# All Featured / Important Articles on Indiaspirituality Blog

*Will be updated as new articles are posted on Blog*

Dedicated to Sri Ramakrishna, Sri Ramana Maharshi

and to the Saints and Gurus of all traditions

By Indiaspirituality Blog (Amrut)

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Indiaspirituality Blog | Understanding Advaita | Sanatan Dharma | indiaspirituality@gmail.com

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# All Featured / Important Articles on Indiaspirituality Blog

## Preface

Articles are collected in one file for archival purpose. Articles may not be updated to latest revision. Date of publishing of article is given so that readers can know how old the article is. As time passes, we all learn from shastras, meditation and through our personal experience. Hence the views represented here are those of the author Amrut at the time of publishing. They are not to be taken as 'Brahma-vakya' meaning a statement as irrefutable final authority. They are not to be treated as permanent views of author like a line carved on a rock. However, more or less the essence of teachings is retained.

Initially, the articles published were direct sayings of great saints. At times, some articles, which are the personal opinion of the author were and still are published. Articles collected here are those articles compiled by Amrut. As on 28-Aug-2022, there 700 + Articles on the blog, excluding 46 articles which are announcements.

The very first few posts published on 26-Feb-2008. These were the quotes of great saints; Quotes by Sri Ramakrishna was the first post. Later the blog was expanded to cover teachings of great saints and then articles having personal opinion of Amrut were published from time to time. Later on in 2013 and then in 2015 websites Understanding Advaita and Sanatan Dharma were created.

All pages on Understanding Advaita Website and Sanatan Dharma Website can be downloaded from Google Drive folder 'Indiaspirituality Downloads'.

Please note that articles from Indiaspirituality Blog collected here are not strictly arranged as per date.

Monday, June 1, 2009

## 1. INDIASPIRITUALITY Blog Intro – About Us

**Updated on 24-Sep-2017**

|| Hari OM ||

Namaste

Dear Divine Souls,

INDIASPIRITUALITY is dedicated to provide PURE, DISTILLED and UNADULTERATED preaching of Great Saints. This Blog focuses on –

**Basics of Spirituality:**

Advaita Vedanta Basics, Vivek Choodamani (Chudamani), Tatva Bodh, Prakaran Granth, Selected Verses of Advaita Vedanta.

**Teachings of Great Saints**

Has post dedicated to teachings of great saints like Sri Ramakrishna, Sri Ramana Mahrshi, Jagatguru Sri Abhinav Vidyatirth Mahaswami of Sringeri Matha, Jagatguru Sri Chandrasekharendra Saraswathi, the 68th Sankaracharya, Swami Ramsukhdas ji Maharaj and other saints

**Lives of Saints:**

Sri Ramakrishna, Sri Ramana Maharshi, Sri Nisargadattaji Maharaj, Swami Chinmaya, Station Master, Sri Sarada Maa, Sri Mata Amritanandamayi Devi or Amma, Anandamayi Ma, Swami Vivekananda, Sri HWL Poonja, Sri Caitanya Mahaprabhu, Sri Brahmachaitanyaji Majaraj, et al.

**Inspirational Quotes by:**

Sri Ramakrishna, Sri Ramana Maharshi, Swami Tadrupanand, Swami Vivekananda, Lord Buddha, Sri Yukteshwar Giri, Paramhansa Yogananda, Paramhansa Hariharananda, Sri Nisargadattaji Maharaj, Swami Rama, Sant Jnaneshwar, Swami Ramsukhdas ji Maharasj, Jagatguru Sri Chandrasekharendra Saraswathi, the 68th Sankaracharya, Sri Swami Sivananda, Swami Chinmaya, and other saints. Quotes from shastras like Bhagavad Gita.

### Other Articles Related to Indian Spirituality

Articles on topics like Spirituality, Bhakti, Meditation, Prayers, Q and A, Advaita Vedanta Basics, explanation of some verses from shastras with or without traditional commentaries.
Contains a series on chakras, psychic energy centres, as described by Paramhansa Prajnanananda (परमहंस प्रज्ञानन्द Paramahaṃsa Prajñānanda, paramahaMsa praGYAnanda)

### Wallpapers

Collection of Wallpapers with Photo of some saints like Sri Ramakrishna or simply quotes of great saints or from shastras.

## Sister Websites

## Understanding Advaita

Understanding Advaita is a website dedicated to removing mis-concepts about our guru Śrī Ādi Śankarāchārya jī and traditional Advaita Vedanta. Site contains quotes from Sri Ramana Maharshi as Author is influenced by Maharshi's Works.

For explaining Basics of Advaita Vedanta, a page Understading Advaita is created which attempts to explain advaita in simple way.

A special page adhyAropa apavAda is dedicated to explain advaita vedanta from this POV (Point Of View)

Other pages dedicated to different topics like 'Meditative Journey of an Advaitin' and various quotes from shAstras supporting advaita are also published.

Home Page gives short description of each Page.

## Sanatan Hindu Site

Hindu Dharma also known as Sanatan Dharma (सनातन धर्म, Sanātana Dharma, sanAtana dharma)

This site is dedicated to explain Hindu Dharma from Traditional POV (Point Of View). It attempts to explain various aspects unique to Sanatan Dharma like Multiple Gods, IshTa devatA, Belief in past lives and Rebirth, Basic texts of Sanatana Dharma, different types of yogas, 5 bodies, chakras and nadis, mantras, Idol Worship, jivan mukti (eternal freedom while still living in physical body), etc

# Blogs by Friends

## Mahapashupatastra

This is a blog by my brotherly friend. I am not author to this Blog. He has great knowledge in Shaivism and Sanatana Dharma in general. Site came up as a response to counter false narrative which aims to denigrate the Status of Lord Shiva in a zeal to prove Lord Vishnu as Supreme Godhead.

This blog contains articles which some readers may not like. However, it has many insightful articles and some very unique like the

The unassailable glory of lord Bhuvaneshwara – the primordial Skambha supporting the worlds, which contains Skambha Sutra, an Atharvavedic hymn which explains Siva as

skahbha or stambha, a divine pillar of infinite length whose beginning or end is not traceable. It is a pillar of consciousness.

Another article worth noting is The Imperishable Glory of Lord Kameshwara – The Primordial God of Desire. This article contains Maheshvara Sutras which explain origin of Universe from Siva's Damru and relates it to various alphabets. Author has taken pain to explain Nandekshwara's Kashika on Maheshwara sutras which explains mAtrikA shrushTi i.e. creation from mAtrA-s i.e. aksharamala or alphabets.

Third article-series worth note is Translation of unique Siva gItA of padma purANa with Sanskrit original.

## Adbhutam's Blog

As the name stands, this Blog is really Adbhutam (wonderful). It is an excellent, unique blog. This blog is not for laymen. Readers are expected to have basic knowledge in traditional Advaita Vedanta. It is written by a very knowledgeable Advaitin in a scholarly way.

It focuses on expounding teachings of Advaita Vedanta using commentaries by various traditional AchArya-s like Sri Adi SankarAchArya jI, Sri madhusudan sarasvatI ji, Sri appaya dikshita, and other saints. It also has posts that defend advaita philosophy by refuting objections raised against it by providing quotes from scriptures and from shAstra-s. Nothing out of shAstra-s is being said.

AUM

Wednesday, August 5, 2009

## 2. My Mind Started Chatting even more loudly during meditation, what should I do?

I tried to practice (meditation) but, as soon as I sat on the floor, my mind started chatting even more loudly. What should I do?

Prajananananandaji: It is not the body that comes with you life after life, but the mind. Life after Life you have kept the mind in an extrovert state. Even in this lifetime, since childhood and for years and years, you have kept your mind untrained, restless and in an extrovert state. It is only since a few hours that you are trying to discipline your mind. Previously you have always followed commands of your mind. By simply sitting down on the floor, you pretend and expect to have a silent peaceful mind! Please have a little patience!!

The mind is a bundle of thoughts. Let thoughts come, watch them but do not entertain them. If you welcome a thought it will give rise to a chain of related thoughts, Avoid those thoughts than can be avoided. Watch your thoughts, but do not welcome them. By avoiding repeatedly a thought, the thought will die.

*Source: Source: Lineage of Kriya Yoga Masters by Paramhansa Prajanananda, pg 130*

**Another explanation:**

Let us understand some basic definitions as given in Shastras.

**Intellect:** Quality of taking decision. (Tatva Bodh, Vivek Choodamani)

**Mind:** Mind is nothing but continuous flow of thoughts (Tatva Bodh, Vivek Choodamani. Sri Ramana Maharshi says the same thing in 'Who am I')

The nature of mind is extrovert. In general, mind follows five senses.

We have made our mind the slave of senses. It should be vice versa, as mind is more subtler than body and senses.

Body –> Senses –> Mind –> Intellect –> Atman (Self)

In order of increasing subtle nature, body is grossest and Self is subtlest. A Subtle element is more powerful than gross element.

**Why cant I meditate?**

We all have an extrovert nature. If Mind has any desire. then to fulfil the desire mind takes the help of body via prana [1]. So when body fulfils the desire (say wish to eat a delicacy) mind gets satisfaction and not the body. Meditation or Japa, takes the mind and senses to an introvert state which is opposite to the nature of mind.

In meditation, when you decide to be aware of Japa mantra or a specific process (kriya), mind revolts and shows off its power. It creates more and more thoughts, more and more scenes. You tend to get involved in these thoughts or scenes. As soon as you get involved, the meditation is broken, but unaware of this the meditator experiences a

relief. This relief is due to the fact that the fight between mind and intellect is over. Mind has foxed the meditator.

### Do not use force in meditation

By forcing the mind one can achieve temporary success, but a time will come when the mind will show its power and you will not be able to meditate for even 5 – 10 mins. As soon as you sit in meditation, you may feel to quit.

In the beginning, meditator applies force and tries to forcefully concentrate. This results into a mental fight,resulting into mental fatigue, stress and impatience. One comes out drained out and tired after the meditation.

It is not advisable to force your mind to meditate. Better and correct way is to convince the mind that meditation is the best option then any of the worldly thought. **Reading scriptures which give importance to none other then SELF or atman are very very helpful. Listening to devotional songs or attending listening recorded discourses / satsangs (spiritual retreats) also helps a lot.** Shastras help one to get one direction. It fills one with words, needed to convince the mind during meditation. Out of the two choices available (1. to get involved in the thoughts & 2. let go thoughts and continue chanting), proper convincing of mind is necessary, to select the right choice. After regular practice, one will be able to get more grip. Less the force, more time one can spend in mediation.

*When one goes to learn to swim, he comes out of the swimming pool tired. Later after he learns to swami efficiently, he goes for swimming to relax!!!.*

Same is the case with meditation. Shastras say that initially it feels like you have been poisoned, later you experience that you are filled with nectar of bliss and immortality. So just hold on and do not quit.

Once you have the practise of 'Let Go' of thoughts, the power of thoughts begin to decrease. Once you are fully aware of Japa Mantra, or of any kriya, as given by a master, thoughts fade away. Gradually, after constant practice, you will be able to meditate easily and come out of meditation more refreshed and relaxed. Now you will begin to enjoy your meditation.

*[1] In Ramana Gita, Sri Ramana Maharshi says that Mind is Jnana Shakti and Prana is Kriya Shakti. Mind has knowledge about work but cannot do the work. It has to take the support of Prana Shakti to do the work.*

Saturday, August 22, 2009

## 3. What is Advaita Vedanta? Can it be applied in today's Practical Life?

Article on Advaita Vedanta is divided into following Q & As

**(Note: 9 links opens the heading on browser – External Links)**

1. What is Advaita Vedanta?

2. Who can practice Advaita Vedanta?

3. Can Advaita be applied in todays' Practical life? If yes than what are the benefits achieved by practicing Advaita Vedanta?

   a. Psychological benefits

   b. Physical benefits

4. Summary of benefits

5. If we neglect our family and society, how can we live?

6. Bargaining

7. Bribe

8. What is the need to stay detached and live spiritual life?

9. Do Advaita Vedantins believe and respect others spiritual paths like duality, Yog, Karma Kand, tantra etc?

**What is Advaita Vedanta?**

A + Dvaita = Advaita

Dvaita = Duality,

A-Dvaita = negation of Duality i.e non- duality

Vedanta means the end parts of Vedas, which contains the essence of Vedas.

In advaita Vedanta, one meditates on the SELF and establishes himself in the true nature. Some of them call it meditation on the absolute Brahman. A vedantin does not consider himself different from the God / Atman / Brahman.

Followers of advaita practice meditation on Aum / Om [1,6] or practice Self Enquiry as prescribed by Sri Ramana Maharshi [2]

**Who can practice Advaita Vedanta?**

Advaita is not for everybody. Emotional characters are generally not suited to practice advaita. Ramana Maharshi in Ramana Gita [3] says that ones who have purified their mind through sadhana (meditation) or by Sattvik Karma in past lives can practice advaita Vedanta. He further says that one who does not give much importance to his body and senses and has no interest in the worldly affairs instead of being surrounded by worldly issues are considered as eligible for Self Enquiry [3].

Shastras says of fours sadhans (qualities) are necessary (Sadhan chatusta Varnana)[4,5,6]

1. Vivek - discrimination between Real and unreal. i.e. only Atman, Brahman is real, everything else is unreal

2. Vairagya - dispassion in society (worldly matters)

3. Shatsampatti (6 values)

   a. Sham – Control over mind

   b. Dam – Control over 5 senses

   c. Uprati – Saturation point (control over mins and saturation brings the saturation of slinging or attachment in any worldly attachment)

   d. Titiskha – To stay neutral in favourable and unfavourable circumstances

   e. Shraddha – Faith in Yourself (I am doing nothing wrong in practicing this path), Guru, God and Shastras.

   f. Samadhan – To stay focused on the practice.

4. Mumukshatva – Burning desire for liberation.

Once you have **Vivek and Vairagya** along with **firm determination for liberation**, all other qualities gradually develop within. Regular prayers and surrender to God also help a lot. Being prepared to leave everything for SELF realization is an asset.

**Can Advaita be applied in todays' Practical life? If yes than what are the benefits achieved by practicing Advaita Vedanta?**

Yes, Advaita can be definitely applied in today's practical life. To understand this let us understand the concept and philosophy of Advaita.

In Advaita Vedanta, the followers are instructed to neglect each and every thought expect "who am I" or Aum. Meditator will only give the importance to thoughts relating to Atman. When worldly thoughts pop up or mind tries to create a scene, an alert meditator becomes aware of this and just neglects the thoughts, creations of mind. After some time, the force of thought decreases and one can gradually shift the awareness to the mantra Aum or to Self Enquiry. After regular practice, mind becomes calm and one experiences inexpressible peace – deep silence.

