comforts if any, and since that his basic place was far more cosy and joyful! Then he would certainly look for a Guru or Guidance to save him from lack of appropriate knowledge and removal of ignorance! On the basis of this knowledge and guidance, then he would take suitable action by way positive and pro active deeds! Once such actions commence to yield results and the period of bondage is exhausted, then the visitor returns back to his original place! The explanation is that once knowledge is dawned, the sins are expiated, the desirable actions bear fruits, as 'knowledge burns all actions to ashes, and all of one's actions become dissipated', then 'a man established in Brahman attains immortality'! This was how Uddalaka Aruni proved once again to Svetaketu provided the practical example of a person from Gandhara desha forced to visit elsewhere under duress and when freed tried his best to return back

with the help of proper information, especially by a teacher and follow up action sought to return to Gandhara! Thus that which is the subtle essence got That as the Self. That is the truth that a Self regained the hard way! That Truth is the Self viz. Thou art That!)]

Stanza 38 further explains that as in the case of Gandharvas being illusive, Chhandogya Upanishd also states that the products of power are called unreal where as reality is predicated only in which power inheres, for example of the clay in which the pot inheres.

[Explanation vide Chhandogya Upanishad vide Chapter VI.i.4-7 on the Futility of Teachings lands in arrogance but not the realisation of Oneness of the Supreme!]

VI.i.4-7)(Do listen as to how the instruction is valid as clear as a lump of Earth denoting what earth is about: just as all kinds of speech are the basis of speech only, earth too is a reality. A lump of gold would make one realise what are the various ornaments that could be made of that lump; and just as by a nail cutter, one would know what all the kinds of iron that could be made of! All kinds of speech are real and so is the reality of the variety of speech that is possible of! The son was nonplussed for a reply and put the blame on his teachers stating that they did not teach him of this and might also not be aware of this!)]

Stanza 39 as in the case of the earlier stanza of 30 too, only the clay that would be possessing the sound-touch-form-taste and smell is of reality while a pot taken as a product of power be only a name composed of words apparently of the shabda-sparsha- aakaara- shrotra- or sound -touch- smell- seeing and hearing, respectively and of consciousness of the real entity.

Stanza 40 then describes the three entities the manifest as of the product of power, the unmanifest ie the power itself and the substratum in which they both are manifested; the substratum or the underlying layer beneath the surface of the the ground. The manifested or the unmanifested are of the vyaktaavyata swarupaas of Paramatma alias Antaratma and the substratum which inhere or exist permanently by turns- thus cancelling one another, but the third persists in both the forms at all times for ever and ever.

[Explanation on the Vyaktaaavyakta swarupa of Paramatma are explained by Bhagavad Gita Chapter 2 on Sankhya Yoga -Stanza 28]

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

Annotated further: Apart from the separate existence of the Antaratma, the material elements remain unmanifested before creation. From this subtle state of unmanifestation comes manifestation, just as

from ether, air is generated; from air, fire is generated; from fire, water is generated; and from water, earth becomes manifested. From the earth, many varieties of manifestations take place. When it is dismantled, the manifestation becomes again unmanifested and remains as atoms in the ultimate stage. The law of conservation of energy remains, but in course of time things are manifested and unmanifested-that is the difference. Vedic conclusion as stated in the Bhagavad-gita, these material bodies are perishable in due course of time but that Paramatma is eternal, then the material body has no factual existence in relation to the eternal soul. It is something like a dream. In a dream one might think of flying in the sky, or sitting on a chariot as a king, but when awoken up, there be neither in the sky nor seated on the chariot. The Vedic wisdom encourages self-realization on the basis of the nonexistence of the material body. Therefore, in either case, whether one believes in the existence of the Antaratma, or one does not believe in the existence thereof, there is no cause for concern for loss of the body. All created beings are unmanifest in their beginning, manifest in their interim state, and unmanifest again when they are annihilated.]

Stanzas 41-42- 43 explain that a normal product of visibility be not of real substance as it is subject to creation and destruction and be normally provided a name and classification. As that product perishes too, its nomenclature and classification be known. Yet, that product has no real existence excepting in the name and classification. This form of the product, say a pot, is not real like clay, in as much as it is destructible and a mere name and classification would remain on one's mental screen.

Stanzas 44-45-46-47 continue the topic of the substance clay is stated as a real entity vis-à-vis the pot by its nature, and somewhat lasting, substantial and indestructible at all the times, before the production of the pot, its destruction and even while it be manifested. Then a doubt might arise that if a product as indicated by the three terms that is, the manifest, the pot and the modified form be unreal, then why not the knowledge of the substratum-the clay under reference! The knowledge of the rope destroys the idea of a snake, then why should not the knowledge of the clay destroy the idea of the pot! Then the reply is stated: 'with the knowledge of the substratum clay is destroyed, then for your idea of reality of the pot is removed. This is what is meant by the destruction of the pot through knowledge and that would not mean that the pot would cease to appear:

Here is the analysis: The objection raised is: 'In all cases of illusion when the reality is discerned the superimposed thing vanishes. This is on the analogy of a rope when discovered the superimposed thing vanishes. Likewise, if the pot is not the reality but is superimposed snake vanishes. Similarly thus, if the pot is not a reality but is superimposed on clay then on the discovery of the clay the pot should cease to exist, which is not the case. The reply is : There are two kinds of superimposition; one with adjuncts and another without. In the latter case, as in that rope appearing as a snake, with the discovery of the real thing the superimposed is not only sublated but it vanishes from sight. It is not so with cases of superimposition with adjuncts. A person while standing on the bank of a pond, his reflection is caught on its waters. Another person be mistaking the image on the water as real person; but seeing the head down and legs up be mistaken as unreal. In the case of a pot, ear rings and the person, the adjuncts are likewise as the action of the potter's wheel, the action of a goldsmith's hammer strokes and the fructifying karma of person.

Likewise although a person might appear head downwards in a water reflection, that be indeed not like wise and none would ever mistake likewise as of the illusion, explains the stanza 47.

Stanza 48 states that as per the doctrine of non dualists, or as per the advaita siddhanta, atmaanandaatirikta midhyaa bhava purushardha siddhi be negated totally or in other words such

knowledge of unreality of the super imposed praapanchika vastu vishaya jnaana be alone paving the path to the Supreme Realisation. In other words as per such knowledge of the the unreality of the superimposed on the universe as per the analysis of the substratum clay for the appearance of a pot, be rejected and the appearance of the pot be accepted. This is like the pot as the superimposition on Brahman. The appearance of a pot in the clay might be accepted but the reality of clay is not denied nor that clay has undergone any real change. Thus as the Reality be camouflaged by the overpowering thick screen of ignorance then the non dual Paramatma and of the world of Reality be indistinguishable and as such the pragmatic action be ever persistent. Once this visible creation of what is recognisable be then dealt with as unreal, even then the action reaction syndrome be still persistent; indeed, pots be known to be formed as of clay, still the forms made of the pots be remaining already. Once the reality be realised and the world of duality be comprehended then duality of the universe be differentiated from the one of non dual subsistence, as the objects of sense proportions be continuing to appear as ever before the dawn of one's awareness of the Absolute Truth. *Sarvam khalu idam Brahma* or 'This All Is Brahman Only' and *Akshitamasi, Achyutamasi, Praana samsthitamasi* or 'You are Indestructible, Undecaying and Praana the Essence of Life is Eternal'! These highly popular dictums are of unmistakable orientation of Advaita Philosophy, emphasizing that 'Paramatma' and 'Antaratma' are just the same. The role of 'Maya' or Fallacy is so strong and deep that the thick screen of dark ignorance totally camouflages the brilliance of Truth, owing to the severe sway of physical limbs and senses. 'Avidya' or Ignorance is thus to be necessarily surmounted by 'Jnaana' and 'Sadhana' to discover the Self! Nitya Karma, Upasana, Sankalpa are indeed the stations of this voyage in the furious onslaught of high tides of 'Samsara Saagara' only to discover within!

[Brief on what are the quintessential ingredients of Advaita Siddhanta:

A student in Advaita Vedānta tradition is required to develop these four qualities -1. Nityaanitya vastu viveka the ability to correctly discriminate between the real and eternal and the substance that is apparently real, illusory, changing and transitory 2) Ihaamurutartha phala bhoga viraaga or the renunciation of all desires of the mind for sense pleasures, in iha and para lokaas or willing to give up everything that is an obstacle to the pursuit of truth and self-knowledge. 3. Shama aadi shatka sampatti or the sixfold virtues or qualities of a) Shama - mental tranquility, ability to focus the mind b) Dama or self-restraint, the virtue of temperance -restraining the senses – c) Uparati - dispassion, lack of desire for worldly pleasures, ability to be quiet and disassociated from everything; discontinuation of all religious duties and ceremonies d) Titiksha - endurance, perseverance, putting up with pairs of opposites like heat and cold, pleasure and pain and the ability to be patient during demanding circumstances- e) Shraddha - having faith in teacher and the Shruti scriptural texts and f) Samādhāna - contentedness, satisfaction of mind in all conditions, attention, intentness of mind. 4. Mumukshatva or intense longing for freedom, liberation and wisdom, driven to the quest of knowledge and understanding. Having moksha as the primary goal of life and the correct knowledge, which destroys avidya, psychological and perceptual errors related to Atman and Brahman, as to be obtained in jnanayoga through three stages of practice, shravana (hearing), manana (thinking) and nididhyasana (meditation)]

Stanzas 49- 50-51 explain further: in an actual modification of the substratum, when milk be converted as curd as for example, the former form as milk disappears. But in the modification of clay into a pot or gold into an ornament, the substratum be not changed. The possible doubt be that when a pot is broken into pieces, they would not resemble the original clay for the broken pieces only noticed. The clarification be that it would be not be so for when the broken pot pieces be reduced to powder which be the substratum. Likewise the persistence of the mother gold metal be in the form of

various ornaments like bangles, necklaces and such! Like wise, when milk is turned as curd, actual change of the original substance be occurring. Milk would cease to exist as such and be not recoverable from the curd and thus are the effects of Vaivarta.

Stanza 52 explains that according to Aarambhavaadins or of the theory of origination or the doctrine of the creation of the world by Ishwara [the theory of a beginning, an origination, a creation of the world by an agency external to the questioner; the doctrine of an absolute new creation], the earthen clay should have two sets of properties viz. those of the effect or the causation for they hold the properties of the effects are different from those of the cause, which however is not the case. Arambhavaadins hold that the properties of the effects are different from those of the effect for they hold that the properties of the effects are different from those of the cause. Since the properties of the effects are different from those of the material causes could not but inhere in the effects, the laater must hav two sets of properties, those of te cause as well as the effect. Actually one could visualise one set of the properties and hence the theory is defective.

[Brief explanation in this respect of duality and non duality

As the Reality be camouflaged by the overpowering thick screen of ignorance then the non dual Paramatma and of the world of Reality be indistinguishable and as such the pragmatic action be ever persistent. Once this visible creation of what is recognisable be then dealt with as unreal, even then the action reaction syndrome be still persistent; indeed, pots be known to be formed as of clay, still the forms made of the pots be remaining already. Once the reality be realised and the world of duality be comprehended then duality of the univese be differentiated from the one of non dual subsistence, as the objects of sense proportions be continuing to appear as ever before the dawn of one's awareness of the Absolute Truth. *Sarvam khalu idam Brahma* or 'This All Is Brahman Only' and *Akshitamasi, Achyutamasi, Praana samsthitamasi* or 'You are Indestructible, Undecaying and Praana the Essence of Life is Eternal'! These highly popular dictums are of unmistaken orientation of Advaita Philosophy, emphasizing that 'Paramatma' and 'Antaratma' are just the same. The role of 'Maya' or Fallacy is so strong and deep that the thick screen of dark ignorance totally camouflages the brilliance of Truth, owing to the severe sway of physical limbs and senses. 'Avidya' or Ignorance is thus to be necessarily surmounted by 'Jnaana' and 'Sadhana' to discover the Self! Nitya Karma, Upasana, Sankalpa are indeed the stations of this voyage in the furious onslaught of high tides of 'Samsaara Saagara' only to discover within! The followers of Sankhya, Vaideshikaas, Buddhists, Jains and so on be saturated with very many tatka meemaamsaas as to the real nature and multiplicity of Nature and Paramatma. Empericalliy this Universe be true as of pratyaksha darshana but certainly not logically.]

Stanzas 53 and 54 state that Maharshi Aaruni vide Chhandogya chapter 6-. I-4 to7 gave three examples of clay, old and iron only to show that all the effects are stated to be phenomomenal and hence one should fix the mind the unreality of all the effects. Aaruni holds the view that the knowledge of all the possible effects. But how would a knowledge of the unreal effects arise from a knowledge of their real cause!

[Explanation in this context as follows:

VI.i.4-7) Do listen as to how the instruction is valid as clear as a lump of Earth denoting what earth is about: just as all kinds of speech are the basis of speech only, earth too is a reality. A lump of gold would make one realise what are the various ornaments that could be made of that lump; and just as

by a nail cutter, one would know what all the kinds of iron that could be made of! All kinds of speech are real and so is the reality of the variety of speech that is possible of! The son was nonplussed for a reply and put the blame on his teachers stating that they did not teach him of this and might also not be aware of this!)

Do listen as to how the instruction is valid as clear as a lump of Earth denoting what earth is about: just as all kinds of speech are the basis of speech only, earth too is a reality. A lump of gold would make one realise what are the various ornaments that could be made of that lump; and just as by a nail cutter, one would know what all the kinds of iron that could be made of! All kinds of speech are real and so is the reality of the variety of speech that is possible of! The son was nonplussed for a reply and put the blame on his teachers stating that they did not teach him of this and might also not be aware of this!)]

Stanzas 55-56-57-58 infer that as per the commonsense view, an effect or causation such as of a pot is stated as a modification of its material cause viz. the clay; the clay portion of the pot is the real substance. Hence when the cause of the pot be realised, then the real portion of the substance of the pot be also realised as well. This could be so as one's knowledge of the prevalent situational context. The unreal portion of the effect need not be realised, because that knowledge be of little purpose of avail. An awareness of the real substance be of avail for the commonality, where as the knowledge of the unreal portion be of little worth. By the knowledge of the real substance, the Self, liberation be accomplished, whereas the unreal phenomenon, the universe would be useless. Then the doubt would arise: 'Kaarana jnaana would lead to kaarya jnaana or kaarya gata vigjnaana would lead to jnaana; by so saying the statement that through the knowledge of the cause that one might arrive at the knowledge of the effect would amount to stating that by a knowledge of clay! Would that be so! The reply is as follows: This statement be appearing to be so: Ghataadi rupa be as per the 'vastavikaamsha kaarana rupa sthiti'; in other words: 'the real substance in the effect or the pot be identical with its cause. This might not be surprising to the wis but who could prevent the ignorant being surprised at this indeed!

Stanza 59 further explain that the agnaanis be confounded with the facts of saamsaara and paramatma. Arambhavaadis, parinaama vaadis, and lokoukika saamaanya janaavali are all perhaps sailing in varied boats across the samsaara samudra. The followers of arambhavaada and Parinaama vaada, besides the saamaayajanaavali be puzzled to understand the cause and effect syndrome. 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.

Stanza 60 states that to direct the attention of the pupil to the non dual truth, Chhandgya Upanishad teaches that by a knowledge of the one cause and its effects are realised even while not mentioning the alarming multiplicity of effects. For interpreting the praapanchaka vishayaanekas, perception and inference are quintessential. Shrutis are paramount in providing the Truth beyond the scope of perception and inference.

[Explanation vide Chhandogya Upanishad 6.8.3 on the cause and effect analysis and 6.8.4 1.3

O Somya, now learn from me about hunger and thirst. When a person is said to be hungry, it is to be understood that the food he ate has been earned away by water. Just as people refer to a leader of cows, or a leader of horses, or a leader of people, similarly, people say that water is the leader of food. So also, O Somya, know that this sprout ie. the body is the product of food and drink. It cannot be without a root. In this universe one would always notice the cause, and the other is the effect. These

two forces are always at work. The cause becomes the effect, and again the effect becomes the cause of something else. For instance, a duck is the effect of an egg, and again, that same duck is the cause of another egg.

The Upanishad here takes the example of a sprout and its roots. When a sprout is seen, one would realise once that there must be roots, and out of those roots the sprout has come. Similarly, one should realise that this universe many things. They seem to have come from different sources, but in reality the ultimate source is one and the same. It is Sat, pure Existence, Brahman. In this verse, the father begins by telling his son about hunger and thirst. What does it mean when a person says, 'I am hungry'? A few hours previously he ate something, but again he is hungry. What happened? It means that whatever he ate before has been carried away by water. Some of the water becomes blood and distributes the food to different parts of the body, and then the water carries away the waste part of the food and takes it out of the body. Then the person feels hungry again. This is why. water is said to be the leader of food.

The Upanishad says it is like a herd of cows. Wherever there is a herd of cows, you will find that the herd chooses a particular cow as the leader. When the cows move from place to place, the leader is ahead and all the others follow behind. Similarly, water is the leader, and the food you eat is distributed and then taken away by the water. The idea is, this body comes from food, and water is what gives it life. They go together. Nothing is independent. Just as this body has a source, this universe also has a source. The Upanishad says that when one would see a sprout, then be known that it has its source in a root. Similarly, this universe and everything that makes up this universe, such as food and water, has a source, and that source is Sat, pure Existence.

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 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, 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 61 analyses that just as by knowing a lump of clay one would realise several objects made of clay, thus by realising the knowledge of Brahman one could be realising the true element of the phenomenal world. Such empirical knowledge versus the true substance, not in form, that is real nature.

Chhandogya Upanishad is quoted :

VI.i.4-7) Do listen as to how the instruction is valid as clear as a lump of Earth denoting what earth is about: just as all kinds of speech are the basis of speech only, earth too is a reality. A lump of gold would make one realise what are the various ornaments that could be made of that lump; and just as by a nail cutter, one would know what all the kinds of iron that could be made of! All kinds of speech are real and so is the reality of the variety of speech that is possible of! The son was nonplussed for a reply and put the blame on his teachers stating that they did not teach him of this and might also not be aware of this!)

Prashnopanishad too is quoted:

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

II.1) The teacher poses a question to the student whether he knows much about Brahman and exclaims that the latter might perhaps realise an outline but not in depth; the student said that he knew not much that he claims that optimal knowledge might still delude him; the student might have to deliberate to further perfect the Realisation.

Brihadaranyaka Upanishad vide III.viii.11. Maharshi Yagnyavalkya instructs Gargi: ‘Gargi! this Absolute Power is never seen by anybody as it is not a sense object and as such, it is its own evidence since it is the ability of vision by itself; similarly It is never heard as it is not an object of hearing but is the Singular Hearer and the embodiment of hearing itself; It is never the Thought as the object of Thinking Ability but the personification of Thought and Intellect by itself; It is this Absolute Power that the unmanifested Ether is permeated all over. Brahman or the Supreme Energy is indeed the direct and instantaneous Self within all the species and yet, is beyond and afar the attributes of hunger, thirst, desire, lust, anguish, envy etc. That Reality is the Ultimate Goal and the Truth of the Truth!’

II.2-3) The disciple agrees that he does not know about Brahman, but that he does not consider that he does not know either; since he who claims that he knows indeed does not know. It is known to him to whom It is unknown; he does not know to whom It is known. It is unknown to those who know well and known to those who do not know! The Supreme is not an object even of extraordinary knowledge but of intense introspection and Self Realisation; it is neither by perception nor comprehension but of intuition alone. Brihadaranyaka Upanishad III.iv.2 : Brahman is present in every Being; ‘ you cannot see the one who enables you to see things, since vision enabled normally is different from that particular ‘Self’ enabling to see everything as different. Similarly what one hears or thinks or hears or knows by way of vision, capacity to hear, the thoughts and the knowledge are all self sourced; thus one’s Self within is that very Self; everything else perishable ; this gross body consisting of organs and senses is perishable but the ‘Antaraatma’ or the Consciousness is imperishable and everlasting’.