**Psychological benefits:**

Since, one has the habit of "letting go" things and not giving much importance to worldly issues, even though one is surrendered by issues, they do not influence the mind as much as before. So one stays calm under testing times. This is not achieved in a day, but with regular practice. Surrender to God will remove all the stress, tension, all other negative emotion and also relieves us from the burden of Responsibility.

Advaita teaches one to stop complaining about the life and leave the way God makes us to leave. This develops the attitude and understanding of fellow human beings. One stops blaming others and just accepts he / she with both positive and negative qualities. Tolerance naturally develops within.

**Physical benefits:**

When day-2-day issues, burden of responsibilities does not influence the advaita mind, mind remains cool and calm. Mind has a definite connection with the body and it highly

influences the body. So **when mind is fit and strong, all the diseases of mental, emotional origin stay away keeping one physically fit**.

When the mind is calm, brain is calm. constant focus on one thought refreshes the brain and makes it stronger. Brain, which was very busy in multitasking, shifts from other frequencies to Alpha waves form -70mV to +30mV in a harmonious sinusoidal waves. This induces harmony in body and pineal and other major glands release peace hormones, which calms down the nervous system. Brain, which was engaged in many activities, can now focus on other activities which were sidetracked like regeneration of cells, which happens in deep sleep, making one fresh and healthy.

**Summary of Benefits**

Let us summarize the benefits of Advaita Meditation on SELF

1. One develops a habit of "Let-go".

2. More Control over emotions and mind.

3. Stays Calm under testing times.

4. Stays neutral and unbiased.

5. Accepting each and everybody "as they are" with positive and negative qualities.

6. Tolerance

7. Decreases expectations from others.

8. Uninterrupted divine feeling of Peace and Bliss.

9. Removes orthodoxy and superstition.

10. Makes one broad minded.

This results into a stronger and healthy mind. This will avoid all diseases of mental and emotional origin.

**We understand, respect and appreciate advaita philosophy, but we live in the world. If we neglect our family and society, how can we live?**

Advaita teaches one to be an observer. It does not say to renounce the world. It teaches one to stay detached and continue to do your day to day activities (like job, business, etc…) In Sri Ramakrishna's words, stay like mud fish. A Mud fish stays in muddy waters but itself remains clean. Mud does not stick in the skin of Mud fish [7]. One can live in the world as before and be a vedantin. It is practically possible to live an advaita life. Staying detached is much better than clinging to the world and worldly issues which are temporary.

**Please elaborate this more, I mean I understand but …**

Ok,

Gita says one should be a **Samadarshina (see God in all) but not Samvartina (not to treat each an every body in similar way**.

**I did not get you.**

Let's take an example.

Suppose, a cow comes to your doorstep. You will feed her with green grass. Then dogs keep barking at cow. Annoyed cow goes away. Now, Dogs are at door step, What will you give? Food like Roti or any thing that dog can eat, but not grass. Dogs leave and a you hear "Narayan Hari" - a monk is standing at your doorstep. What will you offer him? A stale food? No. First we will invite him to step in our house, give the best food, the one which we have kept for ourselves, touch his feet and give some dakshina (a donation) like a cloth or some money and escort him. Than a mahavat (elephant rider) along with an elephant comes. Now what will you offer? A cloth??? No, some fruits like banana or any other thing that an elephant can digest [8].

NO, since my Guru has taught me to see god in everybody, so all are equal. So I will offer grass to cow, to a dog, to a monk, to an elephant and even to a tiger!!! How foolish. Give the kind of food that one can digest. Cow can digest Grass and a monk cannot digest grass [8].

So treat one according to his /her mindset.

Another eg:

You have your family. When you look at your son, you become father. When you look at your father, you become son. When you look at your wife, you become a husband. Can you look to your mother with the same eye that you look at your wife?.

So one person, cannot behave in the "SAME" manner within his own family. How can one behave in the same way to others. In Sri Ramakrishna's words, a mother loves all hers children, but gives the food according to their digestive power. She cannot give heavy food to a month old baby.

The essence is, treat each and everyone according to his / her status, but see God in all. So you cannot override the decision of your boss.

**Bargaining**

Sri Ramakrishna scolded one of his disciples when he did not care about the quality of vessel thinking that I have surrendered to God. Shopkeeper gave a cracked vessel. Sri Ramakrishna said that the shopkeeper is there to earn money and he did not surrendered to God before dealing with you. You should have checked the vessel and then bought it. One should be practical. [7]

You can definitely bargain and check the quality when shopping, but weather the deal strikes or not, as soon as you leave the premises (shop), just be aware of the mantra or surrender to God or know that I am not the body, mind or intellect. Do not give much importance to the issue.

Just forget and forgive. This is the true leaving.

**Bribe**

Another very important thing is; things which our mind gives importance to only disturb us. So one should not try to offer a bribe, but incase somebody insists on this, then you can give him. Yes you can. Since you did not initiate this so your mind will not give

undue importance to this issue and it is easy to forget this issue. It is the prakruti (nature) of person X to ask bribe, that's it, why to change him? God is capable of everything and he will take care of him. So be neutral. Of course, offering a bribe to a Mr. X and initiating such talks (from our side) for marketing and selling our products, does a lot of harm. So DO NOT PRACTICE SUCH THINGS. Do not offer the Bribe, try to avoid it, but if unavoidable, then you can give. Only thing is do not feel the guilt can keep thinking you as a sinner. Just relax, forget the issue, get back to normal life, keeping chanting God's name.

Now, if somebody does not say directly for a bribe and you understand and realise that he wants bribe … don't be a fool, you know what to do.

Kindly note that other paths like Karma Kand and Yog give much importance to the moral conduct. This is not meant to Challenge them. Not does this mean to give a licence to do whatever you like to do.

The mental state of the advaita vedantin is to be aware of the Mantra as much as possible. When dealing with any issue, awareness that I am not the body, or the feeling of peace, or feeling of surrender to God / Brahman should be there. After the issue is over, again surrender to God and be neutral. Things which are compulsory cannot be avoided, but optional things like watching late night movies, enjoying late night dinners, etc can be replaced with sattivik activities like meditation, reading shastras, listening to spiritual songs.

Once a man can meditate for 3 hours and excels in spirituality, many issues do not occur in life. God clears the way and helps one to practice spirituality. So do not think of ifs and buts, just go ahead.

**What is the need to stay detached and live spiritual life?**

Our worldly enjoyment is temporary. When there is no expectation from anyone and when one does not react to the presence / absence and the behaviour of others, peace within does not gets disturbed. One experiences constant peace and bliss and is definitely long lasting then worldly happiness. As one excels in advaita meditation, feeling of peace and bliss stays for a whole day. One definitely needs to live a spiritual life, which is more stable than normal average life.

**Do Advaita Vedantins believe and respect others spiritual paths like duality, Yog, Karma Kand, tantra etc?**

Definitely. A True vedantin does have any superiority complex or consider other paths as useless. Only thing, which is necessary, is to think that Advaita path suits me the best. Vedantin bends in front of others paths, Gods and Gurus of different paths and sects, but practices only one path i.e. advaita Vedanta. Vedantin stays indifferent to other paths, but does not dis-respect them. Vedantin never quarrels with anybody but prefers to stay neutral and silent [8].

References:

[1] Mandukya Upnishad

[2] "Who am I", Sat Darshan Chalisi (40 verses on Reality), Self Enquiry – Sri Ramana Maharshi

[3] Sri Ramana Gita Chapter 7 – Eligibility to practical Atmavichar (Self Enquiry)

[4] Tatva Bodh – Adi Shankaracharya

[5] Vivek Choodamani (Chudamani) – Adi Shankaracharya

[6] Bhagawat Gita

[7] Sri Ramakrishnadev – Jivan Charitra in Gujarati, Sri Ramakrishna – The Great Master by Swami Saradananda, Gospel of Sri Ramakrishna by M.

[8] A discourse on Bhagawat Gita

*Disclaimer: The author has NO intention to hurt, challenge any system or faith.*

*Aum*

*INDIASPIRITUALITY*

Sunday, September 6, 2009

## 4. Different Paths of Self Realisation

1. Three Gunas of Maya – Brief Intro
2. Tamas Guna
3. Rajas Guna
4. Sattva Guna
5. Four Paths: Which Path to Choose
6. Karma Kand / Karma Yog
7. Bhakti Marg
    a. Bhakti mixed with Karma
    b. Shuddha Bhakti
    c. Bhakti mixed with Jnana
8. Jnana Marg – Nirakar Bhakti
    a. Pratik Upasana (Aum)
    b. AhanGrah Upasana (Neti – Neti / Self Enquiry / Who Am I)
9. Raj Yog
10. Japa Sadhana
11. Summary
12. Citations
    a. Which Form of God to Choose [1]
    b. Bhagawat Gita – Chapter Six – Atmasayyam Yog [2]
    c. Transformation from Karma to Bhakti to Jnana [3]
13. Sources
14. Further Reading

In order to understand the spiritual progress and different spiritual paths, let us understand Three Gunas of Maya.

**Three Gunas of Maya – Brief Intro**

Maya is said to be have three Gunas – Sattva, Rajas and Tamas.

| | |
|---|---|
| Tamas Guna | : Inactivity – Laziness, Socially less active |
| Rajas Guna | : Activity – Name & Fame, Glory, likes to sit on Hot-seat |
| Sattva Guna | : Divine qualities, but less active. Development of Love for God. Less interest in worldly matters. Beginning of Introvert Nature. |

Everything is made from maya – this world and also us. So each person also has these three Gunas in different permutations and combinations.

Each person has three Gunas, but one is predominant.

Spiritual Progress is the transformation of Tamas to Rajas to Sattva Guna. Final destination is to go beyond Gunas.

**Tamas Guna**

If the person has Tamas Guna as the predominant Guna, he will be a lazy person, who is socially less active. **Make him/her Socially Active**.

Such a person is encouraged to be social, visit social functions, make more friends, and take part in extra-curricular activities. In general, he is encouraged to be more and more active.

This will increase Rajas Guna.

**Rajas Guna**

**The next step is to dissolve his ego and convert his nature into sattvik.** A Rajasic person will always be active. He lives for name & fame, glory and always wants to be recognised by others and likes to sit on Hot-seat.

He is advised to be of helping nature. Later the importance of service and the word 'God' is technically made aware to him.

Now his friend and social circle changes to a spiritual circle and he maybe associated with a spiritual foundation as an active member.

**Sattva Guna**

Gradually, after the Sattva Guna increases, he is told to attend discourses and attend satsangs. **Importance of book study (shastras) and reading the glories of God and chanting God's holy name are highlighted**.

Gradually as the interest in worldly matter decreases, love for God increases. A person becomes more and more introvert. When one becomes 100% introvert, he/she lives in isolation, be it mental renunciation or both mental and external renunciation (i.e. become a monk)

After understanding the Gunas, let us understand four spiritual paths.

**Four Paths: Which Path to Choose**

Guru after accurately judging the nature and the spiritual inclination of a person, directs him/her to one of the four paths.

| | |
|---|---|
| Karma Yog | : For active people – only for chittashuddhi. |
| Bhakti Yog | : Emotional nature |
| Jnana Yog | : Introvert personalities. Likes to remain Alone (not lonely). |
| Raj Yog | : For Logical reasoning mind. One who tries to find scientific answer / solution and logical explanation. |

The nature of mind is such that until anything is proved or given high importance, mind does not accept it. So, Guru emphasises on any particular path, gives its importance and sings its glories.

To motivate a person, he will give examples of great men and women.

To stabilize one in that path, he/she will say that this is the best path of all 4 and the most suitable to you. Kindly note that there is no

intention to hurt or to prove that only one path and his technique is true and superior and other paths are inferior.

**Karma Kand / Karma Yog**

Karma Yog is for the transformation of Rajas to Sattva. People practising Karma Yog are active.

Serving God, Men & women (even nature), ashram and saints becomes a part of daily routine. He regularly performs Puja (worship of God's any form in a systematic order).

In the beginning, since discipline and other qualities are necessary for spiritual progress, so a Guru will instruct and may also practice them himself. We are all copy cats and follow each step of a Guru or spiritual teacher and try to judge him from his external behaviour. There is no need for a Guru to practice these virtues, but to set an example and in an attempt to show a correct way, Guru practices the virtues himself. Even if he doesn't, nothing is going to harm.

**Bhakti Marg**

Bhakti is divided into 2:

1. Sakar bhakti / SaGuna Bhakti: Worship of God's Form

2. Nirakar Bhakti / NirGuna Bhakti: Worship of God without any form, as absolute Brahman. Nirakara Bhakti is also called as Jnana Yog / Jnana Marg.

Sakara Bhakti is divided into 3 types

a. Bhakti mixed with Karma

b. Shuddha Bhakti

c. Bhakti mixed with Jnana

a. **Bhakti mixed with Karma**

Performing Puja, Austerities, visiting holy places, etc comes under this category. Even service to humanity and nature are considered as bhakti (devotion to God) with an understanding and feeling that God is present in everything.

Indian tradition is such that it considers everything holy and worth of worship (each step of evolution).

Stones: Shivaling

Mountains: Himalayas, Arunachala

Plants: Banyan, Tulsi

Birds: Garuda (hawk) – king of bird

Animals: Cow

Everything in nature is worshiped.

After a person has made certain progress, depending upon the basic nature of a person, he/she may be shifted from Karma Yog to Bhakti Yog.

By serving his creation, we are serving God. Further, one understands that I serve God which is within everything and I do not simply serve gross world.

**b. Shuddha Bhakti / Bhakti / Sakara Bhakti / SaGuna Bhakti/ Paraabhakti / Pratik Upasana:**

A Shuddha Bhakta or a bhakta will prefer to sit in one place and keep chanting God's name. He is only concerned with himself and God.

"This World is God's creation and he will handle it. Let me just chant thy holy name. I just want thy Divine Vision. Can anybody except you have the power to change others? I am your devotee and you are my God. I am nothing without you" – this is the attitude of a bhakta. A bhakta is an introvert person.

Such a person is generally not socially active.

A Bhakta, may not have the goal of 'divine vision of God' initially, but as he matures in spirituality, he will have only one Goal – to have divine vision of Goal and to stay at his beloved God's feet.

A bhakta even does not want moksha (liberation) but wishes to takes infinite rebirth to chant and sing the glories of beloved God.

Even though this is not the final state of spirituality, this is recommended. When a person who has surrendered everything even his body to his beloved God, it is the responsibility of God to take him to the final destination of nirvikalp Samadhi, as in the case of Sri Narashi Mehta and Sri Ramakrishna.

Narashi Mehta wished to keep singing Glory of God and for that he wished to takes as many re-births as possible. Later, once while performing Puja, he thought I am the worshipper and in front of me is object of worship (idol of God). But who is giving inspiration to chant Gods name. That inspiration is within me. God is also within me. (in gujarati language - Brahma latkaa kare brahma same) i.e. Brahman is worshipping Brahman

Sri Ramakrishna got orders from Maa Kali to Practice Advaita philosophy. It was by Maa Kali's wish that his Great Advaita Guru Sri Totapuriji came to dakshineshvar and offered Sri Ramakrishna to study advaita under him. Remember Sri Ramakrishna did not went to Sri Totapuriji, but he came to Sri Ramakrishna (by Maa Kali's Grace / wish)

There is one more division:

**c. Bhakti mixed with Jnana.**

In this bhakti, a bhakta is explained finer details like the meaning of any form of God like Lord Hanuman. Monkeys are skilful, impatient, restless (chanchala), etc. Lord Hanuman transformed from a monkey to the Best Devotee and realised his true nature. He is worshipped as God and the most beloved of Lord Rama. So he can calm down our restless mind and make us experience our highest truth. Symbolism of form of God is also explained. Read more: Symbolic meaning of Rama

Accordingly to Bhagawat Gita, If the Sakara Upasana does not open the door of Nirakara Upasana, then it is meaningless [3]. After the mind calms down, a person shifts from Sakara to Nirakara (i.e. from worshipiing God with form to God without form). He is made aware of the formless attribute of God. Everything in shastras is connected to Jnana Marg and the approach changes. Gita is also explained from the standpoint of Jnana.

Gradually, a person concludes that everything merges in the formless God. A person of such approach will conclude that after intense worship of God with Form, my beloved God now wants me to explain his formless aspect. God now wishes me to rise above his ever changing Maya and be established in uninterrupted peace and bliss. His sadhana has now matured.

A shuddha bhakta will not think like this and he only wants the divine vision of his beloved God. But this is not the case with "Bhakti mixed with Jnana". He now shifts to Advaita philosophy or Jnana Marg

In Sri Ramakrishna's words, "water is like formless God (atman). When it is freezed by Bhakti, it becomes ice and takes the shape". Technically, both water and ice are one and the same. They both contain H2O (water). Formless God is the pure form or essence (shuddha tatva).

**2. Jnana Marg / Nirakara Bhakti / NirGuna Bhakti / Advaita / Aparaabhakti.**

According to Bhagawat Gita.

This is divided into

1. Pratik Upasana (bhakti) and

2. AhanGrah Upasana (Bhakti)

**a. Pratik Upasana:**

Pratik means symbol. National flag is a representation of entire country. In the same way, Aum/Om symbolises and represents infinite attribute less Brahman, Atman. Shuddha Bhakti also comes under Pratik Upasana as any form of God represents the formless infinite. Pratik Upasana generally comes under Sakar Upanasa, but Aum chanting is categorized under Jnana Marg. Aum neutralizes the mind and makes one peaceful. A Person meditating on Aum will gradually remain indifferent to good and bad thoughts and remain indifferent to society. Some people meditate on the energy of Aum. They are more concerned with the power that comes from Aum and not in Aum Itself. So the focus and intention during meditation is on energy and not on the Word Aum.

**b. Ahangrah Upasana – Jnana Marg:**

This is the actual Jnana Marg. It is the path of neti-neti – negation. Path which Sri Ramana Maharshi practiced. "Who am I" or Brahma Satya Jagat Mithya – Only God is true, everything else is false. i.e. I am not this, not this, etc, then 'who am I'

(Some extrovert persons practice to see everything as the manifestation of Atman. Generally Yogis, practising Kundalini yog or Raj Yog practice this philosophy. They are the worshipers of Shakti or Maya.)

**Raj Yog**

Yog is for the ones who like to know logical reasoning behind everything. They try to find scientific explanation and demands systematic study of body and its working.

**Yog begins with breadth and ends with Samadhi. Breadth control is mind control. Yog requires one to have mastery over 5 senses and mastery over mind.**

Bhagawat Gita chapter 6 is called as Atma Sayyam Yog meaning Mind Control [2]

In this path, kundalini is awakened from the Root charka (muladhara charka) to Sahastrahara chakra (crown charka). Read more: Rise of Kundalini

The philosophy of Yog is, if our body is not fit then how one can meditate. So, first thing is to keep the body Fit.

Classical Yog Sutras of Patanjali, do not describe any of the asanas (postures). It is said in the Raja Yog that any Asana that is comfortable for meditating is the best asana.

Initially, the importance is given to breadth and later on to mind. Still further, it is said that the awareness of Breadth or body itself is an obstruction to Samadhi. So finally **a Yogi meditates on Aum and then dissolves his/her identity into the entire universe. This part is not stressed by majority of the preachers.**

The importance is given only to asanas and pranayam. Some of them do their own R & D and then device a new technique – there is no need to do so. Just practice step – by – step the classical Yog Sutras i.e. Raj Yog of Patanjali and Realise your true self. This is the real path of Yog.

The author does not wish to discourage anybody doing asanas, but then he/she is not made aware of the real purpose of Yog – Self Realisation or God Realisation. Asanas are very helpful, but they have limitations since they keep one connected with the body. Technically, I am not the body, mind or intellect. I am brahman, Atman.

Experimenting and exploring the mysteries of universe may give one name and fame, but one definitely cannot realise his/her true nature since this exploration keeps mind active (even though it may become

more and more subtle and one may experience the increase in bliss). Till mind is alive, duality will remain.

Yog or Samadhi is the state of non-duality – the highest achievement. Seeking ends here. Peace is our true nature.

Either by the integration of bodies (Yog) or by detachment of bodies from our True Self (Jnana Marg), one can Realise his/her true nature.

**Japa Sadhana:**

Japa comes under Pratik Upasana.

Japa can be done on any form of God or on Aum.

**Mantras**

| | | |
|---|---|---|
| Beej Mantra | Mantras given in Shastras – Associated with deities | Om Sri Ramchandraya Namah, Om Sri Ram Ramaya Namah, Om Naamah Shivaya |
| Mantras from Purana Ramayan, Mahabharata and other holy texts | | Sri Ram Jai Ram Jai Jai Ram |

| | | |
|---|---|---|
| Mantras of 4 vedas | 4 great verses (mahavakya) | brahma satya Jagat Mithya, etc. |
| Pranav Mantra | | Aum / Om |
| Gayatri Mantra | Mool gayatri mantra | Aum bhurbhuva svaha tatsavitur varenyam bhargo devasya dheemayi dhiyo yonaha prachodayat |
| Variants of Gayatri mantra | Shiv Gayatri Mantra | Om Panchavaktraya Vidmahe<br><br>Mahadevaya Dhimahi<br><br>Tanno Rudraha Prachodayat |
| | Vishnu Gayatri | Om Narayanaya Vidmahe<br><br>Vasudevaya Dhimahi<br><br>Tanno Vishunha Prachodayat |
| | Ganesh Gayatri | Om Eka Dandhaya Vidmahe<br><br>Vakratundaya Dhimahi<br><br>Tanno tantihi Prachodayat |
| | Hanuman Gayatri | Om Anjanisutaya Vidmahe |

| | | |
|---|---|---|
| | | Vayuputraya Dhimahi<br><br>Tanno Marutih Prachodayat |
| | Rama Gayatri | Om Daasharthaye Vidmahe<br><br>Sita Vallabhaya Dhimahi<br><br>Tanno Ramahi Prachodayat |

More can be found here

He/she is told to sit for 45 mins and chant the name of any form of God to his/her liking (with or without Japa Mala – rosary beads. Japa Mala is preferred. A person chanting Aum generally do not take the support of Mala). If surrendered to Guru, then by Gods grace, Guru will see his nature, and then give him the suitable name of God for chanting. [1]

Once a person can regularly sit for 45 mins, japa Yog is considered suitable to him/her as he/she can sit in one place for some time. The next target is 3 hours. When one can regularly sit for 3 hours, he/she is said the achieve asana siddhi. He/she has more control over the body. Life is transformed.

Next is 6 hours. Person can only meditate daily for 6 hours, if he/she one goal in life i.e. Self Realisation or divine vision of God. God takes control of his life. Such a person does not think but lives on intuitions. Rarely one reaches this state. Blessed are those who are been chosen by God to be one with infinite.

Now, there is no time limit. He/She has developed dhyeya siddhi. Now there is no need to even study scriptures. He has digested the essence of Shastras. He simply meditates and realises the true self. It is just a matter of time for him. He has clearly seen the destination, now he just has to walk to that path.

For more info: Read: Japa Yog: Saral chintan and Viral Chintan – Road to salvation

Kindly note that Japa Yog or Japa Sadhana sometimes considered separate and given much importance. Japa is connected with Bhakti, Jnana and even Yog.

With Japa one can feel the bliss (bhakti), calm dowm mind and go beyond mind (Jnana), rise Kundalini and invoke dormant energies, and even cure the body on physical and mental level (Yog)

**Summary:**

**Extrovert:**

Tamas Guna  Rajas Guna  Sattva Guna

(Inactivity) (Activity) (Divine qualities, but less active)

**Introvert:**

Sattva Guna  Shuddha Sattva

(Quality of Renunciation – Mental / Both Mental & External)

Beyond Gunas

Shuddha Sattva  Turiya / Smadhi / Self Realisation

(Beyond Gunas)

**Process:**

1. Make one Socially Active

2. Be of Helping Nature

3. Service to God (Puja) and Humanity (donations, tithing, distributing Food, etc)

4. Study of Shastras / Attending Satsang (discourses) / Listening or Singing devotional songs)

5. Sadhana can be divided into:

a. Sakar Upasana – Bhakti – Japa / Surrender

b. Nirakara Upasana – Jnana – Neti – Neti / Self Enquiry / Who Am I

c. Japa sadhana – as a separate branch

d. Yog sadhana

## Citations (References):

### [1] Which Form of God to Choose

Generally any Form of God, who's chanting of name clams down the mind easily suits you. All Forms are divine manifestations of formless Brahman.

Say, a person who has compassion for all including animals and plants, one who is guileless and innocent, tolerates everything – to such a person Lord Shiva becomes the deity of worship. As Lord Shiva accepts all including Ghosts and demons. All the gods have chosen fast moving and beautiful animals as their vehicles. Lord Shiva has chosen an old Bullock, etc.

So, characteristics of the Deity (Lord Shiva) and devotee matches. All forms have symbolic meaning. Each form of God has a particular character. Although they are all knowledgeable and capable of doing everything (technically they are different aspects of same reality – Atman), still some qualities are predominant in them. These are matched with that of devotee.

Sometimes different way is chosen. Say a person has made a habit of looking women with an eye of Lust or considers women as inferior or disrespect them. Guru, who is all knower, suggests or orders him to worship a female deity (e.g. Maa Durga) and tells him to see that female deity in everybody. Guru sings the glory and the importance of feminine power. Now since he is worshipping a female deity cannot look women with an eye of lust or consider them inferior or disrespect them.

In India, each family has a family deity. Brahmins worship Lord Shiva and Vaishnavas worship Lord Krishna as their family deity. He/She can worship the family deity and excel in spirituality.

If one knows nothing, Hanuman is a common God which I think can be worshipped by all. So there are maximum number of temples dedicated to Lord Hanuman.

**[2] Bhagawat Gita – Chapter Six – Atmasayyam Yog.**

Many authors have titled the name of chapter 6 as Dhyan yog (yoga of Meditation) or Abhyasa Yog (Yoga of Self Study – studying or talking with your mind). In traditional system, at the end of each chapter the title along with chapter no is sung.

e.g. Iti srimad bhagawat Gita su, upnishad su, brahma vidyayam, yog Shastre, Sri Krishna Arjuna Samvade, **Atma Sayyam Yogo naama Sastodhyayah.**

In Sanskrit, Sasta means Six and the title of chapter or adhyaya is "Atma sayyam Yog" meaning yog of control. Expanding it becomes – Yoga of mind control or self control. This is correct terminology according to Indian traditional system.

Above all explanation and terminology is taken form a Discourse on Bhagawat Gita by Swami Tadrupanandji

**[3] Transformation from Karma to Bhakti to Jnana.**

According to Gita, Transformation is from Karma (chap 1 – 6) to Bhakti (Chap 7 – 12) to Jnana (Chap 13 – 18).

Karma Kand: Chapter 1 -6.

Chapter 6: Atmasayyam Yog (meaning control over Mind [3]

If you see the structure of Gita, the 6th Chapter, which is the last chapter of Karma Kand will summarize chapters 1 – 5 and opens the door of bhakti.

Chapter 7 is titled Jnana Vignana Yog: Chapter 12, which is the last chapter of Bhakti Yog, it summarizes 7 – 11 chapters and opens the door of Jnana Marg

Chapter 12 is Bhakti Yog: The name lets you the content. It opens to door to Jnana Marg. The first Chapter is Khsetra – Khsetragna Yog chapter 13. Khsetra means anything which comes under 5 senses or is the object of perception. Khsetragna, Gna or Gya or Gnya means the knower. So Khsetragna means one who is the knower of Khsetra.

In short Kshetra is the one which is observed and Khsetragna is the observer.

Chapter 15 is the final chapter form updesha standpoint. No new updesha (instruction) is given after chapter 15. Chap 16 and 17 are barometers of our progress. Chap 18 is the summary of all chapter.

**Sources:**

1. Bhagawat Gita
2. Sri Ramakrishna Jivan Charitra
3. Gospel of Sri Ramakrishna
4. Ramana Gita
5. Who am I – Ramana Maharshi
6. Discourses by Swami Tadrupanand.
7. Tatva Bodh by Sri Adi Sankaracharya
8. Vivek Choodamani (Chudamani) by Sri Adi Shankaracharya.

**Further Reading**

**Karma**

1. Is it necessary to practice discipline all through life?

**Bhakti**

1. By absorption in God, loving Him intensely, one is able to realize God.
2. **What is Bhakti? How to cultivate Bhakti – Swami Sivananda**
3. No One Can Limit God
4. Food for Soul

**Jnana**

1. **What is Advaita Vedanta? Can it be applied to today's practical life**

2. Wrong identification is the cause of Suffering - Vivek Choodamani

3. Brahman cannot be expressed in words

4. Sri Totapuriji's Advaita advise to Sri Ramakrishna

5. Lord Buddha's Teachings

**Yog**

1. **Rise of Kundalini**

2. Sri Ramakrishna on Yoga

3. Sakti alone is the root of the universe

4. Attitude of yogis - Sri Ramakrishna

**Japa**

1. **Japa Yog: Saral chintan and Viral Chintan – Road to salvation**

2. Japa with or with Japa Mala?

3. Pit-falls in Japa

**Other**

1. **Three Paths – Ramana Gita**

## 2. Am I following a correct path?

Saturday, February 6, 2010

## 5. Spiritual Essence - Spirituality in a nut shell

Spirituality can be categorized into four milestones based on mental purification of a disciple.

1. Aarambh Vaad
2. Parinaam Vaad
3. Vivarta Vaad
4. Ajaata Vaad

Spirituality in a nutshell

We will not go into much detail but give just one or two e.g. or maybe not even any e.g.