Mundaka Upanishad vide III. ii.3-4 is emphatic in stating that the Self is not attained by one who has no strength and determination and that the Source of Brahman is unattainable except by the ‘paripaktvata’ or climactic fruition of yoga, karma, tapasya and truthfulness. Further: The Self is not possible of accomplishment either ‘pravachanena’ or by sermons, nor ‘adhyaya’ or extensive and intensive study, nor even by ‘bahudha shrutena’ or by way of extensive teachings of Vidvans or Learned ones of knowledge and erudition; this is available by passionate thirst and unique dedication as a Singular Mission of Life! ‘ *esha atmaa tasya vivrinute svayam tarunum* or Self Revelation is possible by one’s own gift. All kinds of spiritual disciplines including knowledge, absence of delusions as created by Maya, high level of abstinences are no doubt the pro-active factors, but the Will of Almighty would be the Supreme factor!)]

Stanza 62 then explains: *saccitsukhātmakaṃ brahma nāmarūpātmakaṃ jagat, tāpanīye śrutaṃ brahma saccidānandalakṣaṇam* / The adviteeya parabrahma is of sat-chit-annanda. The nature of Brahman is of universal existence, consciousness and bliss, where as the nature of the universe is the name and form. Universal existence, supreme consciousness and bliss are stated to be the indications of Brahman.

[Vishleshana vide 1). Nrisimha Uttara Tapaneeya Upa. Chapter Seven – 2) Subala Upa. Section 3

1)

Adding the first half of the Uu with the letter Aa, and making it as the form of Lord Narasimha, and then using the second half of letter Uu on Narasimha Brahma because it is macro, because it is shining, because it is famous, because it is Mahadeva (great God), because he is Maheswara (Greatest God), because it is the best Sathva (sathvic quality), because it is the greatest wisdom, because it is the greatest happiness, and because it is the greatest lord, then unite it with soul which is the meaning of the letter Ma. One who knows this, would be without a body, without sensory organs, without soul, without ignorance, with the form of Sat Chit Ananda (ever lasting bliss) and would become as one who attained salvation (one who attains Swarajya).

Therefore one has to meditate on Para Brahma with the letter Aa, cross the mind with letter Ma and search for that state where one is the witness of the mind. When one pushes out everything, then everything enters in and when he attains awakening of wisdom, then everything rises from him. Thus if one meditates, catch it, set fire and swallow, he would become Narasimha who is of the form of Atma and would establish himself in his own power. There is a holy stanza about this. Its meaning is like this: Join Aa the first letter of Pranava, with the first part of its second letter Uu, and join these together with letter Ma and merge it with Turiya Brahma which is the meaning of Pranava and is a witness beyond the states of waking sleep and dream.

2)

Section III: Attainment of Emancipation and Ultimate Bliss:

At the very beginning, nothing existed excepting Parabrahma who was aware all by himself as never born, never caused, never realised except Himself. He was totally unaware of sound-touch-form-taste-smell and as an entity He was imperishable, exceptional and extraordinary, with neither beginning nor end. He is 'existently non-existent', lifeless yet ever lively, phenomenal-less yet phenomenal, with none of the popularly known Panchendriyas of vaak-chakshu-shrotra-twak- aaghraana faculties. He is immeasurable being neither short nor long, not manifested. Yet accomplishable by six means only: Truthfulness, Charity, Austerity, Fasting, Physical / Mental Chastity and Total Renunciation. The emphasis is on *Damam Daanam Daya* or self control-charity-compassion. Indeed at the termination of one's Jeevana Yatra, one's Praana merges only with Paramatma, before the Time Cycle gets reactivated again and again till such Unique Merger with THAT!']

Stanza 63 details Brahman as the Nature of Existence as per the five hymns Bahrochas of Rigveda as of Supreme Consciousness, Sanatkumara as the Bliss by Chhandogya and various other Upanishads by other alternate nomenclatures. This might not represent difference opinions but that is like a the close interactions of the individuals ably and dexterously fanned out by as of kaleidoscopic variations symbolizing endless colors and forms in one's escape in the times of difficulty and self-doubt, constantly generating ever changing symmetrical patterns from small pieces of colored glass, and therefore anything that changes constantly! Brahma Sutras explain that Atman or the Individual Soul as of the Saguna Brahman and the Nirgunaatma. The ultimate merger of the Soul happens with the Saguna Brahma, while Maharshi Jaimini opines that the Soul merges into the Supreme Nirguna Brahman Itself. The Individual Soul attaining Brahma Loka visualizes Sadguna Brahman and finally manifests its true nature as 'Avibhaaga' or Unseparated from the Self, 'Apahata paapamatwa' or Freedom from sins and blemishes, 'Satya sankalpatwa' or of Its own volition and thus totally Liberated, and 'Chaitanya' with Pure and Absolute Intelligence and Freedom. Badarayana thus feels that both the Entities are just the same; these are at once relative and transcendental. The liberated Soul can attain the effects of Saguna and Nirguna on volition; it can exist in Brahmaloaka or elsewhere with or without manifestation; it can animate several bodies in any Loka with Lordly powers and is since an integral part of that Supreme.

[Vishleshana : (1). by the Bahvarchas of Rigveda as the Supreme Consciousness (2). Chhandogya Sanatkumara vide a) 6.2. 1-2 (3). Taitreya 2.11 and 3.6 as bliss (4) Aitereya 5.3 on 'Visishtaanaanda' - Associated Consciousness at Individual Level

:-
(1) Bahvarchas of Rigveda are 5 hymns constituting an important dialogue between Lord Indra and Sage Agastya that reflects the significance of traversing the evolutionary path of consciousness, that seems to serve as a crucial pre-requisite to understanding the true nature of the Supreme Absolute Reality. The verses exemplify how sage Agastya, by the sheer force of his thoughts could be breaking through the barriers of his mind, reaching the realm of the Unknown without first being developed as a fully functional being in all his levels of consciousness. The eagerness to experience Paramatma gets the better of Maharshi Agastya and his senses as he refuses to progressively surrender to the stepping stone (which in this case refers to Indra) in his quest for the Avyaka Paramatma. At this point, Agastya got pushed back by Indra who does not allow him to proceed to the realm of the Omni Potent. Indra stated that as to by which manner that beyond time and space, the Unknown could not be known by that which is in time and space by Agastya and other mortals besides the Devas. Indra kept on to explain that it be the progressive transcendence (of ego-consciousness) through divine activities that will take a mortal towards the immortal truth. Sage Agastya thenceforth realizes his folly, surrenders his will to Indra and goes on to execute his mandated activities through Indra as follows: 1. Ego transcendence: One of the obvious implications that could be drawn from the verses is that the sense of 'I' that one would adorn and the identification with our ego-consciousness is often what prevents us from experiencing the Divine. That would also probably explain why meditation, yoga, etc. are delineated as paths in to achieve that distance and 'dis-identification' from the ego-centric self. One could however question the whole point or practical significance of transcending the ego-bound self, to which it can be reasoned that detachment would actually entail a greater sense of involvement and participation in life's experiences without being shaken or affected by them. It would imply a sense of free-experiencing that is unimpeded by one's conditioned beliefs, emotions, memories, reactions, etc. enabling to understand things from a larger frame of reference. Further the psychology and cognitive science is only now exploring the frontiers of consciousness (exemplified in Vedanta) and its impact on human life and behaviour. Transcending of the personalized ego often leads to a unified mode of awareness and a new awakening, are all based upon a disclosure of this kind of unity in consciousness which is only made possible by that ego transcendence. Then uprooting the Levels of Consciousness: 'ten levels of consciousness' that humans had to develop through, re-affirming the fact that psychological and spiritual development go hand in hand; that we can't have one without the other. According to the Vedic replica reflected in the Taittiriya Upanishad there are five sheaths of existence/being- 1) Anna-maya kosa (physical), 2) Prana-maya kosa (vital), 3) Mano-maya kosa (mental), 4) Vijnana-maya kosa (intellectual) and 5) Ananda-maya kosa (bliss). The ten levels of consciousness derived are: 1. reflecting the realm of matter, sensation and perception. 2. Emotional- the emotional- and physical or the seat of libido instincts 3) Representational mind- level of concepts and symbols, fantasy, ego-centric thinking. 4) Rule/role mind- thinking in terms of concrete things and events. 5) Formal-reflexive mind- the level of reflective, abstract thinking and introspection. 6) Vision-logic- the level of synthesis and integration. The higher levels are : 7) Psychic, 8) Subtle (level of soul), 9) Causal (level of spirit) 10) Non-dual (Brahman-Atman). One's centre of gravity is said to rest in a certain level on that spectrum and thoughts and actions are defined by that level of functioning. Evolution of consciousness then requires a shift to higher levels. Wilber believes that the majority of humankind is still operating on the Mental, or Egoic, level, while only a few have attained higher spiritual consciousness. Consequently may this be noted that if an individual has spiritual experiences but his consciousness has only developed to the level of the representative mind then one would not be able to understand

that spiritual experience in a broad way and not be able to integrate it. On the contrary it is more likely to distort the experience for people tend to interpret their religious/spiritual experience according to the level of mental development they are at. The person at the highest levels of consciousness could have a more integrated and holistic understanding of the Supreme Reality.

(2) Chhandogya

VI.ii.1) 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) 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!

Taittiriya

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

II.ix.1) Once enlightenment dawns in the mind and thought of a person due both to knowledge, constant 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!

'Anando Brahmeti': Bliss is Brahman; from bliss is originated Creation, sustained and merged!

III.vi.1) 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, praana, manas, vijnana, topped up by Mahadananda the Brahman!)

4. Aitereya Verse 5.2: ‘Visishta’ – Associated Consciousness at Individual Level- .The Jeeva or Individual Soul-Hridayam / heart”. Now is described the reflected consciousness or Consciousness in association with the body, mind, intellect, memory and ego-sense. This has a Visishta relationship that produces the Jeeva. The very nature of the Jeeva is to want to stand out from other Jeevas, by being as unique as possible. Sixteen ways in which Jeevas differ from each other are now listed: The first fourteen of these faculties belong to the Subtle body. They are faculties of the inner instruments, mainly the mind and the intellect. They cover an enormous range.

i) Samjnaanam: ‘clarity of perceptions’: This is the the team effort of senses, mind ar and intellect functioning together. Clarity is a major factor that differentiates Jivas.ii) Aajnaanam: “lordship”. People have different capacities of being in charge.iii) Vijnanam: This is “discriminative understanding”, the role of the intellect.iv) Praajnaanam: “comprehension, knowledge, intelligence”. v) Medha: “retentive memory”; the capacity to remember the import of books.vi) to xiv) These cover the Pranas. All the items mentioned thus far are part of the.Now are two faculties that belong to the Causal body:xv) & xvi) Kaamah, Vashah: These two consist of the bundle of desires, attachments and tendencies which are the cause of this human birth. All the above sixteen faculties of the Jeeva are considered to be different names and forms through which Prajnaanam operates as Visishta Chaitanya in the Jeeva.i) Brahman and the Deities (Upahita Chaitanya):*eshah brahmaa; eshah indrah; eshah prajaapatih; ete sarve devaah;*This is Brahma-Indra, the Lord Heaven; the Progenitor; and all the Deities;ii) The Elements (Vishishta Chaitanya):*imaani cha pancha mahaabhootaani:prithivee, vaayu, aakaashah, aapah, jyotimshee, iti;*These are the five great subtle elements (called the Tanmatras): Earth, Wind, Space, Water and Fire;iii) The Moving Creatures (Vishishta Chaitanya):*etaani imaani cha kshudra mishraani,eva beejaani itaraani cha itaraani cha;*All these big and small creatures and various other seeds of creation;*andajaani cha; jaarujaani cha;swedajaani cha; udbhijaani cha;*The egg-born; womb-born (mammals); sweat-born; earth born;*ashwaah; gaavah; purushaah; hastinah;*Horses; cattle; human beings or men; elephants;*yat-kincha idam praani; jangamam cha; patatri cha;*whatever living creatures are here; moving on feet, or flying in the sky;iv) The Unmoving Creatures (Vishishta Chaitanya):*yat cha sthaavaram.* and also that which is motionless.Firstly, from the ‘Upahita Chaitanya’ aspect is given at the Samashti or macrocosmic level. This is the transcendent aspect of Brahman. Thereafter, the ‘Vishishta Chaitanya’ : the aspect is given at the Vyashti or microcosmic level.. This is the imminent aspect of Brahman- represents the elements of the macrocosm. represents the living beings of the macrocosm, both moving and unmoving.Prajnaanam Brahma at All Levels -All these are impelled by Consciousness (Nimitta); and are supported by Consciousness (Upadana); The world has Consciousness as its efficient cause; and Consciousness as its basis, the material cause; prajnaanam brahma. Verily,Consciousness is PureBrahman.Finally, the Mahavakya concludes the discussion of the students. The Truth is “Consciousness is Brahman”, where Consciousness is Pure (in its aspect as Upahita Chaitanya), the detached, unassociated Consciousness, and is no different from Brahman. Creation is unreal in nature, a mere superimposition upon Consciousness.]

Stanzas 64 and 65 explain that Parabrahma the Supreme Self had manifested the totality of the names and forms as an integral nature as being the ‘sarvaani rupani kaarya kaarana’ as asserted by Rigveda 10.90 being the Purusha Sukta and relevant upanishads. In fact Brihadaranyaka vide 1.4.7 states that even before the universe was unmanifest and that subsequently that became manifest as of name and form implying there by the Maya Prakriti, the be referred to as unmanifest. Prakriti is energy, activity, vibration and creative power. Parameshvara is stable, inactive, immobile and insensitive- yet the

Supreme the quiescent and motionless and Shakti that keeps everything pulsating, from planets and stars to the atom, and is inseparably united. Nirguna Paramatma be called matter and Shakti energy. Not only are former and Shakti united being basically the same as confirmed by the matter becoming energy. Thus the sthaanu Parameshwara and the Mayashakti's interaction.

Stanza 66 asserts that Maya as hinged to the immutable absolute would display 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! May the sway and far reaching command of Maya as Prakriti as the material cause of the universe be realised and the sthaanu paramatma the Supreme Ruler of the srishti-sthiti samhaara kaarana be the substratum of Maya. Svetaashvatara Upa. IV.10 clarifies lucidly: '*Maayaam tu prakritim viddhi, Maayinaam tu Maheshvaram, Tasyaavayava bhutah tu vyaaptam sarvam idam jagat*'; in other words: 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 Him. Maya projects the Vedas, sacrifices, spiritual practices, past and future, religious observances, all that the Vedas declare, and the whole world including ourselves. The other, again, is bound by Maya in this. Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. 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 Prakriti 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 might secure supernatural powers and worshipping Prakriti would get absorbed into her! Mundaka Upanishad (I.ii.2) further explains: Purusha 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! Prakriti or Maya is the driving force of Creating-Preserving, Destroying and Creating again while the Real Owner of the Chariot of the Universe is the Supreme Brahman Himself!

Stanza 67 explains that the foremost modification of Maya Prakriti is Akasha with qualities of the ether element including light, subtle, and immeasurable as are related to actions such as expansion, vibration, non-resistance. The ear is the sensory organ related to ether element. The tanmatra of the ether element is Sound or Shabda. Thus due to the attributes the causations as produced be the favourable or unfavorable reactions. Thus the existence, appearance and agreeableness of Brahman

and the blissfulness be non existent. In this very context, the manifestaton of Aakaasha by the Maya Shakti at the behest of the nirguna paramatma was the ever foremost manifestation as explained by Chhandogyia Upanishad.

[Explanation vide Chhandogyia Upanishad I.ix.1) on Akasha]

states: *Asya lokasya kaa gatiriti aakaasha iti hovaacha, sarvaaniha vaa imaani bhutaanyaakaashaa deva samutpadyaante aakaasham pratyastam yantyaakaasho hovaibhyayo jyaayaanaakaashah paraayanam/* (What would be the support and destination of the World and the instant reply be that since all the Beings of Space originate from the Sky, their life termination too would occur there itself and as such Space being superior to its Beings, for those entities too merge there itself! For example when it is stated that Brahman as Antariksha and created Agni for instance, then Agni too merges into Brahman; likewise all the Beings made by the Almighty are dissolved into the Space. This is how the 'Paraayanam' or the ultimate hold and destiny during all the timings of past, present and future for all the creations of the Lord are of the latter only!)

Adi Shankaracharya bhasha on this verse states: 'What is the essence of this Region Akasha!': Akasha here stands for the Supreme Self; as the Vedic Text says-' Akasha by name': as the producing of all things is the function of that Self, all things become dissolved into that Self. The Text itself is going to declare later on that: 'I created Light. The Light becomes dissolved into the Supreme Deity; All these things in this world,-animate as well as inanimate, mobile and immobile-are produced out of Akasha,-in a regulated order of Light, Food and so forth, in accordance with the capacity of things ;- they become dissolved into Akasha, at the time of Universal Dissolution,-in the reverse order:- because Akasha indeed is greater than these-superior, larger, than all things; and for that reason, it is the 'param '-ultimate'-'ayanam. -' substratum', basis, support, at all three points of time. Thus, Akasha is the greater/superior and supporter of all other elements and hence it is considered a basic element. Also note that Akasha doesn't only refer to/as-an element, it is the narrator/signifier of Brahman according to Brahma Sutra 1.1.22: *Aaakaashaasalingaat/* 1.1.22 : 22. : Aakasasha is Brahman, for Brahman's indicatory mark is in evidence. Thus the foremost modification of Maya, the Aakaasha be manifested and be the most awe inspiring to one and all in the srishti. The special form of Akaasha be the space which be unreal yet as its properties of derived being of existence, appearance and desirability. The spatial property be such as not existent before the manifestation and be ceasing also to exist after destruction while even in between too be unreal.]

Stanza 68 denotes that the spatial property was never in existence before the manifestation and would cease to exist after the ultimate dissolution. That which is nonexistent before the creation and after dissolution of the universe. It should mean that the kaala maana or the perennial time cycle be of no relevance to the pralayaas and maha pralayaas which be denoted as passing phases only [: Pralayaas vide Vishnu and Agni Puranas are explained 1.Nainittika Pralaya is at the end of the Day of Brahma (4.32 Billion Solar Years) occurring at the end of a Kalpa- also known as Brahma's night occurring at the end of Chatur Yugas 2.Manvantara Pralaya be the end of each of the Manus viz.307 million Solar years 4. Praakritik Pralaya, which is of 311 trillion and 40 billion solar years duration, occurs after the completion of life of Brahma of 100 Brahma years . After the completion of one Brahma life cycle, the complete Pancha Mahabhutha or Universe would take place. Praakritik Pralaya is the time for which 'Vishnu sleeps'. The next morning, he again gives birth to a new Lord Brahma and asks him to create new worldly entities. Noticeably, Praakritik Pralaya and the Life of Brahma are of equal duration.] Thus the Time Cycle is stated as of Eternity. All the same be this well noted that neither Akaasha be real or not, nor the present seeming existence be real either!

Stanza 69 then annotates what Shri Krishna explained Bhagavad Gita -Arjuna! The Beings in the srishti be were initially unmanifested in the beginning had subsequently be manifested but at the and would become unmanifested at the termination. This context would be made clearer while the manifested state be stated remarkable as per the law of nature.

[Brief explanation vide Bhagavad Gita's Adhyaaya Two on Saankhyayoga on Universal Manifestation]

Stanzas 28- 30: *Avyaktaadeeni bhutaani vyaktamamdhyaani Bhaarata, avyakta nidhanaanyeva tara kaa paridevanaa/ Aascharyavatpashyati kashchidenam aashcharyavadvadati tathavachchaanyah/ Aashcharyavacchainamanyah sgrunoti, shgrutvaapyenam veda na chaiva kashchit/ Dehee nityamavadhyoyoyam dehe sarvasya Bharata, tasmaatsarvaani bhutaani natvam shochitumarhasi/* That which is born is destined to die and this truism is a law of nature; then why get concerned much about death! Nobody knows the past and future lives of the various Beings on earth nor what would happen next moment of the ongoing lives. Only the present scene of what occurs right at the moment would be seen, thought of and heard about. Thus is this momentary existence worthwhile to ponder over and declared about! One visions about death and mutual affinities as of the moment and suprisingly talked about and express one's views but is there one to predict as to what occurs threafter! Hence, Arjuna! There is no meaning in pondering over such minute -to minute- life and there could be none to precisely predict. Hence death is always is momentary yet Atma is permanent and deathless. Then why do you get concerned overly about a co- human!