**1. Aarambh Vaad**

Aarambh means beginning.

Vaad means discussion or teachings. Upnishads are Face to face talk between Guru and Shishya (Master – Disciple)

This Vaad is for the ones who have just entered into spirituality. For them, surrendering to God, accepting God as almighty and all powerful and the strong belief that God can do anything and everything is absent. People under this class believe what they see and they need proofs to get convinced.

This is for the ones who believe what they see, doubt over the existence of God, have an allergy of the word 'Guru'. They have some questions like was lord hanuman a real character or just a mythological figure, how the universe is formed, if I surrender to God then can I get my demands fulfilled just by sitting in a room etc, etc. The list will go on and on….

Moral values, dharma (duties), rights, worship to God - doing daily Puja, respecting saints, service etc are included and emphasized in this Vaad.

Saints have given the logical reasoning or explained using energy concept used by many saints practising Yog.

This Vaad is for the beginners who are learning 'A for Apple, B for Bat, C for Cat' of spirituality. A is not apple but we are taught so that we can learn it easily two things, A and Apple. Apple is superimposed on A. When one matures and proceeds to higher class, then naturally apple drops from A (which is unnoticed by us – do we remember when apple dropped from A?)

In the same way when one spontaneously matures and sattvic qualities begin to blossom in heart, then he is promoted to or becomes eligible or is considered fit to learn subtle teachings. He is taught cause- effect relationship which comes under Parinaam Vaad.

**2. Parinaam Vaad**

Parinaam means result or effect.

*Example:* God created this world with the help of his Maya. Here Maya is the material cause of entire creation (effect).

New subtle teachings and more refined thoughts, giving less importance to duty, work and responsibilities (moral, ethical. family and spiritual) are given. He is taught to ask the question 'why?' As in the beginning of childhood, there are dos and don'ts for the child and the child accepts them blindly, in the same way each religion has some rules that are to be accepted by all. Later, the reason for these rules and how they can help one to excel in spirituality are taught since a little grown child cannot and should not accept things blindly.

His intellect is nurtured and he tries to find out why a particular thing needs to be done. Now the emphasis is shifted from the work or action to the reason behind this action.

Now he has more broader vision, better logical reasoning. To add to this, he also develops faith in God and the idea of surrender begins entering him. The allergy of the word 'Guru' is now decreased and he begins to accept the teachings of a Saint which he once considered as a parasite on Human Society).

As he regularly practises, his vision broadens and faith and surrender begin to blossom in his heart. He becomes ready to receive more subtle teachings – Jnana Marg.

**3. Vivarta Vaad (advaita – non duality)**

Now that the questioning and reactions of mind have reduced greatly if not 100%, he given considered fit to receive true spiritual knowledge.

In this Vaad, logical reasoning is not given much importance and God and Atman is the only one which is given the importance, not even our own body is given much importance, which is in contrast to the prior teachings. The natural questions about these contradictions are justified and the student is made to realise by tark (logical reasoning) and by direct experience that God can do anything and everything. Satvik qualities like Strong Faith, Surrender and Love for God replace the grosser worldly qualities like duties, responsibilities. He is told that Self Realisation is the first

responsibility, duty, birth right, and the only goal. Self Realisation is the biggest service that can be done to the mankind.

Maya is called as just an illusion and only Atman is the true reality which exits.

God makes him to realise by experience the bliss and peace of detachment. After this experience, he now has the choice to select God or his world. Only after the experience of detachment, one knows what is attachment!!! As the popular parable says, once a tiger tastes human flesh and blood he …. (You know …)

He develops (and prays to God to give him) intense desire for Self Realisation. He is no more interested in worldly life and its issues, renounces all the desires (at least mentally if not physically). Now the one and only Goal of Life is Self or God Realization. He does not settle for anything less and there is nothing anything more than this.

Now, technically, he has reached the lakshyartha (the destination) of all the karma Kand and other spiritual practises.

He becomes neutral and is at peace, rejects everything with an impartial eye. He rises above the religion and dogmas. He realises that, initially, all the logical explanations given were also true in its place and suitable for him at that time. Now they are no more needed. Since he did not knew how to swim, he used boat (saadhan - a tool). Once he reaches other side of the bank, it is time to leave the boat (saadhan - tool). Boat is only useful in water. He no more gives much importance to karma kand practises like puja, visiting temples, going on pilgrimages, etc.

He knows the purpose behind these activities is fulfilled and he no more finds any need to do such activities. He knows that everything is within him. Such a person is rare.

He silently sits in a room and meditates on the Supreme Being. Such a person experiences stress and pressure in case he takes up some responsibility, he feels bound. The moment he leaves the thought, he experiences freedom.

This does not mean that he does not do any work. He does, but according to the divine plan. Accept things as they come and work according to the situations. But he does not initiate any new work as it triggers the mind and gradually make it more and more active. An active mind is a sign of extrovert nature and he does not want his hard earned introvert ness to fade away.

Moksha, Self realisation, God Realisation is the only goal of his life. Still he is not free. He needs to make an effort in meditation. Meditation should happen spontaneously. With regular practise, his meditation transforms from effort to effortless. He now sees that he is not the one doing meditation, but the one who is aware of the process of meditation. He silently watches that thoughts come and go, mantra spontaneously uproots the thoughts and other subtle dormant desires (vasanas). All other desires and bhava (qualities) are renounced and are being replaced by peace, love for God and bliss.

Gradually, he has the first glimpse of Samadhi. Then later on, time in which one remains in Samadhi increases. One cannot stay in Samadhi, since the mind is not destroyed but has become inactive (just like hibernation). Like Rise of the Phoenix from ashes.

Such a person is blessed and rare to find. Nothing happens if we surrender to God. Things happen only if god accepts you and blesses you with these experiences.

All thoughts are now uprooted except one – 'I want moksha, liberation'. With the help of this thought, he has managed to uproot all other thought, but what about this thought?

Now it is time (remember the boat e.g) to renounce this thought too, as it now makes him restless (like in case of Lord Buddha).

He begins to think:

If I am the God then why do I need to surrender?

Does this very idea of surrender indicate duality?

It is time to reveal the highest doctrine, Ajaata Vaad.

**4. Ajaata Vaad**

Upnishads like Mandukya have talked about Ajaata Vaad. Classic Example is the Great Gita of all Gitas – Ashtavakra Gita [1]. It is a dialogue between

Great Guru Ashtavakra ji and his Great Disciple King (Raja) Janak. Both were jnanis.

Ajata Vaad says that, if you need to make mental effort to meditate to realise your true nature, then it is of no use. All you have to do is abide in Self. Since you are Atman, there is no need to make an effort for it. There is no need to meditate, no need to do anything for knowing your true nature. If you consider bandhan (ignorance) as an illusion, then Moksha is even bigger illusion.

Advaita says maya is an illusion. Ajata says that there is nothing like Maya. There is only one thing – Atman.

Ajata means A+Janma i.e. one which is not born.

According to Ajata, nothing exists. No world, no Maya, no God, nothing, except you – Atman / Brahman.

You were, are and will always be that you are – atman. Now even the goal of liberation – Moksha is renounced and as in case of Lord Buddha and Raja Janak, without any delay, there is spontaneous realisation of your true self. Now meditation has come to an end.

You accept everything as it is. There is not even a need to renounce. Who will renounce whom?. There is no second one. The dual nature of mind to select or reject has been dissolved into reality. Mind is introduced to the third dimension of stillness, of observation (shakshi bhava).

Such a man is blessed with completeness. He is blessed with uninterrupted peace and infinite bliss. Such a wise man, worthy of worship, is very very rare and is called as Jivan Mukta.

He is no more bound by the laws of society, religion or nature (laws of karma) or by the laws of scripture as he has realized the highest truth, which these shastras point. He is the living power of God. Such realized saints have no limits to his power.

Even though he possesses such power, he is no more interested in them. The very nature of spiritual path is to leave everything except God. It is true that it is only after you leave everything, you get everything. Jnani is filled with completeness.

God has given him full freedom to use or not to use super natural powers. Some use them, according to divine plan, some not. Still each one of Jnani is filled with powers, as he is one with God and not different from him. Through him, God works for the up-liftment of humanity.

Some live for up-liftment of masses, some stay isolated, some quit their bodies, all according to the divine plan.

Glory to such Jivanmuktas. My humble pranams to them. May we all be blessed by them. May God blesses us to have their darshan.

**Spirituality in a nutshell**

| | | |
|---|---|---|
| Aarambha Vaad | For beginners – Grosser Intellect – From Spiritual Standpoint | sthula buddhi |
| Parinaam Vaad | For the ones who have subtle intellect and like to find the reason behind everything .i.e. they ask the question 'Why?' | sukshma buddhi |
| Vivarta Vaad (Advaita) | For the ones with more subtle intellect. They have dedicated their life for only one goal – Moksha. | sukshmatar buddhi |
| Ajata Vaad | For ones with subtlest intellect. This is the highest truth. It is the nector of Immortality for the qualified sadhaka. It is an atom bomb for any other person. | sukshmatam buddhi |

***Note:***

**Ajaata Vaad is not for Beginners**

If a spiritually immature person learns Ajaata Vaad, then he will leave everything, does what he likes, stop doing spiritual practices and ends up doing nothing. His spiritual

progress shows downward trend. Do not touch it unless you are being given by your Guru.

Anyone can be a devotee. There can be thousands of devotees of a famous saint, but his disciples can be counted on finger tips. It is good that you surrender to your Guru. But finally, it is felt to a Guru to accept you as his disciple. You have to be a disciple and he confirms to you that he will never leave you.

[1] It is truly said that there is no better guru then Lord Krishna. That is why he is called Jagat Guru – Krishnam Vande Jagat Guru. But even Lord Krisha did not have a disciple like Raja Janak. Lord Krishna has to make eighteen attempts, (18 chapters) before the Great Warrior Arjun could realise the highest truth.

In case of Raja Janak, It took only a few answers in the chapter one of Ashtavakra Gita. Guru Ashtavakra Knew that the runway was ready, the plane had the position, security and safety checks were done, pilot was ready in cockpit. He only needed the green signal- GO and he flew in the infinite sky after running for a short distance ( he needed to be answered only a few questions).

Raja Janak was the best Disciple, who accepted everything without reactions and with strong faith to such an extent that he immediately became realised. Entire Ashtavakra Gita is been Told from the Graveyard of Karma. It reveals the highest truth. It has only one chapter in which these is an updesha (spiritual instruction). Rest is the dialogue between two realized saints talking from the standpoint of supreme reality. A Silent discourse between great saints.

*Hari Aum*

*Namaste*

INDIASPIRITUALITY

*Disclaimer: The author has no intention to hurt, challenge any system or faith.*

Saturday, May 10, 2008

## 6. Sadhana Chatushtaya VaraNana

Four Means of practice (sadhana chatushtaya), which include Six Virtues (shatsampat), are cultivated on the path of Self-Realization by the school of Vedanta or Jnana Yoga. These allow a clear, steady foundation for the three stages 1. of the practices of listening to the teachings (sravana), 2. reflecting on those teachings (manana), and 3. deep contemplative meditation on those principles (niddhidhyasana). In western phylosophy, it is SQR3= Survey, Queationing, R3: Read, Recite & Resilience.

The sAdhana chatuShTaya is described by Shankara in the vivekachUDAmaNi as follows:

Adau nityAnityavastuvivekaH parigaNyate |
ihAmutraphalabhOgavirAgasttadanantaram ||
shamAdiShaTkasampattiH mumukShutvamiti sphuTam || - Verse 19.

1. **viveka**
discrimination of Real from unreal.
Bhagawat Gita explains this in the 3th Chapter Skhetra-Skhetragnya Yoga. This is the first chapter in the third part of Gita i.e. Gnana Kand or Jnana Yoga

2. **vairAgya**
detachment or dispassion from sense objects .
It is also called as a state of mind in which there is absence of worldly desires (As said by Sri Ramana Maharshi in Who Am I).

3. **shamAdi ShaTka sampatti** (a collective group of six behavior traits).

a. **shama**
shama means mind-control.

b. **dama**
dama means keeping the body and the senses under control.

c. **uparati**
Neutralise likes and dislikes

d. **titikShA**
Remain neutral (stay alike or tolerate) in pros and cons of life.

e. **shraddhA**
Unwavering faith in yourself, the sacred scriptures or shAstra, God and Guru.

f. **samAdhAna**

Single pointed concentration. Or in other words, be content with Surrender to the God or self or fix your mind on Brahman.

4. **mumukShutva**
Burning desire for liberation

Source: adapted from www.swamij.com, by Swami Jnaneshvara Bharati, http://www.advaita.org.uk/discourses/definitions/shamAdi_ShaTka_sampatti.htm (Dr. Ram Chandran), http://vedantamission.tripod.com/Pub/1Read/TBodha-1.htm (Pooj ya Swami Sri Atmananda Saraswati)

***Original source: Vivek Choodamani, Tatva Bodh by Sri Adi Shankaracharya***

Sunday, May 17, 2009

## 7. Japa Yog: Saral chintan and Viral Chintan – Road to salvation

Stages in Japa can be classified as:

1. Verbal (aloud). Swami Chinmaya has even advised to keep eyes open and focuses our vision to any idol of god along with chanting of mantra

2. Verbal but in very low volume

3. Mental chanting.

4. AJAPA JAPA - Observe the Japist. Japa continues on its own.

5. Be aware of the origin or the source of mantra.

6. Merging / dissolving of the mantra in its source. This is Nirvikalp Samadhi.

7. Again, like Phoenix [1], the mind raises it's head, still the mind is not destroyed i.e. there is Mano Laya and not Mano Nasha.

8. By repeated entering into Samadhi, there is mano nasha.

9. Sahaj Samadhi.

Till the 3rd part, i.e. mental chanting, japa is done with the help of mind. Later the awareness is shifted to the heart. It is different then the physical heart. Heart is defined as the origin or the source. Raman Maharshi in Raman Gita says that Heart in the body is located 2 inches right from the centre of the chest.

Initially, there is a mental effort. To chant, one needs to concentrate. Mind shows its power and drags the awareness away from the mantra, creates images and scenes. Mind slips into this mental creation and Japa mantra is sidetracked. After some time when the

force of the thought becomes weak, meditator realises that he is sitting to meditate. Once again, he shifts the awareness and tries to concentrate on the mantra. DO NOT force to shift the aware, but gently shift the awareness to the mantra. This type of meditation is called Viral Chintan, like continuous falling of water drops from the kalasha above Lord Shiva. Since there is an effort, so there has to be a saturation point of the mind. Hence there is a time limit, i.e. one cannot meditate or do the Japa for as long as he likes. Just as the person learning how to swim, he gets tired in the beginning, but later he swims to release the stress and begins to enjoy swimming. Similarly, in the beginning, a person feels that he/she cannot meditate more, finds it difficult to meditate. Many a times feels to stop / discontinue the meditation. But if he/she holds on and makes a firm decision to meditate regularly, then the efforts reduces, time of meditation increases, enjoyment increases and mind begins to relax. Initially, in 45 minutes of meditation he hardly meditates for 10-15 minutes. Now with constant practice, the mantra has equal force as that of thoughts, so he can observe both mantra and the thoughts. A wise man always chooses to continue chanting the mantra and neglects the thoughts. Later the force of mantra is greater than thoughts, so the number of thoughts decreases; mind remains quiet for a longer period and when a person comes out of meditative mood, he surprisingly realises that he has spend 3 hours in meditation. He thinks that he has meditated for maybe 1 ½ hour, but he has actually spent double time. Ironically, initially, feels that he has spent too much time, but when he sees the clock, it is just 1 hour or sometimes 30 minutes. This is due to too many thoughts.

Initially the target should be 10-15 mins. Increase it to 45 minutes, when one regularly meditates for 45 minutes, he is considered fit for meditation. i.e. he can sit in one place for 45 mins. Later the target is 3 hours. When a person can meditate regularly for 3 hours, he is said to achieve ‘asana siddhi’. Such a person has good control over mind and once he takes decision, he just goes for it. Mind does not change the decision of the intellect. When the person has surrendered to the god, he will definitely make progress. The efforts have reduced a lot, but thoughts still pop-up in mind. It is the beginning of Saral Chintan. Slowly, along with the quantity (amount of time spend in meditation), quality (depth of meditation) increases. God gives him a lot of clarity about his goal of life. If god wishes, by Gods grace he has the first glimpse of samadhi. Till now he just had information from shastras, but now, just as trailer covers entire movie and gives a hint how a movie is, so does a man have experienced the path, as described in the shastras, which is an organized collection of the experience of innumerable saints from time immemorial.

Next target is six hours. A person can reach this target only if the one and only goal of his/her life is SELF Realisation / Moksha /God realisation or to have divine vision of God. He should be ready to renounce each and every worldly thought and desire. Sri Ramakrishna says that once a lady is pregnant, she is given less work as the no of months of pregnancy increases. After 7$^{th}$ month, the work is greatly reduced and after the delivery, she is not given any work. She only takes care of the baby. In the same way, as a man nears the Self Realisation, he/she becomes less active. It is not necessary to become a monk. He/she can be in the society but is no more socially active and works only when it is necessary. Rest of the time he/she remains surrendered to the god and keeps

chanting the mantra. There is mental renunciation. Technically it is called 'tatvik ekanta' i.e. to experience ekanta (be alone, feeling that you are alone as mind is empty) even in the busy hours, when he/she is surrendered by the society and work.

For such a person who can meditate regularly for 6 hours, God takes control of his life. Now the next stage is 'Dyeya Siddhi' i.e. to be aware of the Goal. God makes him experience Samadhi regularly. He knows the road, now he only needs to walk on road and he will certainly reach his destination i.e. 'Moksha'. So he drops shastras, as the purpose of shastras to give clarity and show the path are done. There is no time limit for meditation. Just as Sri Krishna took the "lagaam" *(dictionary meaning: mouthpiece or bit of bridle; bride; reins; control; curb.)* of Arjuna's life, so has the God taken all the burdens of his beloved devotee. By God's Grace, he is constantly aware of the eternal bliss and peace and knows that he is definitely not a body nor the mind nor the intellect. Such a person is indeed rare and is a 'kripa patra' [2]i.e. beloved of God (selected by God), and does Saral Chintan. He/she is the most deserving of Moksha.

[1] The phoenix (Ancient Greek: Φοῖνιξ, phoínix) is a mythical sacred firebird which originated in the Sub-continent of India.

A phoenix is a mythical bird with a colourful plumage and a tail of gold and scarlet (or purple and blue, according to some sources). It has a 500 to 1,000 year life-cycle, near the end of which it builds itself a nest of myrrh twigs that then ignites; both nest and bird burn fiercely and are reduced to ashes, from which a new, young phoenix or phoenix egg arises, reborn anew to live again.

*Source: Wikipedia*

[2] Generally, we say that if we are surrendered to God, then Gods grace will flow. But sometimes, it is reverse, Due to God's grace one can surrender to God. God gives him a Guru. So we are generally like duryodhana of Mahabharata, who tried to bring Krishna to his side. But was Arjun who wished to be in the side of Krishna. So he surrenders to him. As a result, mankind gets the one and only unique Doctrine of Self Realisation, that too from the middle of Battle field. No other shastra in the world has originated from the battlefield and showed the path of eternal peace.

Our surrender is a conditioned surrender and we offer something to the god so that god fulfils our wishes. Blessed are the souls who have nothing to surrender, since they have already surrendered themselves (mind, body and soul) to the God. Blessed are the souls who have surrendered their Free Will to the God and merged it with the will of God.

Tuesday, May 27, 2008

## 8. The Difference between Japa With and Without Japa Mala

Japa mala is useful initially. It helps us to increase concentration. It is like a 3-wheeled cycle. you have to chant the mantra and move the beads. It helps

you to extend the time you spend.

Japa without japa mala, is for advanced meditators, who can atleast sit for meditation at a stretch for 45 mins, preferably for 3 hours. It is like a 2-wheeled cycle. initially. Here there is only oone thing to be aware of i.e. japa mantra. initially, you have to chant verbly, than mentally and than later on just try to be aware of the japa mantra. You are seperate from the japa mantra. you are not the mantra. You can go one step ahead in this japa by trying to be aware of the source from where the mantra is originating.

Sri Ramakrishna said " by hearing a sound of waves of ocean, one can follow the sound and reach the ocean shore".

So the origin of the mantra is the heart or the SELF or God or silence, whatever you call it.

In japa with japa mala, you cannot be aware of the origin of the source as some Â awareness is still in the physical body (since you need to move the beads even if you do not count them)

That does not mean that japa with japa mala is useless. You can be aware of the mantra if you have recited it for a long time by continous practice. japa with japa mala is a platform (specially for the ones who chant the name of any one form of God e.g. lord Rama). Afterwards you can drop the mala. but in the begining, japa mala helps.

But for some people, it is posible that they do not need to use mala from the begining. specially for  non-dualists.

AUM

Friday, May 22, 2009

## 9. Pit-falls in Japa

Japa is not physical but it is mental and is to be raised to a still deeper level. Neither a mere rolling of the beads, or nonstop muttering of the sacred-mantra in the mouth, can by themselves constitute the Japa-Yoga

Japa generally enchants the unwary practitioner into the jungles of the unproductive thought-wanderings. If the student is not diligent enough to detect it and arrest the flow of thoughts (not by force but by awareness and silent and smooth shifting of awareness from the thought to the mantra), it is possible that Japa ends him in a dark ditch of frustration and stupor.

Initially, Japa should not be over practiced, but has to be gradually increased.

Another difficulty is common to ninety percent to Japists, is an irresistible attack of sleep while doing Japa and shamelessly evident tendency to express bad temper soon after the Japa-Sadhana. The seeker should not get annoyed at himself on these symptoms. He should learn to patiently fight these tendencies and win over them.

Sleep comes because a mind in Japa is at rest. Train the mind not to sleep in calm environment within.

Bad temper comes because of 2 reasons- suppression of tendencies and consequent fatigue. Former starts with the Japist's own annoyance at his own mind wandering here and there during Japa. Some of them even stop the Japa in the middle which is not advisable. One should note that thoughts are technically not coming, but they are going, just let them go and be aware of Japa Mantra. The latter is caused by exhaustion, because, to hold the mind on mantra is a great strain to the beginner and therefore, his mind gets fatigued.

But both can be get rid of by constant disciplined practice. Regularity and sincerity are secrets to success in spirituality. A learner in swimming gets tired after sometime. Later, he swims to relax and remove tiredness.

Profit-motive action is the strongest urge in man in all his strenuous activities. Japa is also polluted by his profit-motive and cannot end in spiritual effulgence of the one doing even if Japa is done sincerely.

Japa with an expectation for success and profit-motive attitude can be get ridden by surrendering ourselves and all our actions to God.

*Extracted from "A manual of Self Unfoldment" by Swami Chinmayananda*

Sunday, July 5, 2009

## 10. Guru Gita: Seven Types of Gurus

***Update 05-Dec-2017:*** *As rightly pointed out by one Anonymous reader in comments section, the description of Vāchaka and Bodhaka guru were interchanged in table (not in verse-by-verse explanation). We are grateful to this reader. This article is old and some may have copied table as it conveniently summarizes all 7 guru-s. I hope they stumble upon this page again and correct the mistake.*

*My apologies for the mistake. I am once again am thankful to the Anonymous reader.*

*I have also updated the article. Corrected some typos, edited translation of some verses and most importantly used IAST scheme to denote saṃskrit words.*

*Guru Gītā is the divine conversation between Bhagavān Śiva (Shiva) and his divine consort Mā Pārvatī (Goddess Maa Parvati).*

*Updating this article has changed it's formatting. In correcting this article, if you find any mistake, please mention it in comments section.*

Mā Pārvatī once saw Bhagavān Śiva Saluting Param Guru.

अचिन्त्याव्यक्तरूपाय निर्गुणाय गुणात्मने |

समस्त जगदाधारमूर्तये ब्रह्मणे नमः||

Prostrations to Brahman, the unthinkable, the unmanifest, beyond the three Gunas (Sattva, Rajas and Tamas) yet the Self of Guṇa-s, the Substratum behind the whole universe.(1)

She was surprised by this as Bhagavān Śiva is called Mahādeva i.e. God of the Gods (deva = God sometimes called demigods).

Guru Gītā starts with this astonishment and curiosity of Mā Pārvatī.

She humbly requests Bhagavān Śiva to explain her to whom, Bhagavān Śiva, who is worshipped by all Gods including Brahmā and Viṣṇu, Demi-Gods, Devils, Yaksha-s, Kinnara-s and others with devotion, is prostrating.

Bhagavān Śiva Replies Mā Pārvatī and sings the glory is Param Guru (Self Realised Guru) and Īśvara says that Guru is no different from (Brahman or Ātman or Self).

Bhagavān Śiva further sings the glory of a Param Guru by declaring that

शिवे रुष्टे गुरुस्त्राता गुरौ रुष्टे न कश्चन |

लब्ध्वा कुलगुरुं सम्यग्गुरुमेव समाश्रयेत् ||

If Śiva is angry, the Guru saves you; but if the Guru is angry, even Śiva cannot save you. Therefore, with every effort, take refuge in the Guru. (46)

शिवक्रोधाद् गुरुस्त्राता गुरुक्रोधाच्छिवो न हि |

तस्मात्सर्वप्रयत्नेन गुरोराज्ञां न लंघयेत् ||

The Guru is able to save one from the anger of Śiva. But not even Śiva can save if one incurs the Guru's anger. Therefore, one should by all means and efforts take care that one does not disobey the Guru's orders. (204)

गुरोः कृपाप्रसादेन ब्रह्मविष्णुशिवादयः |

सामर्थ्यमभजन् सर्वे सृष्टिस्थित्यंतकर्मणि ||

It is by the Guru's grace and blessings that Brahmā, Viṣṇu and Śiva become capable of performing their respective duties of creation, preservation, and dissolution. (213)

Guru Gītā sings the Glories of Param Guru and Describes Guru as all powerful, ever filled with bliss, peace and compassion who can free disciple from saṃsāra chakra, the infinite cycle of life and death.

Guru Gītā describes the importance of a Guru in one's Life.

**There are Seven Types of Gurus as described in Guru Gītā in order of their importance.**

सूचकादि प्रभेदेन गुरवो बहुधा स्मृताः |
स्वयं समयक् परीक्ष्याथ तत्वनिष्ठं भजेत्सुधीः ||

Gurus are of many types with different capacities. They are known by names, Sūchaka etc. The intelligent one should know and test for himself and seek refuge in the one who is established in Self-Knowledge. (165)

वर्णजालमिदं तद्वद्बाह्यशास्त्रं तु लौकिकम् ।
यस्मिन् देवि समभ्यस्तं स गुरुः सूचकः स्मृतः ||

The 'Sūchaka Guru' (सूचक गुरु) is one who is well-versed (well-educated) and has mastery over atleast one external worldly science. (166) i.e. he has a Mastery over anyone science or art. e.g management Guru, knowledge of weapons, etc.

वर्णाश्रमोचितां विद्यां धर्माधर्मविधायिनीम् ।

प्रवक्तारं गुरुं विद्धि वाचकस्त्वति पार्वति ||

O Pārvatī, the Guru who gives instructions about dharma and adharma suitable to one's varṇa and āśrama is known as 'Vāchaka Guru' (वाचक गुरु). (167)

पंचाक्षर्यादिमंत्राणामुपदेष्टा त पार्वति ।

स गुरुर्बोधको भूयादुभयोरमुत्तमः ||

The Guru who initiates the disciple into the Panchāksharī etc Mantra, O Pārvatī, he is of the 'Bodhaka Guru' (बोधक गुरु) and he is superior to the Vachaka and Suchaka types named above. (168)

***Note:*** *'Pancha' means 'five'. akshara means 'letter'. Panchāksharī mantra is five lettered vedic mantra (Na-ma-śi-vā-ya) etc. Śiva panchākshara stotra composed by Ādi Śankarāchārya jī is a set of 5 stanzas. First letter of each stanza begins with letter 'na', 'ma' ,'śi' ,vā', and 'ya' i.e. na-ma-śi-vā-ya when conjugated becomes Namaḥ Śivāya - a popular vedic mantra.*

मोहमारणवश्यादितुच्छमंत्रोपदर्शिनम् ।
निषिद्धगुरुरित्याहुः पण्डितस्तत्वदर्शिनः ||

The Guru who initiates one into the lower types of Vidyās, like Mohana, Māraṇa, Vaṣikaraṇa etc. is called by the name of 'Nishṣiddha Guru' (निषिद्ध गुरु) (i.e. prohibited Guru). (169)

अनित्यमिति निर्दिश्य संसारे संकटालयम् |

वैराग्यपथदर्शी यः स गुरुर्विहितः प्रिये ||

Making one understand "This Samsāra is transitory and an abode of calamities", this Guru shows the path leading to Vairāgya (dispassion), know him as 'Vihita Guru' (विहित गुरु) (170)

तत्वमस्यादिवाक्यानामुपदेष्टा तु पार्वति |

कारणाख्यो गुरुः प्रोक्तो भवरोगनिवारकः ||

A Guru who initiates disciple into Mahāvākya Tattvamasi ( तत-त्वम-असि - तत्वमसि - Thou are that) etc. O Pārvatī, is called the 'Kāraṇākhya Guru' (कारणाअख्य गुरु). He is the remover of the disease of this mundane world. (171)