Stanza 70 annotates further that as in the case of clay in its modifications as of a pot or brick and so on, in all the divisible factors of time and the relevant causation of existenc, awareness or of consciosness and bliss ever permeated by akaasha. Once that conceptualisation of akaasha be negated the what would remain be of The Supreme Self, Its Self Existence and Consciosness and the Infinite Blissfulness. Hence even the property of Akaasha had been displayed as of actuality of lasting existence. If so, then how could be realised beyond the three attributes viz. existence, consciosness and bliss be persist. After all, one might not be able to imagine of any thing without Aakaasha, let alone the other Basic Elements of Prakriti as of prithivi-tejas-aapas and vayu. A jeeva would however be able to realise in the Self where existence, consciosness and the Supreme Bliss, and not as Aakash merely. This has been illustrated by the Aakaashaadhikarana oh Brahma Sutras:

[Explanation vide Brahma Sutraas -Aakaashaadhikarana-I.i.22 that Aakaasha as the standing proof of Brahman]

Akaashaadhikaranam-

I.i.22) Aakaashastallingaat/ Aakaasha or Space is Brahman as indicated and evidenced. Chhandogya Upanishad (I.ix.i) establishes: Asya Lokasya kaa gatiriti aakaasha iti hovaacha sarvaani ha vaa imानी bhutaanyaakaashaa deva samutpadyante aakaasham pratyastam yantyaakaasho hovaibhyo jyaayaan aakaashah parayanam/ (What would be the support and destination of the world! Since all the Beings of Space originate from the Sky, their life termination too would occur there itself and as such Space being superior to all, those entities-be they Devas or the Beings on Earth- merge there too. For example when Brahman as 'antariksha' was stated to have created Agni for instance, then Agni too merges into Brahman; likewise all the Beings of Space made by Almighty are dissolved into Space This is how the 'Paraayanam' or the ultimate hold and destination during all the timings of past, present and future for all the Beings. The same Upanishad. (VIII.xiv.1) affirmed: Aakasho vai naama naamarupayonirvahita teynyadantara tad brahma tadamritam tadaatmaa Prajapateh! (To

enable meditation, one looks up to Space since that is visualized as the name and form of Brahman, the Immortal and Omni Present.) The same Upanishad again vide IV.x.5 refers to: *Vigjnaanamahyam yatpraano Brahma kam cha tu kham cha na vijaanaanti yadvaa kam tadeva kham yadeva kamiti praanam cha haasmai tadaakaasham chochuh/* (Indeed vital force is Brahman, but one is not sure of 'ka' and 'kha' viz. bliss or space!) Vedas (Rig Veda V.I.clxiv.39) are indeed the authentic sources stating that the indisputable certainty viz. Vyoma/ the Sky was the Brahman that all the Gods subsisted from. Taittiriya Upanishad (III.vi.1) referred to Bhrigu Maharshi's Vidya as imparted by Varuna Deva: *Anando Brahmeti vyaajaanaat, Anandaad hyeva khalvimaani Bhutaani jaayantey, Anandena jaataani jeevanti, Ananden prayantyaabhi samvishanteeti, Saishaa Bhargavi Vaaruni vidyaa, Paramey Vyomanpratishtitha!* (In the ultimate analysis, Brahman is bliss that the universe is initiated from preserved along and terminated into. All the Beings originated from Brahman were sustained by his bliss which provided food to the Beings and that the food would get culminated in the cavity of the heart viz. the Supreme Space of Akasha!)]

Stanzas 71-72-73 then would lead to the query as to what could remain in the context of universal manifestation once the idea of akasha be negated. Once the concept of the ' Nothing remains of the universe' then one should be remainder! Since it be such that one must attribute to the existence of the remaining entity. Being productive of no misery, it is bliss, for the absence of both be favorable and unfavorable is the Bliss of Brahman. Thus pain and pleasure are of two sorts as the experience is limited within one's own mindset or even external to it also. The state of detachment be not necessarily a continuous psyche but in the intervals of sukha dukkhaas. 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. 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 Tranquility. 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 the Almighty's approval even an ant or insect would not do harm. Now that the sadhaka might content the self that there would be no further tribulations, then could self assure that there could not be further worries and feel reassured that that indeed be the natural bliss of the Self in the state of detachment and the resultant 'atmaanubhavata' and of bliss. One would be able to reap pleasure from a favorable object and grief from an unfavorable one; but in one's natural state, from either then there should the state of balance.

[This is recall of Bhagavad Gita's Sankhya Yoga-Adhyaaya 2: Stanza 56:

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 'Sthitapajnantva'! 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: 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]

Thus explains the Stanza 74 that the natural bliss of the Self is uniform and steady, but unfortunately the mind being of fickle nature be quickly changing from a moment pleasure to pain yet both are to be looked upon as the creation of the mind. The impure mind is that which is possessed of desire, and the pure is that which is devoid of desire. It is indeed the mind that is the cause of human bondage and liberation. The mind that is attached to sense-objects leads to bondage, while dissociated from sense-objects it tends to lead to liberation. . Since liberation is predicated of the mind devoid of desire for sense-objects, therefore, the mind should always be made free of such desire, by the seeker after liberation. . When the mind, with its attachment for sense-objects annihilated, is fully controlled within the heart and thus realises its own essence, then that Supreme State be possibly gained. The mind should be controlled to that extent in which it gets merged in the heart. 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.

Stanza seek to analyse that Aakaasha be of a generating point of bliss as that be of fundamentality of universal existence, consciousness and bliss and likewise one could establish that the fundamental nature of all the objects from vaayu providing the very existence of the body. 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 vayas that require an extra boost. Associated with the peripheral nervous system and circulation, it induces the movement of food, water and oxygen as well as blood, lymph and nervous impulses throughout the body. Vyana governs relaxation and contraction of all muscles, the movements of the joints, as well as circulation of emotions and thoughts in the mind. Imbalance can cause poor peripheral circulation or numbness on a physical, emotional or mental level. All prana vayas are intimately linked to one another. One enjoys health and well-being only if prana vayas are balanced and work in harmony. Generally, Prana and Udana work opposite to Apana as the energy of collection and assimilation versus the force of elimination. Samana represents the energy of contraction while Vyana is expansion. Along with the five major pranās, there are five minor or *upa pranās*. *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 76 further extends the special properties of Prithivi of its solidity-aapas the water of its liquidity- tejas or of agni of its heat and light and vaayu of velocity and acceleration and touch.

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

Stanza 77 seeks to extend the special properties of plants, foods, bodies and other objects to one’s mental and thought horizon. Chhandogya Upanishad annotates vide VI.iii.1-4 on : Andaja, Jeevaja and Udhbuja or births from Eggs, Reproductive Organ and Sprouts :Now creatures or Beings acquiring own Souls are of three kinds of seeds, viz. those which are born of eggs/ Andajas like birds,

serpents; born of wombs like human beings and animals viz. jeevajams; and born of plants viz. uddhbhujas or those due to sprouting; another category is stated to be svedajas or born of mire and body warmth like bugs and lice but these too are stated to have been born of udbhujas basically. Now it is that Deity in the form of an Individual Self which enters into these three kinds of bodies minus however its organs and senses. That Deity which is the Primary Being called 'Sat' or Truth would enter three divinities viz. the elements of Fire, Water and Earth. The red colour of Agni, the white colour of 'Aapas' or water and Earth signifying Food are thus the extensions of one single Deity. Now in this way each of the deities is thus able to acquire a name and form. This is how each of the three fold would enter three Divinities and the latter further manifest three fold further viz. the Tejas of red colour, Apas or water of white colour and Food created by Earth! Indeed this is the Three folded Evolution or Development!)

Stanzas 78 and 79 thus explain that notwithstanding 'aneka prakaara vibhinna naama rupa bhedaas' or of the manifold objects, as might be differentiated by names, forms, attitudes and so on, their common element is existence, consciousness and bliss as being uncountable. Both name and form are without any everlasting manifestation since they are subjected to the time cycle of birth-death-and rebirth. Hence be this realised that the naama-rupas be tatva rahitaas a one's utpatti be the naashana kaarana. This is on the analogy of the maha samsaara saagara's budbudaas or bubbles- the phena or foam- and tarangaa or waves and tides.

Stanzas 80-81-82 explain that once a parama jnaani be gradually becoming aware of the Adi-Madhya-Anta' or of the synthesis of the Beginning-Sustenance-Dissolution of the the Universe and of the 'Vyaktaavyakta' phenomenon of Revelation and Non Existence like magic or hallucination and the consciousness and of the blissful nature then the form of nature be disregarded. The more the concept of duality be negated, the clearer should be the comprehension of Brahman be perfected as the names and foma of the universe be faded away. When through the continuous practice of a person be set and well established in the atma jnaana then the repercussions on the body frame would be superfluous and unessential. The self conviction that the Unknown 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! That person 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: '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!

Stanzas 83 and 84 state that one's thoughts be anchored to, meditate to the Supreme, by manasa-vaacha-karmana and by dhyana-nidhidhyaasa then that jigjnaasa be realised as the practice of Brahman's Realisation. Constant contemplation and meditation, and vocally praying of that Omni potent-Omni Scient and Omni Present be what could lead to enlightenment. Moksha, is the attainment of the essence of the bliss of Brahman through knowledge of the Self. It is freedom from births and deaths. It is the immaculate and imperishable seat of Brahman wherein there are

neither sankalpaas nor vasanaas The mind attains its quiescence here. All the pleasures of the whole world are a mere drop when compared to the infinite bliss of Moksha. Moksha has neither space nor time in itself; nor is there in it any state external or internal. If the illusory idea of the 'I'ness or Ahamkaaa perishes, the end of thoughts as of Maya be experienced, and that is Moksha. Extinction of all Vasanas constitutes Moksha. Sankalpa is only Samsara; its annihilation is Moksha. It is only Sankalpa destroyed beyond resurrection that constitutes the immaculate Brahmic seat or Moksha. Moksha is freedom from all sorts of pains or of Sarva Duhkha Nivriti and the attainment of supreme bliss. 'Duhkha' means pain or suffering. Births and deaths generate the greatest pain. Freedom from births and deaths is freedom from all sorts of pain. Brahma Jnana or knowledge of the Self alone will give Moksha. The quiescence produced in the mind by the absence of desires for objects is Moksha. That state of non-attraction of the mind, when neither 'I' nor any other self exists for it, and when it abandons the pleasures of the world, should be known as the path that leads to Moksha. The Absolute, is Satchidananda Para Brahman, who is non-dual, partless, infinite, self-luminous, changeless and eternal. He is the ultimate substance. He is the unity behind the subject and the object of experience. He is one homogeneous essence. He is all pervading. He is beyond description. He is nameless, colourless, odourless, tasteless, timeless, spaceless, deathless and birthless. Thus Shanti (quiescence of mind), Santosha (contentment), Satsanga (association with sages) and Vichara (Atmic enquiry) are the four sentinels who guard the gates of Moksha. Then the longstanding impressions of the universe on one's mental retina be loosened if such training of knowledge is constantly practised with earnestness for long time.

[Essence of Yoga Vasishtha explains thus : If one's knowledge of the Self or Brahma Jnana be realised then there would be freedom from the trammels of births and deaths. All the doubts be vanished and all Karmas be perished. It is through one's own efforts alone that the immortal, all blissful Brahmic seat can be obtained. The slayer of the Atman is only the mind. The form of the mind is only Sankalpas. The true nature of the mind consists in the Vasanas. The actions of the mind alone are truly termed actions (Karmas). The universe is nothing but the mind manifesting as such through the power of Brahman. The mind contemplating on the body becomes the body itself and then, enmeshed in it, is afflicted by it. The mind manifests itself as the external world in the shape of pains or pleasures. The mind subjectively is consciousness. Objectively, it is this universe. By its enemy, discrimination, the mind is rendered to the quiescent state of Para Brahman. The real bliss is that which arises when the mind, divested of all desires through the eternal Jnana, destroys its subtle form. The Sankalpas and Vasanas which thus be generated, enmesh in a net. The self-light of Para Brahman alone is appearing as the mind or this universe. Persons without Atmic enquiry would visualise as real this world, which is nothing but of the nature of Sankalpas. The expansion of this mind alone is Sankalpa. Sankalpa, through its power of differentiation, generates this universe. Extinction of Sankalpas alone is Moksha. The enemy of the Atman is this impure mind only which is filled with excessive delusion and hosts of worldly thoughts. There is no vessel on this earth to wade through the ocean of rebirths other than mastery of the antagonistic mind. The original sprout of the painful Ahamkara, with its tender stem of rebirths, at length ramifies itself everywhere with its long branches of 'mine' and 'thine' and yields its unripe fruits of death, disease, old age and sorrows. This tree can be destroyed to its root only by the fire of Jnana. All the heterogeneous visibles, perceived through the organ of sense, are only unreal; that which is real is Para Brahman or the Supreme Soul. If all objects which have an enchanting appearance become eyesores and present the very reverse of the former feelings, then the mind is destroyed. Freedom from desires be runaway to the eternal, blissful abode. Destroy Vasanas and Sankalpas. Kill egoism. Annihilate this mind. Equip yourself with the "Four Means". Meditate on the pure, immortal, all-pervading Self or Atman. Get knowledge of the Self and attain immortality, everlasting peace, eternal bliss, freedom and perfection. A Jivanmukta or a realised

soul roams about happily with neither attractions nor attachments, being free from desires, egoism and greed. May that unique practitioner become Jivanmuktas in this very birth! May the blessings of sage Vasishtha, sage Valmiki and other Brahma-Vidya Gurus be upon you all! May you all partake of the essence of the bliss of Brahman!]

Stanzas 85-86-87 would seek to exemplify : Just as the characteristic in the clay be transferred to a pot so be the might of Maya Shakti in parts as inherent of the Paramtma in manifesting the universe and its unreal objects. This be on the analogy of sleep and dream conditions of living beings as of the entirety of sthaavara jangamaas. One might wonder as to how the adviteeya paramatma be giving rise to the illusion comprising such world wide objects. This provides the clue or evidential hint of the conditions of deep sleep and dream as an indication. In deep sleep there would be no dream creation as in dream, innumerable things and creatures are generated. Maya, unmanifest and Maya manifest are as similar as of deep sleep and dream states too. In the swapnaavastha, a person might be able to fly high in the skies or even being beheaded or converse to a dead near and dear!

Stanzas 88-89-90 further analyse as to the possibility or even appropriate discrimination or not. In the swapnaavastha especially it could never be able to distinguish the appropriateness of otherwise. What ever one might distinguish and observe in a dream stage, one perceives in dream to be in the appropriate place. When such is the glory and might of nidraavastha and the swapnaavastha, then what indeed be there

get surprised at the intensity of Maya Shakti and Her enormity! As the jeeva gata nidra shakti be able to display the enormity of images, so be the the dreamstage that a human being would tend to create multitudinal images and likewise the might of Mahashakti be able to manifest . Indeed it be a tribute to the mighty sway of Maya that the Unknown Paramtma had conferred to Her! In a sleeping state, various dreams are created and thus the Maya Shakti be able to manifest diverse appearances in the immutable, unassailable and absolute Brahman.

Stanza 91 states that the sarva jagat kaarana the Nirvikara Parabrahma in the course of of the yoga nidra had made innumerable dreams, manifested Maha Maya and the srihti padardhas ranging from the pancha bhutaas of aakaasha-vaayu-agni-jala and prithivi-, brahmaanda, chatudadhasa vidha bhvanaas viz. Satya-Janah-Tapah-Janah- Mahah- Suvah- Bhuvah- Bhutala besides the Atala- Vitala - Sutala -Talatala- Mahatala- Rasatala-Pataalaas- sarva praanis with anthakaranaas- chetanatva or otherwise or thr animate and inanimate. Pure consciousness thus would appear as the reflection in the intellect of all the living beings. When the essence of Brahmana be reflected on the intellect of some objects, then they exhibit a state of chaitanya or of intellect.

Stanzas 92-93-94 be further explaining that Brahman characterized as of the manifestation of the totality of the universe, and the essence of consciousness besides of the supreme consciousness on the verge of blissfulness as well. Hence thus be explained as the basis of the animate and inanimate objects as of the mind boggling variety as of the differentiation of their diversity of names, forms, features and so on. This would be on the analogy of the multitude of objects perceivable vide the huge canvass of the universe and by negating both the means of forms one could digest finally as to what would remain in existence, consciousness and bliss. Even though a person standing on the banks of a waterbody be able to look at the shadow of the body invertedly upside down , similarly an aspirant of the realisation of Brahman should realise that the self be aware of the profile of the Supreme Self or of Brahman as well.

Stanzas 95-96-97 would denote that as in respect of daydreaming with one's eyes closed, a vast fleeting images of thousands of images be fancied, but in the practical world be disregarded and hence the images are ignored. Different mental creations are formed momentarily while those which pass off be lost for ever and similarly the objects of the practical world should be looked upon similarly. Balya-koumaara- youvana- vardhakyaas are the fleeting transformations of one's life span. The father one's be of terminated of life be never returned and indeed the day that be terminated be never returned again as of the tides of the samsara saagara.

Stanzas 98-99-100 express a doubt 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.

Stanzas 101-102-103 -104 explain 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 reflected 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, consciousness and bliss, one should anchor the mind firmly on that Unknown and Unvisionable. Thus the Avyakta Parabrahma be realised as of existence, supreme consciousness and the Seat of Paramaananda the blissful ecstasy, devoid of the phenomenal universe. Thus be the chapter on the Bliss of Brahman.

Chapter Fourteen on Brahmaananda Vidyaananda- Bliss of Unique Knowledge-Stanzas 1-65

Stanzas 1-3: The brahma jnaana of yoga- atma vivekata and dwaita bhava midhyaatva be leading to the bliss of paramatma. In other words the bliss of knowledge be experienced by a person who could have realised the bliss of Brahma through yoga, discrimination of the Self and of the constant nidhidhyaasa or vicharaana of the unreality of the midhya prapancha and of the sense of duality of thou and thine. Vishayananda and of buddhivritti be the path way to dukha bhava. Just as the blissfulness arising from the contact of mind with external objects, the blissfulness arising from the contact of mind with external objects, the bliss arising from the brahma jnaana or the knowledge of Brahman in a modification of the intellect. It is stated to have four aspects of bliss of knowledge viz dukhaabhaava or absence of sorrow, kaamana praapti or fulfillment of desires, swayam kritakriya sadbhaavana or the self fulfillment of desires and the atma tripti or of swayam kartavya paripalana tripti. Jeevan Mukti Viveka of Swami Vidyaaranya of thus ongoing Pancha Dashi fame be quoted as of summary of relevance:

[Brief reference on Jeevan Mukti viveka chapter four](#)

Swami Vidyananda variously explains the view of Liberation and Renunciation here set forth, in his characteristically lucid, analytic manner. He touches upon several minor points of importance as ways and means to realization of this noble object. A brief analysis of his book will help us to understand these things much better. The first chapter opens with a discussion on the nature of Renunciation, and the two divisions we have already touched upon have been described and justified by scriptural texts and ancient examples. Then is explained the nature of Jivan- mukti, liberation in this life. It is described as Freedom from bondage. ' Bondage to a living being consists in those functions of the mind which are characterised by feelings of pleasure and pain concomitant with action and enjoyment.' It is not necessary that ' action ' should entirely be suspended. The impressions by which ' action and enjoyment ' create and leave behind as fruitful source of future ' action ' should be neutralised in their effect. The question whether the accomplishment of such Freedom is within human possibility leads the author into a discussion of the nature of Necessity and Free-will. He decides in favour, of the latter and points the way to this Freedom by a dialogue between Kama and Vasishtha. The argument on the nature of Jivanmukti is closed with the following : " Though ever moving about in the world of experience, the whole of it exists not for him ; all-pervading ether- like consciousness alone subsists. Such a one is called 'Jivanmuktya'. The Chapter IV of Vidyananda Swami's Jeevanmuktiviveka deals with the Aim of Self Realization dealt with three questions : (1) What is Jivanmukti? (2) What is the authority on which it rests? (3) What are the means that lead to it ? have been Disposed of in the preceding chapters. Here is attempted an answer to the fourth question What is the aim of Jivanmukti even if it could be realized? The aims are five in number : (1) Preservation of Gnosis, (2) Practice of Tapas 3) Universal love, (4) Destruction of pain and misery, (5) Experience of supreme bliss and joy.