सर्वसन्देहसन्दोहनिर्मूलनविचक्षणः |

जन्ममृत्युभयघ्नो यः स गुरुः परमो मतः ||

He, who is capable of completely uprooting of all types of doubts, and the one who destroys birth, death and fear, is considered to be the 'Param Guru' (परम गुरु). (The Supreme Guru) (172)

***Note:*** *Destroying birth and death means freeing one of bondage and staying detached from the actions of mind, body and ego. This happens when one is rooted in Brahmajñāna. Birth and death are for different bodies and not immortal Ātman. One*

*becomes free of fear when one is rooted in the knowledge of non-dual Brahman. There exists no duality, hence no fear of anything else and no fear of death and rebirth.*

बहुजन्मकृतात् पुण्याल्लभ्यतेऽसौ महागुरुः |

लब्ध्वाऽमुं न पुनर्याति शिष्यः संसारबन्धनम् ||

One gets such a Mahā Guru (or Great Guru, Supreme Guru), as a result of merits acquired in many births. Having attained such a Guru, the disciple never falls prey to bonds to Samsāra, he is liberated forever. (173)

एवं बहुविधालोके गुरवः सन्ति पार्वति |

तेषु सर्वप्रत्नेन सेव्यो हि परमो गुरुः ||

O Pārvatī, in the world there are many kinds of Gurus, of all these, one should by all means and efforts, serve the Param Guru. (174)

### Let us summarize these Seven Types of Gurus

| | |
|---|---|
| Sūchaka Guru सूचक गुरु | Mastery over any one science or art. e.g. mamagement Guru, Mastery in Healing, etc. |
| Vāchaka Guru रु वाचक गुरु | Gives instructions on dharma and adharma that is suitable to one's varṇa and Āśrama |
| Bodhaka Guru रु बोधक गुरु | Initiates one into spirituality by giving panchākṣharī, etc Dikśā Mantra, which transforms the life of the Dikshā Receiving Person. |
| Niṣiddha Guru निषिद्ध गुरु | Prohibited Guru. Invokes God's Secret powers for personal benefit or with evil intention. Teaches mohana (mesmerizing), mind control etc kind of forbidden knowledge which can be used for personal benefits and for destroying others. |

| | |
|---|---|
| Vihita Guru रु<br>विहित गुरु | Imparts Vairāgya (Dispassion) in Society |
| Kāraṇākhya Guru रु<br>कारणाख्य गुरु | Initiates one into Mahāvākya-s like tat-tvam-asi, etc. Guru who gives Sanyāsa Dikshā (initiates disciple into Monkhood). He is the remover of the disease of this mundane world. |
| Parama Guru<br>परम गुरु / सद्गुरु | Dispeller of doubts, removes the fear of birth and death is considered to be the "Param Guru". (The Supreme Guru) i.e. one who teaches and shows the path of Liberation (moksha). (172) |

Param Guru is sometimes referred as sadguru सद्गुरु रु

**Glories / Praises of Param Guru (often called as Sadguru)**

जलानां सागरो राजा यथा भवति पार्वति ।

गुरुणां तत्र सर्वेषां राजायं परमो गुरुः ।।

Just as the ocean is the king of waters, the Param Guru is the King among Gurus. (179)

मोहादिरहितः शान्तो नित्यतृप्तो निराश्रयः ।

तृणीकृतब्रह्मविष्णुवैभवः परमो गुरुः ।।

A Param Guru is free from attachment, etc; peaceful, always contented in Himself, independent, and one who considers the status of Brahma and Vishnu like a blade of grass. (180)

सर्वकालविदेशेषु स्वतंत्रो निश्चलस्सुखी ।

अखण्डैकरसास्वादतृप्तो हि परमो गुरुः ।।

One who is independent at all times and places, who possess an unshakable mind and always blissful, who experiences the homogenous essence of the Self, such a one is the Param Guru. (181)

द्वैताद्वैतविनिर्मुक्तः स्वानुभूतिप्रकाशवान् |

अज्ञानान्धमश्छेत्ता सर्वज्ञ परमो गुरुः ||

One who is free from the feeling of duality and non-duality, who shines by the light of His self-realization, who is able to destroy the deep darkness of ignorance, and is omniscient, He is a Param Guru. (182)

यस्य दर्शनमात्रेण मनसः स्यात् प्रसन्नता |

स्वयं भूयात् धृतिश्शान्तिः स भवेत् परमो गुरुः ||

By whose mere Darshan (look with devotion), one attains calmness, cheerfulness, and peace and steadfastness, and peace of mind, such a one is Param Guru. (183)

स्वशरीरं शवं पश्यन् तथा स्वात्मानमद्वयम् |

यः स्त्रीकनकमोहघ्नः स भवेत् परमो गुरुः ||

One who looks upon his own body as a corpse, and his Self as the non-dual Brahman, and who has killed the infatuation for wealth and women, such a person is a Param Guru. (184)

**Sadguru, the only Saviour**

कुलं धनं बलं शास्त्रं बान्धवास्सोदरा इमे |

मरणे नोपयुज्यन्ते गुरुरेको हि तारकः ||

Family traditions, wealth, strength, shastras, relatives, brothers, - none of these are useful to you at the time of death. Satguru is the only saviour. (188)

### Always be the servant of Sadguru

अद्वैतं भावयेन्नित्यं सर्वावस्थासु सर्वदा |

कदाचिदपि नो कुर्यादद्वैतं गुरुसन्निधौ ||

At all times and under all conditions one should feel the non duality of the Self but one should never have this feeling with his Guru. (62)

### Prayer and Salutation to Param Guru

अचिन्त्याव्यक्तरूपाय निर्गुणाय गुणात्मने |

समस्त जगदाधारमूर्तये ब्रह्मणे नमः||

Prostrations to Brahman, the unthinkable, the unmanifest, beyond the three Gunas(Sattva,Rajas & Tamas qualities of Nature) yet the Self of Gunas, the Substratum behind the whole universe.(1)

यस्य प्रसादादहमेव सर्वं मय्येव सर्वं परिकल्पितं च |

इत्थं विजानामि सदात्मरूपं त्स्यांघ्रिपद्मं प्रणतोऽस्मि नित्यम् ||

By whose grace that one realizes "I am everything, everything is superimposed in me, I offer my salutations and worship to my self-realised Satguru's lotus feet. (215)

अज्ञानतिमिरान्धस्य विषयाक्रान्तचेतसः |

ज्ञानप्रभाप्रदानेन प्रसादं कुरु मे प्रभो ||

O Lord, by the gift of the light of knowledge, may Thy blessings be bestowed on me, whose eyes are covered by the cataracts of ignorance, and whose mind is captured by sense pleasure. (216)

**HAPPY GURU POORNIMA**

*Offline Source: Discourse on Guru Gita by Swami Ishwarananda of Chinmaya Mission*

Online Source: *http://hariomgroup.net/hariombooks/satsang/English/SriGuruGita.htm*

Friday, July 10, 2009

## 11. How to Behave in front of Guru – Guru Gita

हुंकारेण न वक्तव्यं प्राज्ञशिष्यै कदाचन |

गुरुराग्रे न वक्तव्यमसत्यं तु कदाचन ||

Wise disciples should never speak egoistically and should never tell a lie before the Guru. (60)

अद्वैतं भावयेन्नित्यं सर्वावस्थासु सर्वदा |

कदाचिदपि नो कुर्यादद्वैतं गुरुसन्निधौ ||

At all times and under all conditions one should feel the non duality of the Self but one should never have this feeling with his Guru. (62)

गुरौ सति स्वयं देवी परेषां तु कदाचन |

उपदेशं न वै कुर्यात् तदा चेद्राक्षसो भवेत् ||

When the Guru is present one should never give teaching to others. If one does so, one becomes a demon. (65)

न गुरुराश्रमे कुर्यात् दुष्पानं परिसर्पणम् ।

दीक्षा व्याख्या प्रभुत्वादि गुरोराज्ञां न कारयेत् ।।

When the Guru is present one should not intoxicate himself or waste time in the Guru's ashram. It is prohibited to initiate disciples, give lectures, show off and order the Guru in the Guru's ashram. (66)

नोपाश्रमं च पर्यंकं न च पादप्रसारणम् ।

नांगभोगादिकं कुर्यान्न लीलामपरामपि ।।

One should not stretch legs in the front of the Guru, nor indulge in personal luxuries, nor gratify the senses. (67)

गुरुणां सदसद्वापि यदुक्तं तन्न लंघयेत् ।

कुर्वन्नाज्ञां दिवारात्रौ दासवन्निवसेद् गुरौ ।।

One should never ignore the words of the Guru, be it just or unjust. Carrying out his behests, one should live, day and night like a servant, with the Guru. (68)

अदत्तं न गुरोर्द्रव्यमुपभुंजीत कहिर्चित् ।

दत्तं च रंकवद् ग्राह्यं प्राणोप्येतेन लभ्यते ।।

One should never enjoy the wealth not given by the Guru. Those which are given by Him, one should enjoy like a servant. One may thereby attain vital force. (69)

पादुकासनशय्यादि गुरुणा यदभिष्टितम् ।

नमस्कुर्वीत तत्सर्वं पादाभ्यां न स्पृशेत् क्वचित् ।।

Sandals, seats, beds etc; and the other articles used by the Guru should never be touched by one's feet. One should prostrate to the articles used by the Guru. (70)

गच्छतः पृष्ठतो गच्छेत् गुरुच्छायां न लंघयेत् ।

नोल्बणं धारयेद्वेषं नालंकारास्ततोल्बणान् ।।

While the Guru walks, the disciples should follow him. He should never cross the Guru's shadow. He should not wear precious dress, ornaments etc. (71)

एक एवाद्वितीयोऽहं गुरुवाक्येन निश्चितः ।।

एवमभ्यास्ता नित्यं न सेव्यं वै वनान्तरम् ।।

अभ्यासान्निमिषणैव समाधिमधिगच्छति |

आजन्मजनितं पापं तत्क्षणादेव नश्यति ||

On the advice of the Guru, if one meditates with firm determination on the principle of "I am one without duality" need not resort to forest for penances, and the constant practice of the above principle brings about samadhi and his sins are burnt instantaneously. (94 & 95)

तस्मात्सर्वप्रयत्नेन सर्वसंगविवर्जितः |

विहाय शास्त्रजालानि गुरुमेव समाश्रयेत् ||

Therefore discarding all kinds of contacts with people, by all possible means, giving up all conflicts of the scriptures; one should take refuge in the Guru. (103)

ज्ञानहीनो गुरुत्याज्यो मिथ्यावादी विडंबकः |

स्वविश्रान्ति न जानाति परशान्तिं करोति किम् ||

The Guru devoid of Knowledge, who indulges in falsehood and who is full of vanity should be abandoned. Because when he is not able to find peace for himself, how is he to bestow peace on others? (104)

### No way of Escape for a Disciple how has abandoned is/her Guru

अपि संपूर्णतत्त्वज्ञो गुरुत्यागी भवेद्ददा |

भवेत्येव हि तस्यान्तकाले विक्षेपमुत्कटम् ||

Even though one is the knower of the entire truth (knower of all shastras); if he is a Guru Tyagi (abandoner of the Guru) he will face, at the time of death, great distraction. (64)

एकाक्षरप्रदातारं यो गुरुर्नैव मन्यते |

श्वनयोनिशतं गत्वा चाण्डालेष्वपि जायते ||

He who does not respect and honor the Guru, such a man takes innumerable births in wombs like that of a dog, and ultimately takes birth in the womb of a Chandala. (202)

गुरुत्यागाद् भवेन्मृत्युर्मन्त्रत्यागाद्यरिद्रता |

गुरुमंत्रपरित्यागी रौरवं नरकं व्रजेत् ||

By abandoning one's Guru, one goes to death, by renouncing the Guru mantra, one endures poverty. The abandoner of the Guru and Mantra go to the hell known as Raurava. (203)

मंदभाग्या ह्यशक्ताश्च ये जना नानुमन्वते |

गुरुसेवासु विमुखाः पच्यन्ते नरकेऽशुचौ ||

The unfortunate, the weak, those who have turned their faces against the service of the Guru, who do not believe in this teaching, suffer in terrible hells. (150)

गुरुं त्वंकृत्य हुंकृत्य गुरुसान्निध्यभाषणः |

अरण्ये निर्जले देशे संभवेद् ब्रह्मराक्षसः ||

One who speaks to the Guru in rude or insulting manner or who wins arguments with Him is born as a demon in a jungle or in a waterless region. (61)

*Offline Source: Discourse on Guru Gita by Swami Ishwarananda of Chinmaya Mission*

*Online Source: http://hariomgroup.net/hariombooks/satsang/English/SriGuruGita.htm*

Thursday, December 16, 2010

## 12. Gita Jayanti 17th Dec, 2010- more light on less focused facts about Bhagavad Gita (all 18 chapters of Bhagavad Gita in brief)

*(Update: Chapter 16 name added)*

## Bhagavad Gita – All 18 chapters in Brief

The beauty and uniqueness of Srimad Bhagvad Gita (Bhagawat Geeta) is that even Lord Krishna states that whatever is said by me in Gita is not mine. The immortal supreme knowledge belongs to great saints, who are also described in Vedas and Upanishads. This is the uniqueness of Indian Traditional system of Teachings. Even Lord Krishna says that nothing belongs to 'MINE', but it is passed on from one generation to another by Guru-Shishya Parampara. A true saint following Indian Traditional System never says that "This is mine", "this is something new", "this was never said before". Nobody declares that this shastra is my synthesis - created by me. **The very presence of "I-ness" indicates the sustenance of Ego. Spirituality has no place for Ego.**

Spirituality teaches one to dissolve / melt Ego. Hence each and every Shastra of Indian origin starts with a humble prayer to Lord Almighty (with or without attributes). Praying indicates that one bends down the ego (or is ready to bend down the ego) and accepts that somebody (God) is above him and wishes to get is help, technically his unconditional love and grace. Prayers helps one surrender to God.

Bhagvad Gita is found in the middle of the great poem epic - Mahabharata. Just like a diamond in the middle of the ring shines, Gita is the most precious gem found in Mahabharata.

**The name 'Bhagavad Gita'** comes from the fact that out of total 700 verses, 84 Verses were sung by Arjun, 41 verses by Sanjay, 1 verse by Drutrashta and the remaining 574 verses by Bhagavan Shri Krishna. Hence the first word 'Bhagavad' or 'bhagawat'.

Gita = geet = song.

Hence the name 'Bhagavad Gita'

### Why Gita is sung and not spoken?

Gita is sung in a melodious rhythm. Singing has many benefits over plain lectures. It has the power to induce bhakti bhava (devotion), and can be easily remembered. Singing has it's own syntax and grammar. It cannot be sung the way one want to. Words in the singing are arranged to maintain the rhythm. Some important words are so well constructed and placed that when that particular word is sung, the pitch increases, thus signifying it's importance in the entire line. (However, in today's time, it is very difficult to realize this when listening or chanting Gita.) Due to this nature of Indian Classical vedic music and singing, no words can be omitted (as it breaks the harmony and rhythm) and they cannot be changed too. Singing helps one memorize Sanskrit verses (which was once the spoken language) "as it is" i.e. without losing any single word. Hence they are passed on from one generation to another verbally in un-adulterated way. There are more than 10,00000 (Ten lakh) different commentaries on Gita, but the Sanskrit version stays "as it is'. Another reason that Gita and other Shastras are sustained since thousands and lakhs of years is from the fact that it is said by Lord or by realized saints who are one with God.

### Bhagavad Gita in brief

Gita is the essence of Upanishads. It contains 18 adhyayas or chapters.

| Chapters 1 - 6 | Chapters 7 - 12 | Chapters 13 - 18 |
|---|---|---|
| Karma Yog. | Bhakti Yog. | Jnana Yog |
| Mala Shuddhi | Vikshepa Nivaarana | Avarana naasha / baadha |
| Tvam-Pada Shodhana | Tat-Pada Shodhan | Aikya (unity) of Tvam and Tat (of the great verse Tat-Tvam-Asi |
| Tvam - Pada Shodhan Vaachyaartha = Jiva | Tat - Pada Shodhan Vaachyaartha = Ishvara (God) | Jiva Brahma Aikya Unity of Jiva |

| | | |
|---|---|---|
| Lakshyaartha (destination) = Atman. | Lakshyaartha (destination) = Shuddha Brahma (formless God) | (incarnicated soul) and Brahman or Atman. |

Gita starts with **Chapter 1 'Arjun Vishada Yog'**. **Gita came into existence only because Arjuna bended i.e. surrendered in front of Lord Krishna.** Before that Lord Krishna was silent and watched everything with an impartial eye. This is the first condition of giving knowledge, 'sharanangati' or 'surrender'. One can only surrender if one has 'Shraddha' or 'faith'. Hence one who has Sharanangati and shaddha (in God) only deserves to gain Guru's Knowledge. Remember that Gita was told to only Arjuna and not even to Yudhisthira, who had never spoke a single lie and always followed dharma.

'Vishada' means dispassion. When one looses interest in society and worldly affairs, one renounces the society. He deserves Guru's Jnana. Hence after Arjuna's dispassion, Lord Krishna calms him, and gives him the nector like knowledge of immortality in second adhyaya **Chapter 2 'Sankhya Yog'.** Arjuna unconditionally surrenders and leaves everything to krishna, hence after calming down the mind, answers 4 questions of Arjuna about Sthita-Pragya i.e. a realized saint. Shri Krishna gives him what suits him the best (i.e. karma' in the **3rd chapter "karma Yog'.** Why karma and not renunciation? because one must face the situation and not run away from it. Arjuna wanted to escape from the situation of war since he did not wanted to kill his relatives and was attached to them. Had there been any other enemy, Arjuna would not have had a second thought about the fight. He had earlier fought and won many fierce battles. Karma was is 'prakriti' or nature and hence, at that moment karma suited him the best.

**Chapter 4 'Jnana-karma-sanyas Yog'.** Chapter 3 ends with the updesha (spiritual instruction) to achieve knowledge. Only by the knowledge of Self, 'Kama' i.e. desires can be destroyed. Hence chapter 4 deals with the renunciation of karma by the knowledge of the SELF.

**Chapter 5 'karma-Sanyas Yog'.** After listening to the glories of SELF realized saint in 'Sankhya Yog' (chapter 2), then the glories of karma in 'Karma Yog' (chapter 3) and then again the glories of 'renunciation of karma and jnana' in 'Jnana-karma-sanyas Yog' (Chapter 4), Arjuna was confused as what to do. Renounce the world or do the karma and. Karma-Sanyas Yog clears the doubt and gives the updehsa that one cannot renounce karma all together. Which karma to renounce? Eating, sleeping, breathing? Karma should be done without the expectation of the result. One must accept the fruits of karma, as the (Prasad) blessings of God. It is the expectation that kills and not the karma itself. 'Freedom in action' and not 'freedom from action'

Karma Kand ends with **chapter 6 which is 'Atma Sayyam Yog'** or 'Yoga of self control or yoga of mind control. There are many translations like 'Abhyasa yog' by Vinoba bhave or 'dhyan Yog' or sometimes 'Adhyatma Yog'. But traditional name is 'Atma sayyam Yog'. Saints have changed name to avoid confusion as word-to-word translation means 'yoga of control of Atman' How can atman be controlled. In Gita and other shastras, atma means body, mind, sometimes ego, sometimes as jiva atma, and also as brahman or atman.

Chapter 6 summarizes whatever is said in chapters 1 - 5 and open the doors of bhakti. It deals with the control of mind and it's senses. It teaches us how to meditate. It opens the doors of bhakti.

In **Chapter 7, 'Jnana-Vigyana Yog'**, Jnana means the knowledge that God is the creator (cause) of this universe and the world is the result (effect). God is both material and efficient cause, just as spider has both the knowledge (of the web) and the necessary tools (saliva) to make the web and does not depend upon any other thing, God both has the knowledge and the tools (maya) to create the world. So God can make the world without any external help. The knowledge that the world is not different from the God is called as 'Vigyana'. The differences mearges and only one thing remains i.e. Atman or God.

**Chapter 8, 'Akshar-Brahma Yog'** teaches one to meditate and worship God with Attributes and accepts the fruits of meditation as God's blessings. The Knowledge of Pure Brahman and it's qualities (Sat-Chit-Ananda) are explained.

**Chapter 9 'Raj Vidya Raj Guhya Yog'** is considered as very important. Just as Gita is in the middle of mahabharata, Raj Vidya Raj Guhya Yog is in middle of Gita. Its gives the most subtle, the very essence of knowledge of given in Upanishads. It dispels the doubt that God can only be realized by meditation on any form of God. It says that to have knowledge of Brahman, there is no need to meditate. Limited efforts cannot produce limitless result. There is no meditation to realize our true nature, as we already are the very Brahman. Meditation is only to remove ignorance. After the ignorance is removed, the SELF or Brahman shines by itself.

**Chapter 10, 'Vibhuti Yog'** is a repeatation, covers what is said from 7 - 9. It says that the ones with pure heart meditates upon the formless God and others meditate on any one form of God.

Then comes **Chapter 11, 'Vishvaroop Darshan Yog'**. After teaching 'Unity in diversity' i.e. one God exists in all objects of the world (in Chapter 10), God says that 'all that you see is made only from my small part. This made Arjun curious, and he wanted to have the divine vision of 'Virat swaroopa' of God. (macrocosmic aspect) Arjuna stubbornly wishes to have the divine vision of 'Virat Svaroopa'. He gets afraid when he sees it and requests lord to again return to his human form. Gita does not end with the divine vision of lord.

**Chapter 12 is 'bhakti Yog'.** Bhakti Yog teaches bhakti, summarizes all that is said from chapter 7 - 9 and opens the doors of Jnana. It also explains the difference between Sakar and Nirakar upasana i.e. meditation on God with and without form (or attributes).

**Chapter 13 'Kshetra Khetragya Yog'** meaning yoga of discrimination between atman and an-ataman (Lord instructs one to discriminate between atman and an-atman (what is not atman) and leave an-atman. The knower of object is called kshetra-gya gya (or Gna) means the knower. Since the knower of object is different from the object, the knower cannot be the object itself. Hence one must renounce all that is not Atman i.e. renounce an-atman.

**Chapter 14 'Guna Traya Vibhaga Yog' or 'Tri Guna Vibhaga Yog'** tells about the 3 Gunas - Satva, Rajas and Tamas (qualities) of Maya. It instructs one to go beyond maya.

**Chapter 15 'Purushottam Yog'** teaches about the famous 'inverted tree of Samsara'. It teaches what happens when soul leaves body. It says that mind along with 6 senses transmigrates to another body. It teaches about uttam - purusha i.e. atman. Chapter fifteen is considered very important. No new updesha or spiritual instruction is given after chapter 15. Day 15 is poornima (full moon). Poorna means complete. There is nothing new to be known after one knows 'Uttam Purusha'.

**Chapter 16 and Chapter 17 are called as Parishista. They are the barometers of our life's progress.** If one thoroughly knows these two chapters, one can judge his/her spiritual progress.

**Chapter 16 Daivasur Sampat Vibhaga Yog'** tells us of 21 Daivi sampatti (divine natured qualities) and 8 asuri sampatti (animal natured qualities)

**Chapter 17 'Shraddha traya vibhaga Yog'** teaches one that a sadhaka (student pr meditator) progresses according to ones shraddha. There are 3 types of shraddha. Tamasic, Rajasic and sattvik. Sadhaka with predominant Satva Guna progresses faster on spiritual path.

It says that vasana (desire) is the subtlest form of karma (action) and karma is grossest form of vasana. vasana is invisible. So by watching one's action (and reaction), one can know his vasana. From the type of vasana, one can judge which kind of pre-dominant guna (guna with maximum percentage) can be determined. From the Guna, one's spiritual inclination, progress and direction (of spiritual path) can be judged.

**Chapter 18 'Moksha Sanyas Yog'** is called as upsamhara (or upsavhara). Moksha means liberation. Sanyas is a mental state of mind and not the way of living. Sanyas Ashram is the last of the 4 ashrams and moksha is the last, final and the best of 5 purusharthas. This is the final chapter. 1 + 8 = 9. Nine symbolizes completeness. It is the biggest of the numbers. Chapter 18, covers every thing from 1 - 17, gives the knowledge of the highest state of Self Realization. There is nothing more to be known after self realization. It is the final state, where mind merges with brahman.

Only a liberated one can say about moksha. Only a sanyasin (renunciate) can talk about renunciation. Only a yogi can talk about Yoga. Hence Krishna is also called a Yogeshwar (lord of Yoga). He taught about every aspect about spirituality from karma to bhakti to jnana, thus covering individual of any nature. Gita teaches us to stay neutral, be compassionately detached and always surrendered to God each and every moment and in all situations of life. **Gita is for all. It can be practically applied by anyone who wishes to walk on spiritual path. This is the uniqueness of Bhagavad Gita.**

**Last Verse of Arjuna says that, "By your Grace, now I know my true nature (atman). I am free from likes and dislikes and I will do whatever you say (without any doubt).**

**Sanjay completes holy Gita in his last verse which says that, " where ever there is Yogeshwar Bhagawan Krishna and Dhanur dhari Arjuna, there is Shree or Laxmi (wealth of knowledge) and there is Victory'.**

One must become Arjuna, to have the grace of Lord Krishna. Arjuna, inspite having various occult powers and being a master of archery, humbly surrendered at Lord's feet. He left Lord to decide what is best for him. He had dis-passion in society. These are the qualities of Arjuna. Arjuna Represents US - common man, Jiva, Sadhaka, seekers of truth.

May Lord Krishna, bless us with is infinite grace and unconditional love. May Yogeshwar bhagawan, out of compassion, dispel all our doubts is my humble prayer.

Glory to Lord Krishna, Glory to our Realized Saints, Glory to the Indian Tradition of Guru-Shishya. My salutations to all.

**Notes:**

**Arjuna had the quality and ability of accurately hitting target. Upanishads says that 'Pranavo dhanusha Sharoyatma, Brahma Lakshya Uchyate'. Pranav (Aum or Om) is dhanusha (bow), Shara or Shada (arrow) is Jiva Atman (incarnicated soul) and the destination or target is Brahman. So, with the help of bow Aum, Jiva (arrow) is targetted at the target Brahman. Arjuna is called Dhanur-dhari or the one having this Bow i.e. it represents Jiva-atman*

*21 Daivi sampatti (divine natured qualities) and 8 asuri sampatti (animal natured qualities)*

***Daivi sampatti (Divine qualities):***

*1. abhayam (fearlesness),*

*2. Sattvasanshuddi (purity of heart),*

*3. Jnana Yog (steadfastness in Self- Knowledge and strong faith in dharma)*

*4. Daan (Alms giving)*

*5. Dama (control / watch over senses)*

*6. Yagya (sacrifice)*

*7. Svadhyaaya ( knowledge of Brahman from Self Study of scriptures giving brahma Jnana)*

*8. Tapa (austerities, dissolving of ego into SELF)*

*9. Arjavam (guileless or straight forward nature of mind),*

*10. Ahinsa (Harmlessness),*

*11. Satya (Truth)*

*12. Akrodha (absence of anger)*

*13. Tyaga (renounciation)*

*14. Shanti (peace of mindd - chitta)*

*15. Apaishunam (absence of crookedness)*

*16. & 17 Bhuteshu daya (compassion to beings - all forms of lifes)*

*18. Aloluptvam (non-covetousness or absence of desires to obtain objects of the world*

*19. Mardavam (gentleness / humbleness)*

*20. Hrih (modesty)*

*21. Achaapalam (absence of fickle-ness)*

***Asuri Sampatti (Animal qualities):***

*1. Dambh (Hypocrisy),*

*2. Darbha (pride)*

*4. Abhimaan (ego)*

*5. Krodha (anger),*

*6. Abhimana (Ego / covertness)*

*7. Paarushyam (talking in rough language - harshness).*

*8. Agyanam (Ignorance)*

*Source: Extracted from a discourse on Srimad Bhagavad Gita by Swami Tadrupanand ji*

Sunday, December 19, 2010

## 13. More on Bhagavad Gita - Common myths busted

**Gita is only for Hindus and others elite classes of men like Brahmins**

**Bhagavad Gita is for all. Bhagavad Gita covers Karma, Bhakti and Jnana. Bhagavad Gita can also be studied from the standpoint of Yog.**

Different persons have different mindsets and have different spiritual maturity. Some have a prakriti of Karma, some like to sing bhajans and worship any form of God, some like to peacefully and contemplate on their true nature, i.e. Brahman / Atman - sadhaka practicing in this way qualify for Jnana Marg. Some people want scientific explanation, which can be found and explored on Yog. Gita covers everything. Gita says, there is no need to adapt to any particular path, nor does one need to change the basic nature

(which one has by birth - soul has carry forwarded it into this life). Just follow any path that suits you. All lead and end to the same destination of SELF Realization.

Hence Gita can be practically applied by all. Gita is for all.