Stanzas 4 and 5 explain that maanava dukkha kaaranaas are of ihika and aamushmka bhedas and their nivritthi be of vedokta yukta. In other words human sorrows or of two fold nature of this world and that the next. 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.. When a person would have realised the identify of one's own self as of that of paramatma alone then desiring what and to please whom should be afflicted.

[Vishleshana vide (1) Brihadaranyka Upa. 4.4.12-14 and (2) Chhandogya 8.Section 1. i. and ii

(1)

IV.iv.12) 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)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)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!)

(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) 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 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!]

Stanza 6 explains that jeevaatma and paramatma be essentially of two distinctions viz. of sthoola and sookshma bhedaas. In other words baahya shareera be of bhoutika swarupa, while the Jeevaatma be the antarangita swarupa or as of Individual Self and the Supreme Self. Now, shula shareera-sukshma shareera and Kaarya kaarana kartrutva be the three shareeraas; their amplifications be one's consciousness, through identification with three bodies, of deha-antaratma and paramatma ie. gross-subtle-and causal.

[Explanation vide Shvetaashvaara 1.8- 9 and 5.12

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

The 'Karmaanubhava' or the fall out experience of actions by the Embodied Self

V.vii-xii) 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 'Pitruyaana' 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 adhyasyaabhimanayate/* 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!]

Stanza 7 explains that sacchidaanada rupa paramatma, the Supreme Self, who be by nature be of existence, consciousness and bliss, identifying by the self with names and forms would become the object of enjoyment. When by discrimination, that paramatma be disidentified from the three bodies and names and forms, there be neither the enjoyer nor anything to be enjoyed. 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!

[Explanation vide Kaivalyopanishad 18

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 Siva!

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!].

Stanza 8 explains that desiring the objects of enjoyment for the sake of the enjoyer, the Jiva be suffering being identified with the body as the sufferings would be in the three bodies but there are no sufferings to the Self. The three types of shareera viz the pancha bhutaatmika sthula shareera-sukshma and kaarana shareera and the corresponding afflictions and affections. 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). So much about the gross body now the subtle body: That which is composed of the pancha bhutaas or of PrithivAapas-Tejas-Vaayu and Akaasha which have not undergone grossification by way of Panchekarana process and born of the good actions of the past ' sukha dukha aadi bhoga saadhanaas or experiences such as joy, sorrow, and so on being the instruments of experience; then the pancha jnaantriyaas, pancha karmendriyaas, pancha praanaas, manas, buddhi or intellect: the instrument to experience these. Now the Subtle Body or the Suskma Shareera which comprises of all the parts of one's own being which are not made of gross material elements. The subtle body controls this gross body; Without the subtle body, the gross body is lifeless. The separation of these two bodies means death. Be this well realised however that there would be the corresponding maanasika and bhoutika likes and dislikings.

Stanzas 9-10-11 further annotate that diseases due to the disequilibrium of the bodily humors are the sufferings of the gross body; desire, anger, anxiety and such are the sufferings of the subtle body; and the source of the sufferings of both the gross and the subtle bodies be the sufferings of the causal body. In the causal body the sufferings result from ignorance which is indeed the cause of the sufferings in the aforementioned bodies. The person who could of the fundamental knowledge of the Supreme Self, while discriminating about was already elaborated earlier chapter on the Bliss of Nonduality and hence be realising what else to desire. Stanza 11 further annotates that when the individual self be determined to be identical with the absolute and immutable through the methods of understanding as to what is truth and untruth as also tapsya or austerity with control of mind and senses, as indeed the best form of such tapasya is the control of mind and senses; it is out of this 'samyak jnaana' or the knowledge in completion as backed by tapsya is the gateway to

Enlightenment; some of the essential inputs of such 'samyak jnaana' are 'nitya brahma charya' or abstinence for good; 'jihvaamritam maya' or straightforwardness, non pretentiousness, and falsehood; 'antasshareera shubhrata' or a clean and blemishless inner conscience leading to 'Atmajjoti' or Self Illumination. That indeed is the Path of 'Parama Nidhaana' which truly indeed is hiranmaya or the golden hued. Hence how could there be sufferings which are the result of identification of the body!

Stanza 12 explains that punya paapa karmaas as accumulated be the subsequent karmaacharanaas. Further the actions as to be taken up in future be not necessarily be the cause for anxiety for a sthita pragjna manushya as had been already illuminated. So could be the sign of an illuminated personality. Kaivalyopanishad explains as follows:

[Explanation vide (1) Chapter 22 of Kaivalyopnishad Stanzas 20-21-22- 23: Ultimate assertion by Paramatma and (2) Kathopanishad 1.iii- 3 to 13 on sign of illuminated person

(1)

Paramatma Parama Shiva is subtle and inexplicable than even by far than the subtler- and incompre -hensive 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 Viginant, 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 !

(2)

I.iii.3) 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! 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) The Panchendriyas attached to the Charioteer called the Intellect lacks discrimination as that of the Intellect too, then the vicious horses too get carried away with wrong deeds. But once Intellect in tune with the bridle of mind is endowed with care and discretion then the organs too like the good horses tend to run on the roads of safety and well being. Contrarily, the master of the chariot looks bewildered as mute spectator to the unapproved deeds of the Charioteer, the bridle and the horses thus for sure getting deeply engaged in the cycle of births and deaths with all the risks of existence again and again either as humans or animals or worms depending on the deeds of the body concerned! However if the charioteer as associated with the bridle and quality horses would certainly take to smooth roads without pitfalls and seek to escape the dreaded cycle of births ans deaths! I.iii.9-11) A person who is fortunate to possess a 'saarathi' or a charioteer of distinguishing ability with controlled psyche accomplishes the destination never to be born again and that indeed is the 'Paramam Padam' or the abode of the Supreme! Thus the ' arthaa' or the sense objects are 'paraah' or higher than the senses; in other words material objects are created to

cater to ‘Indriyas’ but intelligence overcomes the temptations of the mind; the Antaratma or Inner Consciousness is on a far higher scale. Put in a different way, Maya or Illusion that tends to make the intelligence and action overpowers but the Consciousness is on a higher pedestal and has the ability to overcome the enticement. The pull of Maya is strong enough but ‘Mahat’ or the Great Soul is ‘Param, Avyaktam, and Purusham, Purushaat na param kim chit’ or the Culmination, Subtle, and Purusha the Supreme or nothing there beyond! I.iii.12-13) This Purusha is hidden in all beings from Brahma to bunch of grass but is covered by maya or cosmic illusion born of the mix of Satva-Rajas and Tamo Gunas. Only Maharshis and Great Seekers might perceive him as a subtle entity; the Paramatma is stated to reveal to none due to Yoga Maya or the Great Illusion as covered by Ignorance. Only through purified intellect as is available to Seekers, a hazy profile of Hiranyagarbha is perhaps seen by their mind’s eye! The discerning person needs to merge into the ‘Indriyas’ or the organs into the intelligent Self and then infuse the latter into the ‘Paramatma’. While so doing, the name-form-action of that particular Self is totally negated and there had to be a ‘tadaatmya’ or fusion of the two entities!)]

Stanza 13 details that as water would not stick to the lotus flower leaves so be the tatvajnaani of karma bhaava sambandhana yuktaas or of future actions be never concerned about!

Explanation vide Chhandogya Upa. 4.4.3 on lotus leaf water drops do not stick to the leaf just as sins committed unwittingly get ignored by overwhelming acts of virtue!

V.xiv.1-3) The Gaarhapatya-Anvaahaarya-Ahavaniya Agnis addressed Upakosala confirmed that they had informally informed of their own capacities and the knowledge of the Individual Self-Antaratma, while his Teacher would be able to explain in greater details. Meanwhile, his Guru arrived and asked the student of the reason for his seeming brightness and the student replied that the three kinds of the Sacred Fires met him one after another and gave their instructions briefly and that his Guru would explain in greater details. The Guru then stated that while the Three kinds of Agnis explained of the worlds in general and of their own significance in particular, he would now explain how the knower of sinful acts might not stick to their effects as drops of water would not stick to a lotus leaf!)]

Stanza 15 specified of what Bhagavan Shri Krishna mentioned of a) that just as a blazing fire should reduce the fuel to ashes, so be the jnaanaagni or the fire of jnaana vigjnaaa be the karya kaarana nivritthi kaarana or the fire of knoweledge would burn off all actions as explained vide Bhagavad Gita 4.37 and Stanza 16 regarding that person who be of no notion of Ahamkaara or of the notion of ‘I’ness and whose mental frame be not tainted by the result orientation and the the result of action be not of killed swabhaava even if the person concerned might even kill persons, even so would be not bound by his actions as explained vide Bhagavad Gita chapter 18.17 since the killer concerned be was merely an istrument of the Supreme Unknown.

[Explanation vide Bhagavad Gita Adhyaaya Four Jnnana yoga stanza 34-42

Stanzas 34-42: 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 inrospection. 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 ‘agnana’ 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 repercussions 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 pointer to ‘Paramaartha 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 practicable. In either way the definitive prerequisites of Jnaana prapti are utmost faith, control of karma- jnaandriyas 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 sever 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! Therefore finally Arise now! Destroy the useless doubts and thoughts, follow the path of ‘nishkaama kartrutva’ with no regard of terminal results, don the ‘atma nishtha kavacha’ and of self determination, and strongly uphold your Gaandeeva the famed bow and srike forcefully with the ‘mantrika’ arrows to destroy ‘adharma’ and fulfil your ‘kartavya’

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Stanzas 34-42: 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 inrospection. 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 repercussions 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 pointer to ‘Paramaartha 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 practicable. 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 sever 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! Therefore finally Arise now! Destroy the useless doubts and thoughts, follow the path of ‘nishkaama kartrutva’ with no regard of terminal results, don the ‘atma nishtha kavacha’ and of self determination, and strongly uphold your Gaandeeva the famed bow and srike forcefully with the ‘mantrika’ arrows to destroy ‘adharma’ and fulfil your ‘kartavya’

Stanza 17 recalling the sense of nishkaama karmaacharana’ of Bhaavad Gita’s Moksha Snyasa yoga of the previos stanza one would have to address oneself to be dutiful, five factors are involved: one’s body-the duty conscious person - the wherewithal of each of the karma-jnaanendriyas - the enabling interaction of Pancha Bhutas and the Panchendriyas - and most essentially the prarabdha karma as per the ‘daiva vidhi’ or the balance sheet of the person concerned as decided celestially. These are the five folded factors to facilitate action with ‘trikarana shuddhi’ or of Mano- vaakkaaya-karma shuddhi or Kaayika- Vaachika- Maanasika purity. It is against this the pancha paatakaas be negated as of Stree hatya, Bhruna / Shishu hathya, Brahmana hatya, Go hatya and Guru hatya / Guru Bharya Gamana. In this very context Kaushitaki and Kaivalya Upanshhads are quoted assuring that that maha patakaas too would not affect one’s self enlightenment, nor the color of tranquility and quietude be disturbed.

[[Explanation vide Kaivalya Upa 24](#)]

Stanzas 24-25 : Phala Shruti- Pathana- aacharana-manana’ or the study-practice-absorption 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 contens 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: 'Asatooma jyotirgamaya'. This is the singular key to unlock the Treasure of KAIVALYA the Unique Redemption!

Stanza 18 explains that a parama jnaani would invariably be originated from dukkhaabhaavaadi kaamna prapta jnaanaannda. The cessation of sarva dukkhaas be the heralding the experiencing of self enlightenment; the knower should then be achieving from the contentment all the desired objects. Then the knower would become immortal achieving all the desired objects. as explained vide Aitereya Upanishad

[Brief vide Aitereya Upa. 2.1. 5-6 on The eternal Truth as expressed by the Soothsayer is about transmigration of Souls]

II.i.5) While in the state of pregnancy lying in the mother's womb as hundred strong holds of steel guarded the embriyo in a cage, the latter realises of what Devas are all about but once like a hawk when the baby bursts out kicking out of the womb, the awareness of Devas and of the aftermath of birth, the memories of the child are fully expunged as the screen of 'Maya' envelopes the child, asserts Vamadeva the reputed Teacher!

Indeed a person of this awareness of Truth would most certainly fulfill what all a life is expected from it would have no rebirth!

II.i.6) Any Vidwan who is aware of this everlasting truism of Life as springs up from its shackles that when his physique ends up after fully enjoying existence and fulfils its obligations is deemed indeed as immortal, never to return to existence again!)]

Stanzas 19 explains that the Knower of the Absolute Truth might be observed to laughing, playing, rejoicing with women, vehicles and other things but be aware of the remembrances of the body. The pancha praanaas or the vital breath, as impelled by the fructification of the karma kartravaas keep the body sustenance and make the person be keeping going.

[Explanation vide Chhandogya Upa. 8.12.3-4-5-6

VIII.xii.3) 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!!

VIII.xii.4) The one who is the Unique Observer is the Self and the Sense Organs are the instruments of perception. For instance vision by eyes integrated with space is for seeing. Likewise, the Self Consciousness smells with the nose, speaks with mouth, touches with skin and hears with ears

VIII.xii.5) Now, the consciousness activates mind the divine eye as the agent of the Self ; the Self by itself does not initiate any action as all the actions are wrongly attributed to it; indeed all the actions are the handiwork of those organs which are associated with the Self. That body actions are initiated and executed by the Self is a gross misrepresentation of facts!) VIII.xii.6) Undeniably indeed, the entire Universe inclusive of all Divinities do esteem and worship the Self by the might of knowledge, resolve, introspection backed by Sacrifices, Deeds of Virtue and unified meditation. He who visions

within secre the worlds: this was what Prajapati asserted and again to Indra! This magnificent Brahma Vidya about the splendour of the Self is so easy to know but unattainable to digest!])

Stanza 20 be explaining further that as the jnaani purusha be seeking to secure samasta bhogya vastu praaptisamyuktaas; in other words: the knower of Brahma tatva could attain fulfillment of all the possible desires. For that purusha unlike the rest of others there would neither be unfulfilled desires nor actions unsatisfied. There would be no syndrome of the cycle of deaths-biths and rebirths. That illustrious person's bliss is stated to be of unqualified and instatanious being devoid of sequence or of variations.

Stanzas 23 ad 24 would further analyse that for the king and the paramajnaani could be of little and insignificant attraction for worldly pleasures and hence their happiness and enjoyment are of little comparability vis a vis the bliss of knowing the Unknown. One has desirelessness because of enjoyment, the other because of discrimination. Hypothetically the momentary joy of a chakravarti be free from all defects. The knower of the Unknown Parabrahma would like to learn by the knowledge of the Vedic scriptures about the objects of enjoyment. King Brahadratha provided examples of those defects Maitreya Upanishad explained the same.

[Vishleshana vide Maitreyopanishad 1.2-4 on Awareness of the Supreme viz. the Conscience of own' own Self

The ancient Sages explained that laying the Sacrificial Agni to realise Paramatma is the realise one's own Antaratma and the very existence or one's own life! This is illustrated by the following example. 2. There was a King named Brihadratha who anointed his son as the Successor and felt that his life and body were ephemeral; having taken to a life of total detachment he reached a forest to practise severe austerity. He performed a sacrifice by standing erect with uplifted arms gazing at Pratyaksha Bhaskara for thousand days. Then there was a Fire Ball Glow without smoke standing before him named 'Shaakaayanya' and asked Brihadratha to name a boon and the latter replied that he desired to know about the Self or the Antaratma! Shaakaayanya replied that the query was rather complicated and as such another material wish be asked for fulfillment.

3. Bhagavan! What is the use of this body which smells foul with bones, skin, muscle, flesh, marrow, blood, semen, mucus, urine, stool, bad wind, bile, phlegm, and such basic and ill born impurities! Further, this body is subject to the in-born enemies of kaama-krodha-lobha-moha-mada-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. It is common knowledge that any thing or any Being or person is destined to perish like mosquitoes or gnats, grass or trees! Renowned warriors or Emperors of historic reputation like Sudyumna, Bhuridyumna, Indradyumna, Kuvalaashva, Youvanaashva, Vadhraashva, Ashva -pati, Sashabindu, Harischandra, Ambarisha, Anankta, Saryaati, Yayaati, Anaranya, Ukshasena, and the like had to perish finally. Quite a few Kings like Marutta, Bharata, and others took to renounce-ment by discarding wealth and fame from the mortal world to the other worlds of lasting glory. Besides human beings, destruction of extra terrestrial and superior Beings is equally inevitable as for instance Gandharvas, Asuras, Yakshas, Rakshasaas, Bhutas, Ganas, 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 bhramsha' or dislodgment from their locations! Bhagavan! In this kind of ever-changing existence, what is the utility of the materialistic value and worth in such a

boon that is bereft of Reality or anything short of 'Paramaartha' the Realisation of the Absolute Truth!]

Stanzas 25-26 seek to amplify that King Brihadratha described the defects pertaining the human body, the mind and the objects of enjoyment. As none be the liking for porridge vommitted by a dog, likewise a person of discrimination be of disliking for the body as that indeed be the normal attitude of a normal human being as regards of material enjoyment. Although there could be similarity between a king and the saadhaka jnani or the knower of the Eternal Truth is vanchaarahita tatva or of desirelessness, there would be misery in the king in accumulating the objects of enjoyment and the fear conscisness of losing them eventually as of now or subsequently.

Stanzas 27 and 28 explain that miseries are absent for the knower; so that person be more than that of a king. Besides, the king might have desire for the bliss of Gandharvaas but the knower would have none. Such intelligent quotient coupled with eloquent knowledge is but a rudimentary component of Narada's renown! He defied no less than a Brahma whose instruction was to become a house holder to procreate progeny while he stood his ground firmly being ready for punishment to become a house holder again and again. This was backed up by his faith, devotion and total surrender to Narayana! One who had become a gandharva because of the particulr result be called a human gandharva because of the particular action as a persin on the present cycle of lif be called a human Gandharva. A case in the point be of Devarshi Narada.

[Vishleshana on Devarshi Narada becoming a Human Gandharva

Narada's defiance of Brahma's directive-Brahma and Narada's mutual curses :
As Brahma allowed Sanaka Kumaras to carry on with their Tapasya and asked Narada to engage in 'Srishti' by becoming a house-holder, Narada's reaction was instant and said : would there be a fool who would leave the outstanding 'Amrit' like 'Seva' to Shri Krishna, instead of the poisonous drink of 'Samsara'(family life) which is hopeless, illusory and distressful? As Narada dismissed Brahma's proposal of Samsara with the least respect and consideration, the latter grew furious and visibly angry. He cursed Narada to become a quixotic, glibly and dreamy human being named 'Upabarhana' with frivolous nature, as an indulger in 'Shringar' (romance) and music, a veena player, talkative, wanderer and as the son of a servant maid; after repeated births would by the grace of Shri Krishna return to Brahma when he would then become a Gyani. Narada was non-plussed by this spate of curses and said: Your anger was least justified and unwarranted; normally, a father would chastise a son taken to wrong ways but in this case, many curses were hurled to a person with passion for the highest attachment and devotion for Shri Krishna! In the series of births that you asked me to go through, do kindly grant me the boon of not leaving dedication to Shri Krishna; do also kindly accord me the advantage of memory of previous births: Those who do not retain the memories of devotion to Shri Krishna would be worse than taking the birth of a pig; the preservation of such memories would however ensure the concerned persons to attain Goloka. Those who are attuned to enjoying the sweet drinks of Shri Krishna's sacred feet do indeed turn the entire Prithvi as sacrosanct. As sinners add to the sins of the Tirthas in which they bathe, such sins too get washed out offsetting the mere touch of Vaishnava Mahatmas!) Thus obtaining the blessing of 'Jatismara' or the memory of previous births from Brahma to enable him Narada to continue his devotion to Shri Krishna, Narada addressed Brahma Deva as follows: 'Chaturaanana! You have given me so many curses without justification for the only reason of not obeying you to distance myself from Paramatma and get into the whirlpool of Samsara! I feel justified to give you too a few curses: You will not be worshipped by anybody in the entire Universe by way of Stotra, Kavacha, Mantra and Puja for the next Three Kalpas; nor could be

offered 'Yagna Bhaga'(oblations at Yagnas through Agni Homas); You will also be denied worship by way of 'Vratas'

Narada reborn as Gandharva, his Yogic death and further births : Pursuant to Brahma's curse to Narada, the latter was born as a Gandharva named Upabarhana. King of Gandharva had no son and meditated Shiva for many years by Stotra, Kavacha and Dwadashaakshara Mantra taught to him by Sage Vasishta. Shiva appeared before the Gandharva King who desired to have a son who would be a steadfast devotee and 'sewaka'(servant) of Shri Krishna; Shiva gave him the choice to the Gandharva of securing Indratwa, Amaratwa or even Brahmata instead of the boon to obtain a son who would be a mere servant of Shri Krishna. The Gandharva said that not only he did not prefer Indratwa, Brahmata etc. but wished for the boon of becoming a servant of Shri Krishna and not even Sayujya (absorption) with Shri Krishna! He insisted: True Vaishnavas do not even aspire for Shri Krishna's Salokya, Saashti, Saameepya, Saayujya and Nirvana Moksha, but prefer to secure the 'daasya'/servantship of the Lord, while sleeping, being conscious, and at all the times; thus he requested for such a son who would be a close servant of Srihari; however the boy to be born should be long-lived, well-behaved, ever youthful, a Gyani, extremely handsome, Guru Bhakta and Jitendriya or with of the gift of mastery of Physical aspirations. As the King of Gandharvas was blessed with a son of such qualifications, Sage Vasishtha named the child as 'Upa' or added and 'Barhan' or devotion. As he grew up, Upabarhana commenced Tapasya. Another Gandharva King Chitraratha had fifty daughters and Upabarhana married them all and was happy. But, meanwhile he visited Brahma once and Upabarhana got infatuated with Apsara Rambha and noticing this indiscretion, Brahma asked him to take away his life in the Yoga way and told that he would be reborn as of Low Class and eventually regain his original position by virtue of his devotion as his son. Then immediately Upabarhan practised Yoga by breaking the six chakras of Muladhara, Swaadhisthaana, Mulaadhaara, Manipura, Anahata, Vishuddha and Agjna; then commenced breaking the sixteen nadis viz. Ida, Sushmna, Medha, Pingala, Praanahaarini, Sarva gyana prada, Manah Samyamani, Vishuddha, Niruddha, Vayusanchaarini, Gyana jhrumbhana kaarini, Sarva praanahara, and Punarjeevana kaarini and further brought up Jeevaatma into Brahma Randhra and for two ghadis, aligned Atma into Paramatma. As Upabarhan got absorbed into Shri Krishna, the eldest of his fifty wives Devi Malavati, a 'Maha Pativrata' and the most beloved and highly dedicated person was uncontrollable with anguish, astonishment and anger too at the curse given by Brahma Deva at the flimsiest cause of a momentary and remote desire for an Apsara which did not call for a death sentence and a rebirth as as a Shudra! Malavati as a Maha Pativrata was indeed aware of the happenings and got prepared to curse not only Brahma, but the Trimurtis! She shouted with rightful indignation at Krishna Paramatma and complained to him at the untimely death of her husband; she conveyed her wounded feelings to Vishnu, Brahma, Maha Deva, Dharma and all the Powers that be! Meanwhile all Devas heard a Celestial Voice (Akaashavaani) that indeed the self-esteem of a hurt Pativrata ought to be pacified as soon as possible and as a response to that Voice perhaps, Vishnu as a Brahmana boy appeared before her and sought to moderate her feelings; the Pativrata said that if her husband did not return to life, she as a true Pativrata would immolate herself and the entire 'Deva Samuha' would be responsible for the unwarranted death of a woman, that too a Pativrata! The Brahmana boy had to perform the delicate task of avoiding a curse to Tri Murtis by a Sadhwi and of vindicating the position of Brahma due to whose curse the Gandharva youth lost his life. The boy enquired of Malavati about the possible reasons for her husband's death: whether he had any illness; if so he knew how to treat all kinds of diseases by Ayurveda; whether she would like to call any Devata with possible responsibility of Death; if so, he could line up the relevant Devatas before her! Whether her husband died on account of Yoga practice; if so, he knew what Yoga was all about! 'Believe me Devi: I will definitely do my best to bringing your husband back to life'! The confident manner in which the Brahmana boy talked to her gave

conviction to her that this boy might perhaps revive her husband! The boy then called up a Meeting of 'Vedavettas' with knowledge of Vedas and first invited Mrityu Kanya of black complexion wearing red attire with six hands and looking frightful; then came Kaala Deva who was of black colour with ferocious nature with six feet, six faces, sixteen hands and twenty four eyes; then arrived Yama Dharma Raja. Malavika questioned Yama as to how he took her husband away even when his death was perhaps not due! Yama replied that he had not taken her husband away since his life was not over. Mrityu Kanya and Kaal Deva too gave similar replies and denied their involvement in the death of Upabarhana. Then the Brahmana boy referred to Vaidya Samhita and said that besides the Four Vedas of Ruk-Yajur-Sama and Atharvana, the Panchama Veda viz. Ayur Veda was handed over by Prajapati to Surya Deva who made an independent Samhita and passed it down to his disciples, who in turn made their own Samhitas or interpretations. Such Ayur Veda Vidwaans were sixteen in number: Dhanvantari, Kashi raj, Divodas, two Ashvini Kumars, Nakula, Sahadeva, Yama, Chyavana, Janaka, Budha, Jaabaala, Jaajali, Pila, Karatha and Agastya. Dhanvantari scripted Chikitsa Tatwa Vidyana; Deodas wrote Chikitsa Darpan; Kashi Raja made Chikitsa Kaumudi; Ashvini Kumars presented Chikitsa Saara Tantra; Nakul made Vaidya Sarvaswa; Sahadeva made Vyadhi Sindhu Vimardhan; Yama Raja scripted 'Jnaanarava' and so on. Severe fever was the root cause of various illnesses; Bhasmas were their 'Astras' to control these diseases and Rudra was their Devata. Madagni was their father-figure in three forms viz. 'Vaata', 'Pitta' and 'Kapha'. Ground coriander seed powder and sugar with water reduces Pitta (bile); also, all kinds of 'Daals /Pulses, 'Pancha Gavya material' or cow milk, ghee, curd, dung and urine; ripe 'bel' fruit, 'taal' fruit, ginger and moong daal (green gram) juice and sugar-sesame seed churna / mix are the prescribed material for reduction of 'Pittha'. Kapha increases by taking bath soon after food; drinking water without thirst; smearing til oil all over the body; consumption of Snightha (palm- grove oil) and Amla oil, eating spoilt meal, curd, drinking rain water, Sugar-sherbats, coconut water; eating ripe tarbuj, 'Kakdi rasa, eating kakdi and bathing in open water-bodies in rains. But eating dried and fried food items, walking a lot, sweating out, eating unripe plantains, ground jeera, red chillis, cloves, fasting, drinking less water, ghee and dried sugar mix, black pepper, dried ginger and honey would kill kapha. 'Vaata prakopa' deeds (Vayu-based) are walking after meals, running, too much of movement and mating, worrying a lot, quarelling, fasting, experencing fear etc. tend to increase gas. Remedies against producing gas are eating ripe plantains, lemon juice with sugar, coconut water, freshly fried food items, cold water, til oil, coconut, Khajur, and dried fruits.

As Upabarhana was a normal and healthy youth as confirmed by Devi Malavati, the cause of illness or diseases was also ruled out and hence it became clear that the untimely death of Upabarhana was not due to an act of Mrityu Kanya, or Kaala or Yama Raja as per their own confessions. The only possibility was due to Upabarhana's own making, apparently by the Yoga way on his own volition. Having thus been convinced by the Brahamana boy who disproved the allegations of Devi Malavati that Devatas and Trimurtis were responsible for the death of Upabarhana, she became immediately defensive. The Brahmana boy emphasised that Malavati was indeed a Great Pativrata and gained considerable 'Punya' on that score; also Upabarhana was a known devotee of Shi Krishna including his previous births, but seeds of great deeds by her as a Pativrata and her husband as as an undisputed record of Bhakti would have to grow into a fruit-yielding tree and that it would take time to assess the totality of the accounts of pluses and minuses on account of 'Praarabdha', 'Sanchita' and the ongoing 'karmas.' The Brahmana boy who finally vindicated the Truth appeared in his real position as Vishnu. Brahma approached the dead body of Upabarhana and sprinkled water from his 'Kamandalu'/vessel; Shiva then bestowed 'Jnaana Swarupa' to the Gandharva, Dharma Deva provided Dharma Gyan and the Brahamana / Vishnu revived him finally. Agni kindled jatharaagni or the digestive fire within; Kama Deva gave back all his desires and aspirations; Vayu gave back his breathing; Surya Deva restored eyesight; Vani Devi gave back the power of speech and Shri Devi

accorded glow of his countenance. Brahma asked Malavati to bathe her husband quickly and new clothes. The highly blissful Malavati knew no bounds of joy as her dearest husband came back to life. Gandharvaloka was a happening Place in the Universe where the Tri Murtis and all the Devas descended down there. The Gandharva Nagari which was heretofore plunged into darkness and tragedy sprang back to relief and vigour with the revival of the life of Gandharva Prince. There were grand celebrations with music and dance, song and gaiety and thanks-giving and total dedication to Shri Krishna.]

Sranza 29 then mentions that if one were to become a Gandharva in the very beginning of the time cycle, because the previous life's sanchita punya or of the meritorious actions on the earlier cycle, that that unique person be named as of Celestial Gandharva. The Taittiriya Upanishad affirms that the bliss in each of the states of consciousness be hundred times greater than that of the immediately preceding lives.

[Vishleshana vide Taittiriya Upanishad 1. Ways and means of attaining Fearlessness and Bliss named Brahman-2: Brahman regulates the Universe and bestows degrees of Bliss to all- human and celestial Beings alike 3) Granting that the Supreme is Bliss, belief of the Self being so is hard to convince due to ignorance 4) The 'parama rahasyam' of Upanishads as of Unity of the Supreme.

1.

II.vii.1) 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 no doubt 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!)

2)

Brahman regulates the Universe and bestows degrees of Bliss to all- human and celestial Beings alike II.viii.1-4) It is out of reverence and awe of Brahman that various Celestial Sources of Authority are in perfect position; it is that fear of the Supreme Energy that Wind blows perpetually and Sun rises and sets as per the prescribed timings; so do their duties unfailingly by Agni Deva, Indra and fifthly Lord Yama the God of Death. Now Brahman bestows joy to all, human and celestial Beings likewise. Take the example of an ideal human being, totally youthful, strong, energetic, wealthy and learned as say a full unit of fulfillment is granted to him. Hundred times more of that joy is granted to say a human-Gandharva- a Fairy- the best of his ilk; to a divine Gandharva who is truly more significant, the level of joy and satisfaction bestowed by Brahman be declared hundreds times more than to that of a man Gandharva as the divine one does indeed possess a far higher degree of fruits accomplished by the divinity. Certainly more superior would be better in respect of Devas in heaven called Karma

Devas- say Eight Vasus, Eleven Rudras, Twelve Adityas, Indra, and Prajapati than to that of Gandharvas and as such they deserve hundred times more of celestial privileges. In the ascendent ladder, Brihaspati the Guru of Devas, Virat Purusha and finally Hiranyagarbha secure hundred times higher of the dividends compared to each of these positions as the followers of Vedas. Recalling Brihadaranyaka Upanishad (IV.iii.32) again: Just one drop of the Supreme Bliss of Brahman is sufficient to saturate all in the Creation from Hirnyagarbha downward!)

3)

Granting that the Supreme is Bliss, belief of the Self being so is hard to convince due to ignorance II.viii.5) (He- 'ayam purushe yah cha asau Aaditye'- that is- the Purusha who is in all the Beings as also in Sun God- is the same. He is stated to be directly inferred from Vedas, the particle that occupies the Universe from Brahma downward ; He is the Supreme Self and the Individual Self: Sa ekah/ or just the same. He is the non-dual Truth, Knowledge and Infinity. He is 'annamayam praana mayam atmaanaam', comprising at once to the Gross Elements being the Self built up of food and the consequent body and the cosmic body with the life force viz. the Praana. He is Tat tvam asi or That Is the Self and That is the Truth, Thou Art That! as affirmed in Chhandogya Upanishad (VI.viii.7) Indeed, those who refrain from the ills of Samsara has the ways and means of attaining the Self or the Inner Conscience viz. Antaratma, despite the pulls and pressures of Panchendriyas and mind, on gaining intelligence backed up by appropriate knowledge. The Antaratma is Paramatma himself, once the veil of ignorance and of Maya is cleared!)

4)

The 'parama rahasyam' of Upanishads or essence of teaching is of Unity of the Supreme and the Self II.ix.1 Once enlightenment dawns in the mind and thought of a person due both to knowledge, constant 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!]

Stanzas 30-31 explain that Agnishvatthas and others who dwell for very long time in their region of Pitru loka. Those who had accomplished the status of Devataas in the beginning of the cycle are called Aagjnaadevataas. Those who obtain the glorious position and are fit for worship by the Aajnaa Devataas by performing the Ashvamedha sacrifice and other uttamottama shubhakaryaas are the karma devataas. In fact even while making *Divya Pitri Tarpana*, the procedure for tarpana to the Divine Devas and Manes requires change of sitting position to face the Southern direction and wearing the yagnopaveeta in reverse position as 'praacheena veeti', with left knee to be in contact with the ground while the right knee to be above the ground yet not touching it with left leg on the ground and the right leg on top of left leg; pour some black tilas (sesame seeds) in the water pot; now the offerings would be made thrice each time to Agni-Soma-Yama and Aryama ie. Agni the Divine Fire God who carries the soul of the burnt body, Soma the Water God who carries the soul of the drowned body, Yama the Maintainer of Dharma and the Judge of Karmas of the deceased and

Aryama the Ruler of the Domain of Souls :*Om Agnih tripyataam idam salilam jalam tasmai swadhaa namah, tasmai swdhaa namah, tasmai swadhaa namah/ Om Somah tripyataam idam salilam jalam tasmai swadhaa namah, tasmai swadhaa namah, tasmai swadhaa namah/ Om Yamah tripyataam idam salilam jalam tasmai swadhaa namah, tasmai swadhaa namah, tasmai swadhaa namah/ Om Aryamaah tripyataam idam salilam jalam, tasmai swadhaa namah, tasmai swadhaa namah/* The next three mantras are for the three Divine Manes-as were associated with the souls who were burnt or drowned and carried to the Skies till the latter are tendered to their destinations: *Om Agnishu aatthaah Pitarah idam salilam jalam tebhyah swadhaa namah,tebhyah swadhaa namah, tebhyah swadhha namah/ Om Somapaah Pitarah tripyantaam idam salilam jalam tebhyah swadhaa namah,tebhyah swadhaa namah, tebhyah swadhaa namah/ Om Barhishadah Pitarah tripyantaam idam salilam jalam tebhyah swadhaa namah, tebhyah swadhaa namah tebhyah swadhaa namah/*

[Vishleshana on Agjna Devataas vide Matsya 1) and 2) Padma Puraanaas

1. Matsya Purana

Amavasya's importance for Pitru Devas:

The Pitrugana of Maharshi Maricha Vamsa resided at Somapatha loka and Devatas meditate to them. These Pitruganas were constantly engaged in Yagnas and were called 'Agnisvatthas'. There was a River / Sarovar named 'Aachheda' [presently called as Aachhavana in Kashmir] and she was the 'Manasi Kanya' or the Virgin of Pitras' Conscience. The Mansi Kanya performed severe Tapasya for thousand Divya Years, the Pitru ganas were satisfied with it and shifted nearby the Sarovar. The Pitruganas were of Celestial Forms who had radiant bodies full of 'Sugandha' wearing garlands of scented flowers; they were all youthful and charming like Kamadeva. Among the Pitrus, there was an attractive youth named 'Amavasu' whom Aachheda Kanya fell in love and begged him to wed her. Due to this aberration of her mind, she fell down from the Celestial Region to 'Bhutala'. The day that Aachheda proposed to Amavasu Pitra and fell down to Earth was since known as 'Amavasya'; but for the momentary indiscretion that she had, the Agnisvatthaa Pitrus were indeed fond of her as though she was their own daughter, especially in the background of her Tapasya. Aachheda felt sad and shy that all the Tapasya that she performed was wasted and kept on crying as she down to Earth. The Pitrus gave her solace and said that in the Upper Lokas, whatever 'Karmaphal' (fruits of good or bad deeds) was achieved would be experienced in the same life, where as the fruits were experienced post-life that is after death in Bhuloka. Hence the fruits of her meditation would certainly be rewarded but after her life. They visioned into her future and assured her that in the twenty eighth Dwapara Yuga, she would be born as a fish but thereafter she would be born as the daughter of Fishermen's Chief as Satyavati alias Matsya Gandhi; that she would be attracted by Maharshi Parashara as she transferred him once by her boat ; that the Maharshi would give her the boons of transforming her body odour of fish to that of the fragrance of sandal wood to spread by yojanas thus changing her name as 'Yojana Gandhi', wedded her once but retaining her as a Kanya (virgin) to enable her to remarry to a King later and would secure an illustrious son from the Maharshi as Veda Vyasa or Badarayana born at Badari Vriksha Vana or the forest of badari trees. Devi Achheda was thus pacified that a son of Narayana's 'Amsa' would be born to her with the unique distinction of dividing a single Veda into Four and she herself would marry a Puru Vamsa King Shantanu who would beget Vichitraveerya and Chitrangada; Vichitraveerya would beget Dhritarashtra and Pandu whose progeny viz. Kauravas and Pandavas would be responsible to script the immortal Epic Maha Bharata! As Shantanu's wife, Devi Achheda would finally be born as Ashtaka in the Pitru loka and thus Satyavati in Bhuloka and Ashtaka in Pitru loka would bestow excellent health to their devotees!

Highlights of Pitru Vamsha and the concept of 'Shraddhas'

In the Celestial Region, there was a Vibhraja Loka in which Pitara Barhishad resided who had thousands of Peacock-shaped 'Vimanas' always ready to bless those persons offering the barhi (kusha) fruits, especially among Devas, Asuras, Gandharvas, Apsaras and Yakshas. At this very Loka, Maharshi Pulastya's thousands of sons who were always engrossed in Tapasya and Yoga, were also resident that Loka. Among them was a Manasi Kanya- one Yogini and Yogamata- named Peevari who performed deep Tapasya and pleased Bhagavan Vishnu and sought a boon from him to secure an outstanding youth as her life partner who should be a great Yogi, Jitendraya, an erudite scholar and an Orator. Vishnu blessed her and said that Veda Vyasa would beget a person fitting into the qualifications that she described and would be called Shuka Muni; after wedding him, she begot a girl who was 'Yoga parayani' by name Krutvi or 'Gow' as also four sons and thereafter she attained Moksha by virtue of her Yoga Shakti. In another case, Maharshi Vasishtha's son named Sukali was also a Pitara known as Manasa who was an embodiment of Dharma living in Jyotirbhasi Loka beyond Swarga; he obliged even 'Shudra Kartas' on Earth in their Shraddha Karmas to fulfill their desires let alone the Bhrahmana Kartas of Shraadhhas. There was a Manasa Kanya named 'Gow' in Swarga who was Shukra Deva's wife who was engaged in the task of expanding the fame of various Pitras among the different Pitra lokas. Similarly there was a loka called Marichigarbha in Surya mandala where the son of Maharshi Angira lived as a Pitara known as Havishmaan and was mainly the receiver of Shraddhas from Kshatriyas and was often travelling to the Kshatriya Kshetras to receive their offerings. In that very Loka, there was a Manasi Kanya Yashoda who was King Anshuman's wife, the mother of King Dilip and the famed grandson Bhagiratha who brought Ganga from Swargaloka to purify the souls of his grand father's dead owing to Muni Kapilka's curse. There was another Pitru loka called Kamadudh where Suswadha Pitra lived and was ready to ask for boons for the asking. From the body of Maharshi Pulaha there were a number of 'Vaishyas' born and the Shraddha Kartas of the Vamsha were able to experience visions of their ancestors. The Manasi Kanya called Viraja who was the wife of King Nahusha and mother of King Yayati and was renamed as Ekashtaka. The Pitras of Brahmanas lived in Manasa where Somapa the Pitra of Brahmanas resided. The Manasi Kanya of this Manasa Loka was River Narmada who purified many devotees in Dakshina Bharat. Thus, the Institution of Shraddhas was established in the Society as a multi-gate medium to receive the offerings of the Shraddha Kartas from Pitru Devas -who qualified the Status of Pitru Devas the hard way- as also to bless the Shraddha Kartas on the one hand and the departed souls on the other thus allveating their miseries while passing on the Shraddha benefits to them from the Kartas. The Shraddha Kartas would do well by giving silver or silver-coated vessel to a Brahmana to please the Pitru Devas and perform 'Tarpanas' to Agni, Soma and Yama addressed to them and offer to them water, tila (sesame seeds), cow's curd, honey, kusha grass, rice, sugar cane, and ghee. With these offerings, Pitru Devas would be pleased and bestow good health, progeny, longevity and prosperity.

[Padma Purana- Description of Agni Vamsha-Origin of Main Line Agnis

Agni Deva was Brahma Manasa Putra (the mind-born son). From Swaha Devi, Agni begot three sons viz. 'Paavaka' (Dakshinaagni), 'Pavamaan' (Garhapatya), and 'Shuchi' (Aahavaniya) who are also known as Agni. Paavaka is also called 'Vaidyut' or produced from the currents of water, Paavana as 'Nirmathya' or created by Nirmathana (friction) and Shuchi is 'Soura' or created purely from Surya's radiation. All the Agnis are stated to be of 'Sthira Swabhava' or of stable nature. Pavamaan's son is called 'Kavyavahan'; Paavak's son is 'Saharaksha' and Shuchi's son's name is 'Havyavahana'. Devata's Agni is Havyavaah, who was Brahma's first son. Saharaksha is the Agni of Asuras, while

Kavyavaahan is the Agni of Pitru Devas. Thus the three Agnis are of Deva-Asura- Pitaras and their progeny-sons and grandsons-are as follows: Pavana's son or the grandson of Brahma is known as 'Brahmaodanaagni' called 'Bharat'; 'Vaiswanara Agni' carries Havya for hundred years; if 'Pushkar'/Aakash (Sky) is resorted to 'Manthana' (skimming), Athavarka Rupa's Agni was created and that Agni is called 'Dadhyaangaartha Varna' or Dakshinagni. The Ahavaniya Agni which is the favourite of Devas and Brahmana's too got divided into sixteen parts into Kaveri, Krishna veni, Narmada, Yamuna, Godavari, Vitasta or Jheelam, Chandrabhaga, Iravati, Vipaasha, Kaushiki (Kosi), Shatadru (Satlaj), Sarayu, Sita, Manaswini, Hladini and Pavana. The Agni which emerges from these Rivers is called 'Dhishnu' or 'Dhishnya', which caters to the purposes of Yagnas on the banks of these Rivers. Thus this Agni moves about to the banks of various Rivers to facilitate various punya Karyas by the names of 'Vibhu', 'Pravaahan', 'Agnirgha' and such other Dhishnu Rupas. In addition, there are certain 'Anirdeshya' and 'Anivarya' (unforeseen and inevitable) circumstances, when 'Vasavi' Agni also known as 'Kushanu' is always available on the northern part of alternative Vedika or Platform of Yagnas. This Vasavi Agni has eight sons whom Brahmanas venerate, viz. Barhish (hotriya Agni Havyaavan), Pracheta (Samsahayak), Vishwadeva (Brahmanaachhamsi), 'Swambhu' Agni called Setu; Avabhruta Agni originating from Varuna, Hridaya nama Agni or popularly known as 'Jatharaagni' originating from the food items, Manumaani Agni which is Badabaagni emerging from deep Seas and Saharakshak Agni residing in households fulfilling desires of human beings. Besides, Agnis are meant for Kaamna Purti (fulfillment) or to those who perform Yagnas viz. Rakshoha Agnis also known as 'Yatikritas'. Additionally there are eight Agnis viz. Surabhi, Vasuratna, Naada, Haryaswa, Rukmavaan, Pravagya, and Kshemavan who were all the progeny of Shuchi.]

Stanza 32 explains that besides Agni, Yama Deva be of primacy of Devas besides of course of Brihaspati and Indra, while Prajapati be mentioned as Virat and Brahma Deva called Sutramaan or Hirabyagarbha..

As regards Yama Deva's Tarpna Vidhana especially in the context of Pitru Ganas states: *Yamaaya Dharma Raajaaya Mrityave chaanta kaayacha, Vaivaswataaya Kaalaaya Sarva Bhuta Kshayaaya cha/ Ouodumbaraaya Dadhnaaya Neelaaya Parameshtiney, Vrikodaraaya Chitraaya Chitraguptaaya tey namah/*

[Vishleshana on Yama Dharma Raja's prescription to achieve salvation vide Varaha Purana]

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

could subtract or even remodel the impact of the person's actions! It is He who is impartial and treats all the beings of His Creation equally without favour or fear. It is He who realises Tatvartha, Prakriti and Purusha and is unaffected or influenced by a person's deeds or the values of these deeds. It is He who could make a precise assessment of a person's 'Dhyan' (meditation), its quality or quantum. It is He who could objectively decide the swing of joys and sorrows of any human being and choose to grant or not yet grant Salvation, keeping in view the totality of the person's 'Karma'. Be it a Saint or Sinner, a human being is given balanced evaluation by Paramatma without anger, prejudice or any preconceived notion, for perhaps a Saint might falter once or a Sinner might act with improvement! He might provide 'Mukti' to a person practising 'Pranayama' with concentration and by burning off lowly emotions and impulses. A person who is desireless, devoid of attachments, and leaves the Life ideally is blessed by Paramatma and grants Mukti. A person who is industrious, patient, balanced, angerless, devoid of jealousy and does not eye on possessions of others is qualified for attaining Mukthi. He, who is engrossed in doing service to his learned Guru, follows a non-violent way of life and keeps away from lowly deeds, performs only noble tasks and discards the wrong ones shall take forward steps to Salvation. When a person is not interested visiting such Tirthas as are not approved by his conscience such as pujas of questionable deities is not a sinner but a discreet being and is hence deserving of Salvation. As soon as one notices a venerable and learned person in a company and automatically approaches him and touches his feet, he is indeed on the right path towards Salvation. Narada asked Yamaraja as to what would be the ways and means by which future births are ensured to perform virtuous deeds and to desist from doing vicious tasks. To this query, Yamaraja greeted the name of Brahma and suggested to follow the Holy Path of 'Sisumara Chakra' which stood for Para Brahma Himself; this Chakra which is within one's own body too represents various Planets like Jupiter, Venus, Mercury, Saturn, Mars etc. which are all worthy of Worship. The Sisumara Chakra or the Grand Wheel Establishment visible on the Sky is the image of Almighty Himself. Indeed the Portrait of Virat Purusha is impossible to vision even to Gods and Sages, but one could perhaps perceive similarity of God-head with Sisumara and be contented with it atleast. [The body of Sisumara which has the shape of a Dolphin is coiled with its head downward, the Pole Star at its tail, on the body of the tail are the Planets of demi-Gods viz. Prajapati, Agni, Indra and Dharma; the base of the tail being the Planets of Dhata and Vidhata; the hip position being of Sapta Rishis; the right side of Sisumara being the Constellation of of fourteen Stars beginning from Abhijit to Punarvasu; the left side being the Stars of Pushya to Uttarshadha thus balancing the body of Sisumara with equal weight; on the back side of the body is the group of Stars known as Ajaviti and on the abdomen of the Sisumara flows Ganges; on the upper chin is Agasti; on the lower chin Yamaraja; on its mouth Mars; Genitals Saturn; Jupiter on the back of neck; on its chest the Sun; the core of heart is Narayana Himself; within its mind the Moon; navel the Venus; breasts Ahwini Kumars; within its life-air or Panapana is Mercury; neck Rahu; and all over the body the comets and the pores are innumerable Stars]. It is that Sisumara that a high devotee should greet and worship and attain Mukti! There are also other means like performing hundred times a day; engaging one self in the service of cows (which is as good as performing several pilgrimages) and observing fasts on all Ekadashi Days. Consuming 'Panchagavya', keeping cow's urine on one's head, taking bath in Cow's urine on rohini Nakshatra and greeting a learned Brahmana soon after the urine bath; greeting Stars Arundhati, Dhruva and Sapta Rishis with folded hands, observing fasts on Ekadashis and puja to Narayana; these are some of the means that Yamaraja suggested to Narada as stepping stones for achieving Salvation.]

Stanzas 33-34-35 explain as follows: From a King to Brahma Deva, each should be yearning for the accomplishment of one's desires and once there be fulfillment, one's joy should be of no bounds but the bliss of the Self which be beyond the grasp of the mind and the senses, be indeed inexpressible. As the maha veda pandita be having no desires for all the sought-after pleasures, then the bliss of all

creatures be his. This is described as ‘the fulfilment of what all be sought after. ‘ Sarva kaamapsita praapti’ or accomplishment of what all be sought after be explained only by the ‘witness consciousness’ of the knower experiencing the enjoyments of everybody as of those experienced by the Self. In other words, the Knower be experiencing the enjoyment and delightful atma jnaana of the self and of everybody.

Para Brahma is full and total; so is this Antaratma or the Individual Self Consciousness if full and total too. From this causative fullness is manifested into the fullness of the derivative fullness. In other words, the Individual Self shrouded by the screen of Ignorance or Unawareness due all over its bodily form and sensual form, gets identified and unified to Fullness. In other words, from infinite cause the infinite effect is evidenced or from Infinite Universe, Infinite Brahman is evidenced from Non-Reality to Reality or From Darkness to Luminosity!

Stanza 36 then be raising a doubt of witness consciousness of the knower experiencing the enjoyments of everybody as of those experienced by the Self. Being the witness consciousness, even the ignorant person be having the universal enjoyment. The reply states: ‘ This is not so; being devoid of the knowledge of the self as the witness one would no experience complete contentment. The Shrutis states that that person who be aware of the truth be possessive of all the desirable objects:

[Explanation vide Taitireeya Upanishad 2.1.1

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 ‘guhah’ 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 on 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!]

Stanza 37 explains further that the person under reference would experience the enjoyment of every thing because of being all, as that famed passage which would express the self's all pervading selfhood by way of singing: ' I am the food as well as the eater of the food as well.' Since a vedic quote vide Taittiriya Upanishad is used by Sama Veda, the interpretation too be as *Sama, sambhaavena tishthatiti/*

[Taittiriya Upanishad 3.10.5-6 on from Food to Praana to Material Wealth to Knowledge to Mind to Truth to Spiritual Awakening to Bliss!

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 Sama Singing viz. 'haa vu haa vu haa vu'! He extols Anna the Food as : *Ahamannamaha mannamahamannadohamannaadhamannaadah/* 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, Vijaana -maya, and Anandamaya view points leading to the Finality of Bliss and Brahman!)]

Stanzas 38 and 39 thus be established of the nature of both the absence of misery and the fulfillment of desires as experienced by the knower of the Self whose other experiences especially be achieved such as the satisfaction of having exercised all that be possible. The Self's other experiences viz. the satisfaction of having performed further to be discussed finally ahead. Recalling that this chapter on the Bliss of Knowledge the objective is to be experienced by a person who could have realised the bliss of Brahma through yoga, discrimination of the Self and of the constant nidhidhyaasa or vicharana of the unreality of the midhya prapancha and of the sense of duality of thou and thine. Vishayananda and of buddhivritti be the path way to dukkha bhava. Just as the blissfulness arising of the contact of mind with exeteobjects, the blissfulness arising from the contact of mind with external objects, the bliss arising from the brahma jnaana or the knowledge of ahman in a modification of the intellect. It is stated to have four aspects of bliss of knowledge viz dukkhaabhaava or absence of sorrow, kaamana praapti or fulfillment of desires, swayam kritakriya sadbhaavana or the self fulfillment of desires and the atma tripti or of swayam kartavya paripalana tripti . Accordingly in this Fourteenth chapter could have been possibly detailed.

Stanzas 40-41-42-43-44

*aihikāmuṣmikavrātasiddhyai mukteśca siddhaye
bahu kṛtyaṃ purāsyābhūttatsarvamadhunā kṛtam 40
tadetatkṛtakṛtyatvaṃ pratiyogipurahsaram
anusandadhadevāyamevaṃ tṛpyati nityaśaḥ 41
duḥkhino'jñāḥ saṃsarantu kāmāṃ putrādyapekṣayā
paramānandapūrṇo'haṃ saṃsarāmi kimicchayā 42*

*anutiṣṭhantu karmāṇi paralokayiyāsavaḥ
sarvalokātmakaḥ kasmādanutiṣṭhāmi kiṃ katham 43
vyācakṣatām te śāstrāṇi vedānadhyāpayantu vā
ye'trādhikāriṇo me tu nādhikāro 'kriyatvataḥ 44*

Substance of Stanzas 40-44 as follows

‘Kṛitya aakṛityata’ and ‘praapta praapyata’ had since been discussed in the Tripti Deepa Prakarana thus far. To enable the tatva vettaas, the ‘aihka and aamushmika loka vishaya kaamna siddhi’ and mukti praptis have been since detailed somewhat. ‘Duhkhaakraanta agjanis’ be ever concerned of bharya putraadi samsaara gati chitthhaas. Paralokecchha panditaas be ever engaged in the pravritti maargaanveshana and be immersed in the agni kaarya sadhaana chaturata. Some of those who are of higher loka prapta jnaanis be immersed in veda shastra vyaakhyaana, vedaanga adhyayana and such. Many of such veda vedaanaga chaturaas feel humbled by nirantara pathana- manana-vivarana-and of nidhidhyaasa maatraa adhikaaris.

Stanzas 45-46-47-48-49-50

*nidrābhikṣe snānaśauce necchāmi na karomi ca
draṣṭāraścetkalpayanti kiṃ me syādanyakalpanāt 45
guñjāpuñjādi dahyeta nānyāropitavahninā
nānyāropitasamśāradharmānevamahaṃ bhaje 46
śarṇvantvajñātātattvāste jānankasmācchṛṇomyaham
manyantām samśayāpannā na manye'hamasamśayaḥ 47
viparyasto nididhyāsetkiṃ dhyānamaviparyayāt
dehātmaviparyāsaṃ na kadācidbhajāmyaham 48
ahaṃ manuṣya ityādivyavahāro vināpyamum
viparyāsaṃ cirābhyastavāsanāto'vakalpate 49
prārabdhakarmani kṣīṇe vyavahāro nivartate
karmākṣaye tvasau naiva śāmyeddhyanasahasrataḥ 50*

Substance of stanzas 45 to 50 as follows

Some of the saamaanya maanavaas be contented with vilakshanaas like nidra and bhiksha, anicchha of snaana- shuddhi adi alasyata and such. They would infact tend to resort to parihaasaas, avahelanaas and paranindaas being the victims of kaama-krodha-lobha -moha matsaryaas. Some of such below par maanavaas no doubt transform themselves yet get overpowered by the evil influences. Such of them be on the verge of samshaya viparya and be hesitant to visualise the right track from a distance, thinking that after all ‘ I am a human being, and why to get into the trap and deceptive snare of paaramaardhika and such trash but why not enjoy as long as the life lasts. Such pessimitic view be overpowering the reversed psyche. Then as the praarabdha karma viksheenata be happening, then vyavahaara sahsraas be rid off and be of the psyche of ‘ nahi nahi rakshati dukrum karane!’ Then there be neither paramardha saara nor dhyana-nidhidhyaasa!

Stanzas 51-52-53-54-55-56-57

*viralatvaṃ vyavahr̥teriṣṭaṃ ceddhyanamastu te
abādhikāṃ vyavahr̥tiṃ paśyandhyāyāmyaham kutaḥ 51*

vikṣepo nāsti yasmānme na samādhistato mama
 vikṣepo vā samādhirvā manasaḥ syādvikāriṇaḥ 52
 nityānubhavarūpasya ko me vā'nubhavaḥ pṛthak
 kṛtaṃ kṛtyaṃ prāpaṇīyaṃ prāptamityeva niścayaḥ 53
 vyavahāro laukiko vā śāstrīyo vā'nyathā'pi vā
 mamākarturalepasya yathā'rabdhaṃ pravartatām 54
 athavā kṛtakṛtyo'pi lokānugrahakāmayā
 śāstrīyeṇaiva mārgeṇa varte'haṃ kā mama kṣatiḥ 55
 devārcanasnānaśaucabhikṣādaḥ vartatām vapuḥ
 tāraṃ japatu vāktadvatpaṭhatvāmnāyamastakam 56
 viṣṇuṃ dhyāyatu dhīryadvā brahmānande vilīyatām
 sākṣyahaṃ kiñcidapyatra na kurve nāpi kāraye 57

Substance of Stanzas 51 to 57

In case if one's 'antarangika vyavahaara spandana' were to be experiencing, then gradually be there the internal transformation and the feeling that the vyavahaara bandhana saamaanvyata could be skipped off. The saying is that extremely excessive materialism should eventually to lead to the path of internal assessment and self analysis. 'Nityaanubhava vishaya' be leading to 'bhinnatvaanuhavata'. Ayogya kaaryacharana be as of the dark tunnel to lead to the bright light as of "Asatoma sad gamaya, Tamasoma jyotir gamaya, Mrutyorma Amritam gamaya 'Lead me from falsehood to truth, Lead me from darkness to light and Lead me from death to immortality!' The Vedantic and Advaitic principle of unreality of the world is implied therein. Then the loutika dharmas besides of shaastriya precepts of Ahimsa Paramo Dharma- Satyameva jayate- Paropakaara nidhanam shreyah and such yogya kaaranaas, shaastreeya marga vyavahaaraas, devarchanaadi- baahyaantara shuchi kaaranaas, vaak indriyadi samyamnaas, pranava mantra-japaadis and veda shastra pathanaas- dama-shama saadhanaas be the path of self realisation. Thus: Vishnum dhaayatu—brahmaananda vileeyataam/ Thus step by step realisation of Self Realisation.

Stanzas 58-59-60-61-62-63-64

kṛtakṛtyatayā tṛptaḥ prāptaprāpyatayā punaḥ
 tṛpyannevaṃ svamanasā manyate'sau nirantaram 58
 dhanyo'haṃ dhanyo'haṃ nityaṃ svātmānamañjasā vedmi
 dhanyo'haṃ dhanyo'haṃ brahmānando vibhāti me spaṣṭam 59
 dhanyo'haṃ dhanyo'haṃ duḥkhaṃ sāṃsārikaṃ na vīkṣe'dya
 dhanyo'haṃ dhanyo'haṃ svasyājñānaṃ palāyitaṃ kvāpi 60
 dhanyo'haṃ dhanyo'haṃ kartavyaṃ me na vidyate kiñcit
 dhanyo'haṃ dhanyo'haṃ prāptavyaṃ sarvamadya sampannam 61
 dhanyo'haṃ dhanyo'haṃ tṛpterme kopamā bhavelloke
 dhanyo'haṃ dhanyo'haṃ dhanyo dhanyaḥ punaḥ punardhanyaḥ 62
 aho puṇyamaho puṇyaṃ phalitaṃ phalitaṃ dr̥ḍham
 asya puṇyasya sampatteraho vayamaho vayam 63
 aho śāstramaho śāstramaho gururaho guruḥ
 aho jñānamaho jñānamaho sukhamaho sukham 64
 brahmānandābhidhe granthe caturtho'dhyāya iritaḥ
 vidyānandastadutpattiparyanto'bhyāsa iṣyatām 65

Substance of Stanzas 58-64

Thus the tatva jnaanaasakti yuktaas were advised about the 'aihka and aamushmika loka vishaya kaamna siddhi' and 'mukti prapti' have been since detailed, the readers of this Bliss of Knowledge and felt grateful and blessed and exprseed : Dhanyosmi to learn of the Prapta-Prapyata vyakhya of the swayam rupa nitantata saakshaatkaara! Dhanyosmi to learn of brahmaanana shputa rupa bhaasa! Saamsaarika dukkha rupa janita agjnaana vinishkata! Dhanyosmi! The kaarana kaaraneeya agjnaana and praapta apraptiya hetu vijjnaana abhava kaarana! Dhanyosmi! Poorvaarjita punya prabhaava phaleebhuta aanana hetu and that punya paritrupti saardhakata as of now. Dhanyosmi! Nijaatmananda shaastra hetu Paramaanada paaraavaara sammilanata! This parama jnana hetu dyuloka prapti kaarana, dhanyosmi.

Chapter Fifteen on Brahmaanada Vishayaananda or the Bliss of Objects-Stanzas 1-35

Stanza One explains : This final chapter of the Essence Pancha Dashi which Swami Vidyananda had sought to enlighten about the outline principles of Advaita Vedanta in a simple presentation as of an insructive view point rather than the tarka-meemaamsa vigjnaana bhavaatmika vidhana. The coverage is of Fifteen Chapters as of Tatvajnaana-Mahabhuta Vivekata- Panchakosha Vivekata-Dwaita bhaava Vivekata- Maha Vakya Vivekata-Chitra Deepa-Tripi Deepa Kutastha Deepa-Dhyana Deepa - Naataka Deepa- Brahmaanandayukta Yogaananda-Brahmaanana yukta Atmananda-Brahmaananda Advaitaataananda- Brahmaanana yukta Vidyaananda and Brahmaanada Yukta Vishayaananda.Part I of this presentation covers Tatva Jnaana- Maha Bhuta Viveka-Pancha Kosha Vivekata-Dwaita Bhaava Vivekata and Chitra Deepa and Part II is presently explaining the remaining. Now on to the Bliss Vishayaananda.

Stanza Two seeks to highlight that the Supreme Bliss is unique, inimitable and homogeneous as of the Advaita Parabrahma and Swaswarupa. Even the Brahmaanada Vishayaananda Maha Saadhakaas be able to absorb a bindu मात्रा Brahmaanada as explained by the Shriti.

[Explanation vide Brihadaaranyaka Upanishad vide IV.iii.27-31 on bindu मात्रा Supreme Bliss to sustain the Universe ticking

IV.iii.27) During the state of deep sleep, one does not have to hear; indeed the Self is the embodiment of hearing; the only difference is that the Self has to switch over to the secondary instrument viz. the body and its organ of hearing, say a knob for the temporary facility; otherwise like the perennial flow of hearing power, the self is fully and permanently equipped as well as in the case of the Supreme Self, as the Self is but a reflection of the Supreme!) IV.iii.28) The Self does not think normally during the deep sleep; no doubt it thinks but does not think sensibly. The Thinker's function of thinking could never ever be lost, because that faculty of the self is undecaying. But he or she has to utilise the assistance of a secondary or supportive medium called the mind if the concerned body with which to think. Otherwise the capacity of the Self or for that matter of the Supreme Self viz. the Paramatma is everlasting!) IV.iii.29) During the deep sleep again, the Individual might touch but not knowingly even while though his thinking capacity is perennial; the only proviso is that the self has to resort to the secondary support of touch of this specific individual body organ of skin and its function of feel and contact; indeed the faculty of touch is as lasting as that of Supreme Himself!) IV.iii.30) That Knowledge is power and eternal is a truism and a wellknown Truth; perhaps this fact is not always clear to a person in deep sleep. The Self as an Individual has no doubt to utilise his or her mind as a part of the body to appreciate the everlasting nature of knowledge; Pure Intelligence which the

Supreme is all about being amorphous, the crucible of an Individual's body organ of mind has to become a handy instrument to appreciate this basic Truth of the might of Knowledge!) IV.iii.31) While in a waking or profound sleep state, there is always something else besides the Individual Self; *indeed that so called instrument- be it any, say an ear, eye, tongue, skin, or thought- is not, repeat not, separate but an integral part of the Self; if the body is non-existent, the Self vanishes; it is only to highlight the concerned body organs as mere instruments of the self!* That is precisely why the Self is able to smell, taste, speak, hear, think, touch and know!) IV.iii.32) Maharshi Yagjnya –valkya thus explained to the Emperor Janaka like crystal clear water that indeed there was but a single witness to the entire episode of the Self both in deep sleep and wakefulness as also of the Supreme Self, but indeed there was only one: *Ekodrushtwaadwaito bhavati* or Only One confusing as two and indeed is 'without a second'! That is the sphere of Brahman; this is so, in wakefulness as though of deep sleep the Self- free of its limiting attachment or appendage, viz. the body, organs, and senses- is Brahman the Supreme Itself! The Maharshi further instructed Janaka: 'This is its highest accomplishment, this is its Supreme Bliss! Indeed, just one particle of this very Bliss keeps the Universe ticking!')

Stanzas Three and Four explain of mental modifications of three gunas. Kaama krodha lobha moha mada matsaraas or of desire, anger, avarice, arrogance and narrowminded ness are the products of rajoguna. Lethargy, confusion, drowsiness and such be the offshoots of taamasika gunaas. When satvika functions in the mind, merit is acquired and demerits by raajasika functions. The Rajas Guna is stated to be red in colour and is featured as false pride, decept, avarice, hatred and selfishness. The tamo guna standing for black colour is stated to feature ignorance, lack of resources, anger, fear and quarrelsomeness. As tamas functions, neither merit nor demerit be the outcome but life be wasted for nothing . Thus the mental formulations be the reflexes of the 'I-consciousness'. Prevalence of Satvika Guna, Jnaana yoga nishtha, fearlessness, charity mindedness, self control of karmendriyas, Deva puja, swaadhyaya, tapo guna, straight forwardness, ahimsa, truthfulness, angerlessness, svaardha tyaaga, chitta shanti, para ninda, bhuta daya, chitta nishchalata, kshama-dama-dhairya, bahyaananta -ranga shuddhi, durabhimaana, are among the daivika gunaas. Agjnaana, adambarata, arrogance, self conceit, sensuousness are among the Asura gunas which are natural 'arishadvargaas'. 'Daivi sampada sadgunas' are what 'asuri durgunas' stated to be the resultant instincts.

Stanza Five states that one's self consciousness or the 'I' consciousness is an aspect of Brahman which is reflected as of the parama shanti vritti. Yoga Vaishtha explains vide 6.115.40 : 'Meditate always on the everlasting and immaculate spirit, that is without its beginning and end; which is wholly this entire immensity and has no part nor partner, nor representative nor representation of itself. By thinking in this way you become immaculate yourself, and come to be extinct in the self-same Brahma, where there is all peace and tranquillity.

Stanza Six declares: *Rupam rupam babhuvaasou prati rupa iti Shrutih/* Thus Shriti states that entering into different bodies, the Supreme Self assu bemes innumerable forms. The entry of Brahman be into various bodies including those of celestials, let alone the sthaavara jangamaas.

[Explanation vide (1) Kathopanishad-II.ii -6 to15 (2) Brahma Sutras 3.2.27 to 30

(1)

II.ii.6-8)Yama Dharma Raja told Gautama or Nachiketa that he would now reveal a secret as to how the eternal Brahman or the Individual Self would fare after death. Some of the embodied Souls or the Individual Selves enter the wombs of some straightaway and the rest viz. the inferior ones become

motionless like trees or stones as per the accounts of deeds performed by them as the erstwhile bodies as explained by Vedas that creatures would be born in accordance with their thoughts and actions! II.ii.9-15) 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!

(2)

III.ii.27) The relationship of the Supreme Brahman and the Individual Soul is like that of a snake and its coil. This difference is perceivable like the Subject and Object of meditation. This differentiation is not possible of attainment through vision or speech nor through other senses and not even through austerity and by Karma or virtuous action only. This is possible only by intense meditation when mind gets purified by the favour of intellect. Mundaka Upanishad. (III.ii.8) gives the example of rivers flowing down and getting indistinguishable on entering the Sea by the name and form of the river concerned; 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 rupa 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: 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: 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!) Thus the illumined Soul getting freed from the name and form submerges into the self- effulgent Purusha that is higher than the higher Maya. Thus the mention of the difference and non-difference of the two entities of Brahman and the Self are comparable to the snake and its coil or hood which are mere extensions of the reptile.

III.ii.28) Prakaashashraya vadva tejatwaat/ The distinction of the Supreme Self and the Individual is also similar to the Sun Rays close by to the globe of Sun as both have possess the same capacity of radiance and heat. The closer the rays to the Origin of the Globe of Sun would be the more intense the illumination and power of radiation.

III.ii.29) Purva vadvaa/ The comparisons of the Snake and coil or the Sun and the nearest rays are justified by the distance of ignorance and enlightenment. The bondage of the Self and the Supreme is

purely on account of the play of the adjuncts of the Self which obviously include the action-reaction syndrome of Karmendriyas and Jnyanendriyas, the pro active role of mind and its positive faculties, and above all the power of drive and intensity of dedication and total involvement. The relationship of the Self and Brahman is basically on the maxim of 'Thou art Thou' or the revelation of Identity.

III.ii.30) Pratishedhaaccha/ The phenomenal manifestation of Brahman as a true reflection of the Self is painstakingly explained in various Upanishads as illustrated in the Brahma Sutras above.

Brihadaranyaka Upanishad explains the role of Maya and the unique link of the Beings , their Inner Self and Paramatma: II.v.19):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 unprecented, 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 fascimile 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 Seven and further states that the Supreme Self , although being of advaitatwa or of singularity be present in each ad every object like the moon reflected in water though being one that appears as several.

[Explanation vide Amrita Bindu Upanishad on the comparison of Moon and Akaasha in waters

9. (Brahman is) without doubt, endless, beyond reason and analogy, beyond all proofs and causeless knowing which the wise one becomes free.

10. The highest Truth is that (pure consciousness) which realises, "There is neither control of the mind, nor its coming into play", "Neither am I bound, nor am I a worshiper, neither am I a seeker after liberation, nor one-who has attained liberation".

11. Verily the Atman should be known as being the same in Its states of wakefulness, dreaming, and dreamless sleep. For him who has transcended the three states there is no more rebirth.

12. Being the one, the universal Soul is present in all beings. Though one, It is seen as many, like the moon in the water.

13. Just as it is the jar which being removed (from one place to another) changes places and not the Akasa enclosed in the jar - so is the Jiva which resembles the Akasa.

14. When various forms like the jar are broken again and again the Akasa does not know them to be broken, but He knows perfectly.

15. Being covered by Maya, which is a mere sound, It does not, through darkness, know the Akasa (the Blissful one). When ignorance is rent asunder, It being then Itself only sees the unity.]

Stanzas Eight and Nine explain that moon which is reflected in water is faint on muddy water and clear in pure water. Likewise Brahman is two folded according to the quality of modifications or

vrittis of the mind. The mind has three Gunas, viz., Sattva (light, bliss, goodness), Rajas (passion, motion) and Tamas (inertia, darkness). There are three Vrittis in the mind corresponding to the three Gunas. Shanta Vritti (peace) comes out of Sattva Guna, Ghora Vritti from Rajo Guna and Mudha Vritti from Tamo Guna. Equilibrium or balance is Santa Vritti; anger is Ghora Vritti; laziness (Alasya), carelessness (Pramada) and drowsiness (Tandri) are Moodha Vrittis. Because of the preponderance of the impurities of the Raajasika and Taamasika vritis, the blissfulness of Brahman is obscured; but because of their slight purity of Brahman is reflected. Avidya would be incomprehensible and obscure Brahman while one's own existence and self-consciousness be intact and get manifested.

Stanzas ten and eleven would seek to clarify further: As in pure water once heated up there would be the heat transmission of the fire and not much of its light, and likewise in the vrittis of which rajasika and tamasika be predominating, then there would be the manifestation of one's consciousness only. But as in the case of a piece of burning wood both heat and light are manifested. Likewise in respect of Sattvika vrittis both consciousness and bliss are manifested. While elaborating on the characteristics of the Sattva Guna, that should stand for purity. It is prakasha or illumination. Sattva Guna is a force favourable for the attainment of Moksha. It is stated as of Divine Gift; it represents virtues such as fearlessness and purity of heart being able to facilitate one's liberation. The effect of Sattva Guna is enquiry or search for Truth; differentiation between Sat and Asat, what is real and what is unreal. A Sattvic mind is always steady. It finds delight internally. During Sattvic moments, when there is preponderance of pure Sattva in the mind, purity of thought, mind and heart, besides being the gateway to jnana. The real peace of mind does not come from outside. It is produced in the same mind when the mind is controlled and its thoughts are checked. One must put forth great efforts to check the passions and desires. Then alone be the aptitude for activity be subdued and rest and one's thoughts be stilled and developed, therefore, Sattva Guna by Japa, Vichara, Satsanga, meditation, light Sattvic food, Tapas and Svadhyaya. An ordinary worldly-minded person could hardly hear the inner voice of Atman. Nor, could not get pure thoughts or Vichara (enquiry into Self) also. Every Sattvic (pure) thought emanates from Sattvic Buddhi (pure intellect). In the case of worldlings, all thoughts proceed from the mind only. The person who does Nishkama Karma Yoga (selfless service) and has purity of the mind, begins to entertain thoughts of God and meditation. Generally, the mind raises various sorts of curious, fantastic thoughts. It deludes all. It may pretend to do Vichara also. If there is a serious determination in you to concentrate and, if you put it into actual practice for months steadily and, if the longing for Darshana of God or Self-realisation becomes keen and acute, then alone think that all these kinds of thoughts proceed from your Sattvic Buddhi only. All Sadhanas aim at the development of Sattva Guna and the attainment of pure, irresistible Will. This will bring about Avidya Nivritti (removal of ignorance) and Paramananda-Prapti (Sat-Chit-Ananda state). Increase of Sattva Guna and pure, strong, determined Will pave a long way in achieving God-realisation.

In the world also, there are persons with a few Sattvic virtues such as patience, generosity, forgiveness, etc. But, a spiritual aspirant tries to develop the mind as a whole, to acquire all Sattvic virtues.

Stanza twelve states that the illustrations of water heating and wood burning should be amply revealing the raajasika-taamasika combine for the former and water heating of the satvikata respectively. These two illustrations would make it clear that it is the nature of things which would be determining as to which type of manifestation that might provide, and it is by one's experience that these properties are established.

Stanza thirteen asserts that neither in rajasika nor in tamasika vrittis, the experience of bliss be visualized albeit in shades of satvika vrittis. 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. But Satvika vrittis, the experience of happiness could be seen to a greater or lesser degree. 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.

Stanza fourteen further analyses that when a person be of the desires of properties such as buildings, lands and precious objects because of the agitated quality of the Rajo guna's propensity, then there could be happiness and contentment, let alone the everlasting bliss..The characteristics of Rajo Guna is a hostile force to pull you down into Samsara. Asuri Sampat-vices like Dambha, Darpa, Krodha, etc.-will drag you down into hell. A mind endowed with Sattva Guna will make a man still and inactive, while a mind with Rajo Guna will make him restless. It would not allow the person to sit idle and would to work. The Rajasic mind always wants new sensations and variety. It likes certain persons, objects and places now and, after some time, it becomes disgusted with them and wants new persons for company, new vegetables to eat, new books to read and new places to see finding pleasure in sightseeing. The mind of Rajasic type wants always company and talk. These are the two defects which distract the mind much. The Rajasic mind has a tendency to look into the defects of others. It also remembers the bad deeds or wrongs done by others and forgets easily their good acts. These two tendencies intensify hatred and cause frequent disturbance in the mind. It is the Rajasic mind that splits, separates, divides and deceptively shows plurality

Stanzas fifteen and sixteen further explain that in the predominance of rajasika or tamasika guna pravrittis, there should be misery mindedness and once that feeling of desolation and discontentment be intensified there would be further intensification of obstacles to success. Once the opposition would be formidable to be overcome, there would be despair and predominance of tamasika prabhaava- and the vicious circle of arishad vargaas.

Stanza 17 explains thus: Once the acquisition of the desired object the pleasing vritthi is calmed and there would be mental contentment. Mind is the cause of bondage and salvation of human. *Mana eva manushyanamkaranam bandhamokshayoh*/The mind has two aspects-one is discriminative and the other is imaginative. Mind, in its aspect of discrimination, releases itself from the bondage and attains Moksha. In its aspect of imagination, it binds itself to the world. It is the mind which binds a man to this world; where there is no mind, there is no bondage. Mind imagines, through indiscrimination and ignorance, that the soul has been confined and located in this body and hence it perceives the soul to be in bondage. Mind exactly identifies itself with the Jivatman and feels itself to be 'I' and hence thinks, 'I am in bondage.' The egoistic mind is the root of bondage. The non-egoistic mind is the root of Bliss.

Stanzas 18 and 19 annotate further that the greatest happiness is experienced as the outcome of detachment. Once detachment and deliberation be in position, there should be the happiness in fortitude as well as liberality, because there would be vimukti from the maansikotpanna aridhadvargas of kaama-krodha-lobha-mada-matsaraas and pave the unobstructed path related to the self realisation. Whatever happiness be thus experienced that would be Brahman alone. When the vritti is directed inward or be withdrawn all together, then the reflection of bliss be unobstructed. Vritti can be understood as fickle thought impulses which clutter the mind while chitta means is beyond mind as .

the source of consciousness of a person. Vrittis stems out of Chitta create disturbance in the consciousness level of a person. Hence the chitta shuddhi is rooted to detachment and delibetation of a practical edifice of blissfulness.

[Explanation vide Isha Upanishad I-and on Detachment and Deliberation are the rudiments of Realising the Supreme

I) *Om Ishaavasyamidam sarvam yatkimcha Jagatyaam Jagat,Tena tyaktena bhunjeethaa maa gridhah kasyasvid dhanam/*

(Om! The Totality of what exists and moves about all over this Earth is under the care of the Over Lord Paramatma. This Self that dwells inside each and every Being is indeed the Supreme Itself and therefore should be guarded against by evil forces and material allurements arising therefrom. Utmost vigilance is therefore called for by extreme detachment and renunciation by stoic endurance and steadfast adherence to scrupulously hold fast to the norms of Virtue and Justice and never yield to the pulls and pressures of the transcendent and meaningless possessions of wealth and physical joys!Indeed there are the two clearcut paths on which Vedas and auxiliary Scriptures are based and these are non-involvement and proactive deliberation arising from conviction, quite apart of course from abstinence and self denial. Be that as it may, another interpretation considering the changed situations of time and circumstances, the instruction by the Lord appears not to be too greedy and over-enthusiastic, by head over heels, but within the framework of virtue and justice one should be contented with minimal wants for survival and not to get too attached!)

Righteous Action irrespective of fruits begets further longevity deserving scope for further Enlightenment

II) *Kurvunnevah karmaani jivevishet shatam samaah, Evam tvayi naanyathetosti na karma lipyate nare/*

(Having stressed that total detachment be practised, yet human beings as they are, the Supreme relaxes for a while that one should perform works truly with conscience and without desires of returns. Human beings possess the limited freedom of performing their duties but have little relevance of the fruits and returns, since whatever is destined as per the 'Prakriti dharma' or natural norms of predetermined returns would be reaped any way. Hence a person performing his 'Karma' or the dutiful works should only pray for hundred years of longevity, reemphasising the fact that the longevity be subject to continued performance of the Karma or the duties. In other words one should ask for long life only to enable to perform the duty. After all the prayer for extension of life is not for materil fulfillment but for spiritual enhancement; the purport to seek longer life by enhanced contemplation is to further activise life for exrta opportunity to serve the Almighty and certanily not to respond to pleasures of material ends. It is emphasised that there are two paths on which Vedas are established viz. one characterised by attachment and another to underscore detachment!)]

Stanzas 20-21 narrate that one's existence, consciousness and bliss are stated to be the threefolded nature of Brahman. In the inanimate objects like clay, stone and so forth, only existence is manifest, where as the other two are not. Both existence and consciousness are manifest in the Raajasika and Tamasika vrittis \of the intellect and all the three are manifest in the Satvika Vrittis. Brahman associated with the entire universe is thus described:

[Vishleshana on The Three Gunas by Swami Sivananda on Gunas and Vrittis

The mind has three Gunas, viz., Sattva (light, bliss, goodness), Rajas (passion, motion) and Tamas (inertia, darkness). There are three Vrittis in the mind corresponding to the three Gunas. Santa Vritti (peace) comes out of Sattva Guna, Ghora Vritti from Rajo Guna and Mudha Vritti from Tamo Guna. Equilibrium or balance is Santa Vritti; anger is Ghora Vritti; laziness (Alasya), carelessness (Pramada) and drowsiness (Tandri) are Mudha Vrittis. Characteristics Of Sattva Guna Sattva Guna is purity. It is Prakasa (illumination, light). Sattva Guna is a force favourable for the attainment of Moksha. Daivi Sampat-virtues such as fearlessness, purity of heart, etc.,-will confer liberation on you. The effect of Sattva Guna is Brahmavichara (enquiry or search for Truth; differentiation between Sat and Asat, what is real and what is unreal.) A Sattvic mind is always steady. It finds delight internally. It may stick to one place indefinitely. It keeps friendship with persons for a long, long time. It can read the Gita or the Yogavasishta any number of days. It can live on Dal-roti for years together without any grumbling. During Sattvic moments, when there is preponderance of pure Sattva in the mind, you are in touch with the Divine Source owing to the cleanness of the mind-mirror. You will get inspiration. You will compose beautiful poetry, etc. Preserve those inspired writings. Jot them down in your notebook. Sattvapatti is a state of mind wherein the mind is full of Sattva or purity. There is purity of thought (Bhava-Samsuddhi) and purity of heart (Sattva-Samsuddhi). It is the fourth JnanaBhumika or fourth stage of Jnana. Characteristics Of Rajo Guna Rajo Guna is a hostile force to pull you down into Samsara. Asuri Sampat-vice like Dambha, Darpa, Krodha, etc.-will drag you down into hell. A mind endowed with Sattva Guna will make a man still and inactive, while a mind with Rajo Guna will make him restless. It will not allow him to sit idle and will force him to work. The Rajasic mind always wants new sensations and variety. It likes certain persons, objects and places now and, after some time, it becomes disgusted with them and wants new persons for company, new vegetables to eat, new books to read and new places to see (finds pleasure in sightseeing). The mind of Rajasic type wants always company and talk. These are the two defects which distract the mind much. Avoid company. Live alone. Observe Mouna. You will get peace of mind. Most of the pain comes from bad company. Be careful in the selection of your companions. You will rarely find a good, sincere friend. Never take a friend into your close confidence without testing him for a long time. There is no company or talk in Brahman who is Asanga and Ashabda. The Rajasic mind has a tendency to look into the defects of others. It also remembers the bad deeds or wrongs done by others and forgets easily their good acts. These two tendencies intensify hatred and cause frequent disturbance in the mind. A mind which is devoid of Sattva Guna will not be good enough to consider others' happiness as its own and will, therefore, be ever reeling. Again, as this mind has not the complacency to rejoice at another's virtues, there is no internal contentment. Then, as it does not consider others' sufferings as its own, there arises in it no compassion for them. It is the Rajasic mind that splits, separates, divides and deceptively shows plurality (Nanatva). The sun is one. The moon is one. Akasa is one. The idea behind languages is one. The feeling of sincerity is one. There is no inside or outside. Husband and wife become one in heart. Intimate friends are one in heart. Matter is one. Energy is one. Sattvic mind is one. It unifies. Cosmic Mahat is one. Karma (law of cause and effect) is one. Dharma is one. Religion is one. Truth is one. Brahman is one. Ekameva Advitiam Brahma (Brahman is one without a second). Intense Rajas takes Sattvic turn. Dacoit Ratnakar became the sage Valmiki. Jagai and Madhai, who were intensely Rajasic and who pelted stones at Lord Gouranga, became his first disciples. Importance Of Sattva Guna The real peace of mind does not come from outside. It is produced in the same mind when the mind is controlled and its thoughts are checked. You must put forth great efforts to check the passions and desires. Then alone will your aptitude for activity be subdued and you will be at rest and your thoughts will be stilled. Develop, therefore, Sattva Guna by Japa, Vichara, Satsanga, meditation, light Sattvic food, Tapas and Svadhyaya. An ordinary worldly-minded man can hardly hear the inner voice of Atman. He cannot get pure thoughts or Vichara (enquiry into Self) also. Every Sattvic (pure) thought emanates from Sattvic Buddhi (pure

intellect). In the case of worldlings, all thoughts proceed from the mind only. He who does Nishkama Karma Yoga (selfless service) and has purity of the mind, begins to entertain thoughts of God and meditation. Generally, the mind raises various sorts of curious, fantastic thoughts. It deludes all. It may pretend to do Vichara also. But, when it comes to actual practice, it will do nothing. If there is a serious determination in you to concentrate and, if you put it into actual practice for months steadily and, if the longing for Darshana of God or Selfrealisation becomes keen and acute, then alone think that all these kinds of thoughts proceed from your Sattvic Buddhi only. All Sadhanas aim at the development of Sattva Guna and the attainment of pure, irresistible Will. This will bring about Avidya Nivritti (removal of ignorance) and Paramananda-Prapti (Sat Chit-Ananda state). Increase of Sattva Guna and pure, strong, determined Will pave a long way in achieving God-realisation. In the world also, there are persons with a few Sattvic virtues such as patience, generosity, forgiveness, etc. But, a spiritual aspirant tries to develop the mind as a whole, to acquire all satvuk virtues.]

Stanzas 22-23-24 signify that Brahman not associated with the universe yet be of comprehensibility by parama jnaana and the systematic yogaabhyasa. These had been detailed somewhat vide chapters 11 and following two chapters. Now to clarify the satta-chiti-and ananda rupa Brahma and the playful Maya be examined further. Aasakta-jadata-and dukkha are explained. as of three manifestations of Maya. In other words, desire- absence of consciousness of misery and non existence are three qualities of Maya. Non existence is to be illustrated by such expressions as the 'narashringaas' or three horns of human beings. Absence of consciousness of the human beings be described as of the jada padardhas of wood, stone and such. Especially in reference to human beings there be the misery in the raajasika and taamasika vrittis. Thus Maya is manifested as arishad vargas, taapatrayaas as 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 of Ishana Trayass as of Praneshana-the bond of Life, Dareshana or the bond of wife, Putreshana or the bond of progeny, Dhaneshana or the bond of wealth, Sukheshana or the love of happiness and contentment and Dharmeshana or the quest of Virtue. Aside from those, a human being be identified with the vrittis of the intellect, which are of saatvika-raajasika and taamasika nature. This would be Brahman called the associated Brahman as in the profile of Individual Brahman.

Stanzas 25-26 state that having analysed likewise, the nature of Maya and of Brahman being like wise, a human who would desire to meditate on Brahman ought to ignore the objects which have no existence as of the narashringaas' or three horns of human beings as bestowed by Prakriti Maya. Instead concentrate only the Supreme Target. In stone and wood, the human should reject both the name and form and meditate on existence; in Rajasika and Tamsika vrittis, the human should reject the misery and grief of samsaara with which be associated deeply and closely with and meditate on existence and consciousness.

Stanzas 27 now emphasises on the Satvika vrittis that one should contemplate on all the three concepts of existence-consciousness- and bliss, that is 'Sat-Chit-Ananda'. These three kinds of deep contemplation are sated as of three kinds of 'kanishtha-madhyama and mahhotkrishta' maargaas of contemplation. Mentioning of the Satvika guna, the real peace of mind does not come from outside. It is produced in the same mind when the mind is controlled and its thoughts are checked. One must put forth great efforts to check the passions and desires. Then alone could be the aptitude for activity be subdued and be at rest of one's thoughts be stilled by japa, vichaara, satsanga, meditation, light sattvic bhujana, tapasya or introspection and svadhyaya. An ordinary worldly-minded person could

man hardly hear the inner voice of Atman. That person would not get pure thoughts or ‘vichara-enquiry into Self also. Every Sattvic or of pure thought emanates from Sattvic Buddhi or of pure intellect. All kinds of sadhanas aim at the development of Sattva Guna and the attainment of pure, irresistible ‘Will’ to bring about Avidya Nivritti (removal of ignorance) and Paramananda-Prapti (Sat-Chit-Ananda state). Increase of Sattva Guna and pure, strong, determined Will to pave a long way in achieving Self Realisation.

[Brief on select Yoga Sutras on Satva Guna

1.16 Indifference to the subtlest elements, constituent principles, or qualities themselves (gunas: rajas, tamas, sattva), achieved through a knowledge of the nature of pure consciousness (purusha), is called supreme non-attachment (paravairagya). *tat param purusha khyateh guna vaitrshnyam/*

2.15 A wise, discriminating person sees all worldly experiences as painful, because of reasoning that all these experiences lead to more consequences, anxiety, and deep habits (samskaras), as well as acting in opposition to the natural qualities. *parinama tapa samskara duhkhaih guna vrittih virodhat cha dukham eva sarvam Vivekinah/*

2.19 There are four states of the elements (gunas: rajas, tamas, sattva), and these are: 1) diversified, specialized, or particularized (vishesha), 2) undiversified, unspecialized, or unparticularized (avishesha), 3) indicator-only, undifferentiated phenomenal, or marked only (linga-matra), and 4) without indicator, noumenal, or without mark (alingani). *vishesha avishesha linga-matra alingani guna parvani/*

2.41 Also through cleanliness and purity of body and mind (shaucha) comes a purification of the subtle mental essence (sattva), a pleasantness, goodness and gladness of feeling, a one-pointedness with intentness, the conquest or mastery over the senses, and a fitness, qualification, or capability for self-realization. *sattva shuddhi saumanasya ekagra indriya-jaya atma darshana yogyatvani cha/*

3.36 The having of experiences comes from a presented idea only when there is a commingling of the subtlest aspect of mind (sattva) and pure consciousness (purusha), which are really quite different. Samyama on the pure consciousness, which is distinct from the subtlest aspect of mind, reveals knowledge of that pure consciousness. *sattva purusayoh atyanta asankirnayoh pratyaya avishesah bhogah pararthatvat svartha samyamat purusha-jnanam/*

3.50 To one well established in the knowledge of the distinction between the purest aspect of mind and consciousness itself, there comes supremacy over all forms or states of existence, as well as over all forms of knowing. *sattva purusha anyata khyati matrasya sarva-bhava adhisthatrittvam sarvajnatrittvam cha/*

3.56 With the attainment of equality between the purest aspect of sattvic buddhi and the pure consciousness of purusha, there comes absolute liberation, and that is the end. *sattva purusayoh suddhi samye kaivalyam iti*

4.13 Whether these ever-present characteristics or forms are manifest or subtle, they are composed of the primary elements called the three gunas. *te vyakta suksmah guna atmanah/*

4.32 Also resulting from that dharma-meghah samadhi, the three primary elements or gunas will have fulfilled their purpose, cease to transform into further transformations, and recede back into their essence.

tatah kritarthanam parinama krama samaptih gunanam/

4.34 When those primary elements involve, or resolve themselves back into that out of which they emerged, there be liberation, wherein the power of pure consciousness becomes established in its true nature. *purusha artha sunyanam gunanam pratiprasavah kaivalyam svarupa pratistha va chiti shaktih iti/*

Stanzas 28-29 explain that even a person of below normal intellect, meditation of utmost sincerity and seriousness, could be effective enough, be that even to a Saakaara Brahma Swarupaas as of Associated Brahman. After having had enough and sufficient enjoyments, when the mental modifications become indifferent to objects and become detached, the contemplation regarding the bliss of impressions arise, which is of paramountcy. Thus are four kinds of contemplation described. Three types of contemplation have been described already as os reference to particular conditions of the mind resulting from contact with external objects. There is however a neutral or indiffrent state of mind quite independent of external objects, when the mind gets somewhat satisfied with enjoyments. There the hold of the mind is loose and there is an experience of a superior kind of happiness. Contemplation in that state of indifference is the best, for thereon would shine the impressions or 'vaasanas' of the bliss of Brahman.

Stanza 30 states that while the four types of contemplation, there might be an overlapping admixture of concentration and persistence of dhyana- manana-niddhidhyaasa coupled with vigjnaana and yoga of ashtaangas. All these are not to be merely considered as a direct means of achieving Brahman directly although the mind and ite application be getting sharper and sharper and the knowledge of Brahman could become steady. Being an admixture of concentration of mind and contemplation on Brahman effective as Brahma vidya which is beyond veda pathana or its saaraamsha but pachendriya nigrah -yoga saadhana- and a climactic effort of physical, mental and spiritual intuition focused on the ultimate goal of Self-realization.

Stanza 31 annotates that Brahma Vidya be such that would digest sat-chit-ananda, akhanda eka rasa bhava prapti. Achievement of steady knowledge of existence, consciousness and bliss shine as a single homogeneous entity and not as separate entities, their diffrences having disappeared with the disappearance of ther upaadhis or adjuncts. Be that realised as Brahma Vidya which could not be understood simply by studying or reasoning. It needs discipline like that found in yoga, a sadhana or spiritual discipline focused on the ultimate goal of Self-realization. In addition to referring to the divine knowledge, brahmavidya may also be used to describe the practice of obtaining that knowledge. It is believed that yogis could be awakened divine power within with the guidance of brahmavidya through meditation. As such, brahmavidya promotes physical, mental and spiritual health.

[Visleshana vide Brahma Vidya Upanishad]

I proclaim the Brahman-lore, which is omniscience, which is the highest. It shows as origination and end - Brahman, Vishnu, Mahesvara. Vishnu, working with his miraculous power becomes, at intervals, a human being through compassion. His secret, as the OM fire, lies in the Brahman lore. The syllable OM is the Brahman. Thus, verily, teach the Brahman-knowers; Body, location, time and dying away of this syllable, I will proclaim.

I - The body or shariram of the sound OM: There are three gods and three worlds, three Vedas and three fires. Three moras and the half mora. In that trisyllabic, blissful one.

The Rig Veda, Grahapatya. The earth and Brahman as God, that is the body of the "a" sound, as expounded by the Brahman-knowers. The Yajur Veda and the mid-region, and the fire Dakshina, and the holy god Vishnu, this is the "u" sound proclaimed to us. The Sama Veda and heaven, the Ahavaniya fire also, and Ishvara, the highest (or supreme) god. Thus is the "m" sound proclaimed to us. II - The location or sthanam of the sound OM: In the midst of the brain-conch, like the sun-shine glitters the "a". Within it is situated, the "u" sound of moon-like splendor. The "m" sound too, like the fire, smokeless, resembling a lightning flash. Thus shine the three oras, like the Moon, the Sun and the

fire. There upon a pointed flame, like a torch light exists. Know it as the half mora, which one writes above the syllable. III - The terminus or kala of the sound OM: yet one, like a pointed flame subtle, like lotus-fiber, shines the Sun-like cerebral artery - (passing through it) penetrates (the OM). Through the Sun and seventy two thousand arteries, breaks through the head and remains as bringer of blessings to all - pervading the whole Universe. IV - The vanishing, fading away or laya of the sound OM: And just as the sound of a metal utensil - or of a gong dies in silence - so he, who seeks the All lets the OM sound fade away in silence. For that wherein the sound fades away is the Brahman, the higher. Yea, the whole sound is Brahman and conduces to immortality. Om Shanti! Shanti! Shanti!]

Stanzas 32 and 33 state that as the adjuncts of a practitioner's of Brahma Vidya that created mental differences viz. the Satvika, Rajasika and Tamasika Vrithis having been removed, then the associationless, self radiant and luminous-adviteeya Brahma Jnaana be realised, and then the triad of the knower-knowing and known viz. the Bliss of Vishayaananda be climaxed as the Brahmaananda, the Infinite Bliss of the Omni Scient- Omni Potent- Omni Present or the Avyaktam-Shavatam- Vishnum-Anantam-Ajam-Avyayam or the Unknowable- Everlasting- All Pervading- Infinite-Unborn- Imperishable.

[Select and relevant excerpts vide Adi Shankara's Viveka Choodamani

464. There is only Brahman, the One without a second, infinite, without beginning or end, transcendent and changeless; there is no duality whatsoever in It. 465. There is only Brahman, the One without a second, the Essence of Existence, Knowledge and Eternal Bliss, and devoid of activity; there is no duality whatsoever in It. 466. There is only Brahman, the One without a second, which is within all, homogeneous, infinite, endless, and all-pervading; there is no duality whatsoever in It. 467. There is only Brahman, the One without a second, which is neither to be shunned nor taken up nor accepted, and which is without any support, there is no duality whatsoever in It. 468. There is only Brahman, the One without a second, beyond attributes, without parts, subtle, absolute and taintless; there is no duality whatsoever in It. 469. There is only Brahman, the One without a second, whose real nature is incomprehensible, and which is beyond the range of mind and speech; there is no duality whatsoever in It. 470. There is only Brahman, the One without a second, the Reality, the One without a second, the Reality, effulgent, self-existent, pure, intelligent, and unlike anything finite; there is no duality whatsoever in It. 471. High-souled Sannyasins who have got rid of all attachment and discarded all sense-enjoyments, and who are serene and perfectly restrained, realise this Supreme Truth and at the end attain the Supreme Bliss through their Self-realisation. 472. Thou, too, discriminate this Supreme Truth, the real nature of the Self, which is Bliss undiluted, and shaking off thy delusion created by thy own mind, be free and illumined, and attain the consummation of thy life. 473. Through the Samadhi in which the mind has been perfectly stilled, visualise the Truth of the Self with the eye of clear realisation. If the meaning of the (Scriptural) words heard from the Guru is perfectly and indubitably discerned, then it can lead to no more doubt. 474. In the realisation of the Atman, the Existence-Knowledge-Bliss Absolute, through the breaking of one's connection with the bondage of Avidya or ignorance, the Scriptures, reasoning and the words of the Guru are the proofs, while one's own experience earned by concentrating the mind is another proof. 475. Bondage, liberation, satisfaction, anxiety, recovery from illness, hunger and other such things are known only to the man concerned, and knowledge of these to others is a mere inference. 476. The Gurus as well as the Shrutis instruct the disciple, standing aloof; while the man of realisation crosses (Avidya) through Illumination alone, backed by the grace of God. 477. Himself knowing his indivisible Self through his own realisation and thus becoming perfect, a man should stand face to face with the Atman, with his mind free from dualistic ideas. 478. The verdict of all discussions on the Vedanta is that the Jiva and

the whole universe are nothing but Brahman, and that liberation means abiding in Brahman, the indivisible Entity. While the Shrutis themselves are authority (for the statement) that Brahman is One without a second.⁴⁷⁹ Realising, at a blessed moment, the Supreme Truth through the above instructions of the Guru, the authority of the Scriptures and his own reasoning, with his senses quieted and the mind concentrated, (the disciple) became immovable in form and perfectly established in the Atman.⁴⁸⁰ Concentrating the mind for some time on the Supreme Brahman, he rose, and out of supreme bliss spoke as follows.⁴⁸¹ My mind has vanished, and all its activities have melted, by realising the identity of the Self and Brahman; I do not know either this or not-this; nor what or how much boundless Bliss (of Samadhi)! ⁴⁸². The majesty of the ocean of Supreme Brahman, replete with the swell of the nectar-like Bliss of the Self, is verily impossible to express in speech, nor can it be conceived by the mind - in an infinitesimal fraction of which my mind melted like a hailstone getting merged in the ocean, and is now satisfied with that Essence of Bliss.]

Final stanzas of Brahmaananda Vishayananda 34 and 35:

This Final Chapter on Vishayaananda or the Bliss of Objects is the Awakening Message retrospectively from this stage earlier objective of Brahmananda the Bliss of Brahman. May the Paramatma the Hari Hara Swarupa be blessed by this Pancha Dasha Grandha about as many of varied aspects of the Bliss of Brahman. May That Unknown protect all in the samsara to let and learn to follow the path of dharma and nyaaya and finally lead to the Bliss of the Unknown.

*Swastih prajaabhyah paripaalayantaam nyayena margena mahim mahesha go braahmanebhyah
shumamasu nityam lokassamastah sukhinobhavantu/*