**Bhagavad Gita is not dharma Shastra but moksha shastra.**

Gita cannot be and should not be confined by the boundaries of religion or dharma. It does not teach moral values like say truth and do not say lie. There are different dharma shastras like Manu Smriti, which give the moral and ethical code of conduct. It gives the immortal knowledge of SELF Realization. Hence Gita cannot be confined and restricted to only Hinduism. **One must cross or drop the boundaries of dharma to understand the teachings of Gita.**

**Lord Krishna teaches one to fight, hence it inspires one to do hinsa (inspires violence).**

Gita never teaches one to be violent. This will be clear when one surrenders to God (not only Lord Krishna but any form of God or to Brahman), and out of his Grace and Mercy (Ishvar Krupa) experiences detachment. It is the association of oneself with mind, body and Ego that one thinks to do actions and accept responsibility. **The very nature of advaita sadhana is such that one has to be neutral to the impulses of senses and thoughts and the scenes created by mind.** One silently and smoothly shifts back the awareness from the thoughts to the mantra Aum or ask 'Who am I' (practice self enquiry). **How can one who is neutral and does not even think about his own body, leaving it to God / prarabhdha can indulge into cruel activites and motivates others in wrong direction?** A Realized saints never thinks of such cruelty. Think. He is the observer of his own body. He is detached from his body and mind and ego have melted into Brahman. Even a sadhaka does not embed violent thoughts into others.

**Only those who want to establish any cult or a new system or a foundation try to attract people by using business tactics.** A renunciate never does that, simply because he has renounced everything and dedicated his life for Self Realization.

Gita gives this knowledge of attaining Moksha. Gita also teaches not to be coward and run away from the situation, but to face it, tolerate the impact upon the mind by being neutral, surrendering to the will of God and doing what is necessary at that time, as taught by shastras. People criticizing Gita take things word-by-word and only believe what they see like a toad born in the well never aware of the word sea, will not accept that there is something much bigger than well. Lord says that my birth and karma are divine and the one who knows my karma and my purpose of birth knows me He is one with me - a realized saint can only be one with Brahman.
One the other note, Lord Krishna never told Arjun to fight and after the war is over, I will give you knowledge. First Lord gave the knowledge, cleared all doubts and then instructed him to fight, with the knowledge of Atman.

**Mahabharata is the only war in the entire history, where the King Lord Krishna** (who does not fight himself) **is on one side** (with Pandavas) **and his entire army** along with horses and elephants and all kinds of weapons **are fighting for the enemy side.** (i.e. with Kauravs).

### Lord Krishna says to leave all religions and only come to me

Lord Krishna in Gita says, "sarva dharma parityajya, maam ekam sharanam vraja". People have wrongly translated this verse word by word " leave all dharma and come only to me". Sanskrit word vraj means "to go" and not "to come". So one should go within, as Atman is within us. Lord Krishna never said come to me, as a person or as a saint or as a God. He said it from the standpoint of supreme reality i.e. Brahman.

If one wants to leave then leave what is not Atman i.e. you. Am I body? NO. Then leave the attachment with the body. Am I mind? No. then leave the attachment with mind. In the same way, Ask - Am I Intellect, Jiva? No. Then leave the attachment with Intellect and Jiva. Then Who Am I? Dive deep within, and Atman will spontaneously self-illumine itself. It is pure consciousness, bliss and peace. So leave para-dharma i.e. leave the association with that which is not 'I', by being an observer. Sat-Chit-Anand are dharma of Atman. It cannot be renounced. One cannot renounce himself, but only that which he is not.

Atman has no attributes. It is one without second, without beginning or end. No one can limit and cage Atman in boundaries. It cannot be described but one can experience it by merging oneself into it.

*Source: Extracted from a discourse by Swami Tadrupanand ji*

Read more about Gita. All 18 chapters are given in brief.

Friday, February 6, 2009

## 14. Autosuggestion for relaxation

If we wish to burn anything, then we need to take the help of fire. There is no second alternative. In the same way, if we need to uproot our emotions, feel peace and bliss within ourselves, then there is no alternative then chanting holy name of God and surrendering to him. Other ways to clam our mind may be efective, but not permanent, as they all come under the influence of Maya. Only God is not influenced by Maya and is above Maya.

Still, for begineers who wish to relax their mind, then here is an autosuggestion. Please note that even though you may find this effective, it will still give temporary relief.

### AUTOSUGGESTION

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Sit down on a comfortable chair or lye down on a bed and relax. It may take only up to 10 mins.

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After you have grip over this autosuggestion then you can even record it in your own voice in a very relaxed and slow voice tone.

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Be aware of Breadth.

Inhale …

Exale …

Inhale …

Exale …

Repeat it 5-6 times

--

Mentally think that I AM RELAXED.
Repeat I AM RELAXED. I AM HAPPY

**Feel your breadth. Be comfortable.**

**Prayer: (very important)**

Oh God, I surrender to you. Your child has surrendered to you. Please accept my surrenderance. Please give me pure devotion (bhakti) and pure Knowledge (jnana).

Be aware of breadth.

While inhaling, mentally say, all positive energy, divine energies, divine thoughts are entering into me.

While exhaling, mentally say, all negative energies are going out.

Inhale

Exhale

Inhale: Mentally say, devotion is entering me

Exhale: mentally say, doubt is going out

Inhale: God's grace (kripa) is entering me

Exhale: stress, fatigue, etc are going out

Inhale: I am more lively and fresh

Exhale: All laziness and negative feelings are going out

Inhale: forgiveness is entering me

Exhale: I let go all those who have hurt me.

Oh god, take my ego away.

Inhale: divine energy is entering me. I am filled with divinity. I am filled with god's grace.

Exhale: all tamsic and rajasic thoughts are going out.

Inhale: all satvic thoughts are entering me

---

**You can continue**

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**Self healing - Energy based**

Energy (divinity, god's grace, love for god and devotion) are entering my crown and heart (head) - you can visualise briliant white light softly and smoothly entering the body.

I am filled with love. Love is the subtlest and strongest energy.

I am happy. I am Relaxed.

My head is filled with divine energy. It is healthy.

Energy is entering my 3 eye chakra. It is free of stress and is light. It is healthy and strong.

Energy is entering neck. My neck is healthy.

Energy is entering hands. They are healthy.

Energy is entering you heart. It is filled with love and devotion. All negative feelings are flushed out.

Energy is entering my stomach. It is filled with divinity. It is balanced, strong, light and healthy.

Energy is entering sex charkas and genitals: they are filled with divinity. They are strong and healthy.

Energy is entering legs. They are strong and healthy

Visualize yourself as if you are floating in the ocean full of light light. Full of divine love and devotion.

Be aware of entire body. Be aware of face.

Gently open you eyes.

**Prayer:**

Oh god thank you for your grace. Please give me proper direction in my life. Please make my base as spiritual. Please make my goal as moksha as the only goal.

**PLEASE GIVE ME WHAT IS BEST FOR ME.**

**OH GOD I SURRENDER TO YOU.**

---

**Module 2: Relaxation**

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Be aware of Breadth.

Inhale …

Exale …

Inhale …

Exale …

Repeat it 5-6 times

--

Mentally think that I AM RELAXED.
Repeat I AM RELAXED. I AM HAPPY

Feel your breadth. Be comfortable.

**Prayer:**

Oh God, I surrender to you. Your child has surrendered to you. Please accept my surrenderance. Please give me pure bhakti and pure jnana. Please give me peace of mind.

Be aware of your face: If you find that the muscles of face (specially forehead) are tensed just relax them.

Gently move down to throat: Just relax the muscles of throat.

Move down to shoulders, then hands, then finger tips. Mentally say that muscles of hands are relaxed.

Be aware of throat. Gently come down to towards chest. Be aware of chest, Mentally say that all my muscles are relaxed.

Come down to stomach. Mentally say that all my muscles are relaxed.

Be aware of thigh, mentally relax the muscles. Go Down to calf muscles and then finger tips. Mentally relax the muscles.

Be aware of entire body. Mentally say:

I am relaxed. I am filled with peace. I am filled with peace. I am happy.

Be aware of face, gently open eyes.

**Prayer:**

Oh god, thank you for your grace. Please give me proper direction in my life. Please make my base as spiritual. Please make my goal as moksha and the only goal.

**PLEASE GIVE ME WHAT IS BEST FOR ME.**

**OH GOD I SURRENDER TO YOU.**

**Daily Repeated prayers are very effective.**

***After this autosuggestion is over, you can gently rub your face with your hands.**

***After you have grip on autosuggestion, you can modifiy it to suit your needs. Like if you have any emotional problem, say irritaion, then you can stress more on it to remove it, while exhaling. If you hav physical problem,**

**say you have pain in shoulder, then you can be aware of shoulder and mentally think that negative energy is removed and replaced by divine energy and mentally repeat "my shoulder is healthy and strong".**

**AUM**

Sunday, June 29, 2008

## 15. Invocation - From Advaita Vedanta Standpoint

In Brahman, there is not separation.

Then, who is there to see?
The Reality, which is without encumbrances, is, itself, the most natural state of samadhi.
It is in that state that the sorrow and scourge of worldly life have their end.
That which is the end of attachment
Is to be understood as the final doctrine.
It is also verified by the Vedas and the Guru,
And the actual experience of the Self.
Enough with this.
Brahman is that Eternity in which there is no illusion or maya.
The one who has experienced it
Will realize the meaning of this.
The one thing that we must do
Is to discard concepts projected by the mind, at any level,
Through Self-Realization,
And then there is the eternal paradise of Bliss.

— - Sant Ramadasa (Samarth Ramdas) in his Dasboadh

Sunday, December 29, 2013

## 16. Aham 'I' and AhamkAra 'I-ness', 'I am Doer', 'Ego'

The word Aham 'I' is often confused. When we say, Aham, it is just 'I' and not Ego. AhamkAra can be split into two words 'aham' and 'kara', aham means 'I' and kara means 'doer'. Hence the word ahamkAra verily means, 'I am doer'. This difference is not understood by most non-advaitins and hence they wrongly understand the Advaitic interpretation of mahAvAkya-s.

When I say, I am Brahman (aham BrahmAsmi - aham brahma-asmi), then some wrongly take it 'I' as Ego or 'I' as Jiva. For there there is an a priori (presumption) that I ma Jiva.

Hence they understand that I, the Jiva, becomes Brahman. While Advaita says, I m not Jiva. Hence ask 'Who am I', the answer is 'I' am Brahman.

So,

The word 'am' seems to create confusion. It makes us think that the word 'am' indicates 'to become' i.e. it denotes transformation. This would resemble to pariNAma vAda, in which milk turns into curd. While Advaita does not think in the same way. Advaita adopts vivarta vAda. Hence there is no transformation. Only wrong notion is removed.

I ≠ Jiva

I = Brahman

Advaita begins with dvaita and assumes or say presumes that 'I' is wrongly taken for granted as 'body' or 'Jiva'. Hence Advaita asks us to find this 'I'. Lets substitute 'am' in the above mahAvAkya with 'is'. The mahAvAkya becomes

'I' is Brahman

'I am Brahman' may seem to look like upadeshaka vAkya, but in reality it is a state of Self Realization. Put in other words, One realizes that 'I am Brahman'. For sake of understanding, to explain non-advaitins, we can say 'I is Brahman' as this will remove a priori and the wrong understanding of transformation.

Wednesday, October 30, 2013

## 17. An Introduction to Hindu Dharma

### Wishing You And Your Family A Very Happy Deepavali And A Peaceful & Prosperous New Year

Let us try to understand what Hindu Dharma is

Any Shastra i.e. Hindu spiritual doctrine begins and ends with peace chant called as

Shanti Mantra.It shows the concern for universal well-being is deeply rooted within Hinduism.

### Opening Invocation

*Om ! O gods, may we hear auspicious words with the ears;*
*While engaged in sacrifices,*
*May we see auspicious things with the eyes;*
*While praising the gods with steady limbs,*
*May we enjoy a life that is beneficial to the gods.*
*May Indra of ancient fame be auspicious to us;*
*May the supremely rich (or all-knowing) Pusa (god of the earth) Be propitious to us;*
*May Garuda, the destroyer of evil, Be well disposed towards us;*
*May Brihaspati ensure our welfare.*

*Om ! Peace ! Peace ! Peace !*

Shanti Mantra from Mundaka Upanishad of Atharva Veda:

## An Introduction to Hindu Dharma

Dharma without any name, often called as SanAtana dharma, popularly known as Hindu Dharma is the most ancient dharma of the world. Whenever we are being asked the question – What is Hindu Dharma, we find it difficult to answer the question, as to what to include and what to omit while giving explanation in Brief. We will try to understand our dharma in Brief.

## What is Hindu Dharma?

Put in simplest words in one line, Hindu Dharma is a way of Life. Let's elaborate a bit further.

Hindu dharma is a dharma, which covers all aspects of life from practical to spiritual. Even day-to-day mundane activities are connected with inner purity and Atmic well-being. Hindu Dharma takes into account, the well being, peace and harmony of individual, family, society and universe as a whole. Every action as described in Hindu scriptures is not only beneficial to the individual practicing it, but it is connected to the universal well being. Like other dharma-s, Hindu Dharma (HD) is also based on divine revelations, which are called as Shruti-s. The pillars of HD are veda-s, which are considered as the supreme authority.

## Final Goal of Hindu Dharma

Everyone wants and strives for happiness. We all try to make arrangements as such that we do not get any sorrow. In case of sorrow or any negative incident that may happen in our life, we make preparations in advance to face trouble. For example we earn and save money, invest it or deposit in bank, so that it can be useful in the time of trouble. Every men, whether one believes in God or not is striving to remain happy forever and to remove sorrow as soon as possible. Men searches for happiness in material object or in person. It is natural for human being to strive for happiness. The final goal of HD is eternal, everlasting peace and Bliss. Since death is inevitable, this is possible only when one becomes free from the cycle of birth and death. HD teaches us how to remain satisfied and happy, how our actions effect others, how our actions (mental, verbal and with body) could be used for the well-being of all and in spreading peace and harmony. By doing actions, as prescribed in our scriptures (shAstra-s), one not only purifies internally, but also does good for others. The very action of going good for others purifies us internally. After doing works or vocations as prescribed by shAstra-s for some time, one attains sufficient inner purity to renounce the very actions (karma) that brought them inner purity and adopt the path of renunciation to finally attain Liberation. Liberation or Moksha means to realize our true nature, that we are not body but eternal Atman, which is pure consciousness and to merge with it, dissolving our individual identity as incarnated soul.

## Hindu Dharma, the eternal religion.

Hindu Dharma is the oldest dharma. There was a time when there was no other dharma practiced. History does not dare to investigate into the origin of our dharma. Since HD was the only dharma, hence it does not need to have a name. It is called as Sanatana Dharma. SanAtana means eternal. Dharma means religion. Hence, HD is called as 'The Eternal Religion'. HD is also called as Eternal religion because the canonical texts, i.e. veda-s have existed before the beginning of time. Hence this religion is timeless, eternal religion.

## Distinctive Features of Hindu Dharma

HD has many distinctive features, which are not found in other religions. Some of them are:

Religion without any name

1. One God depicted as many Brahma, Vishnu, Shiva, Surya, Adi Shakti, Gaensha and Sanmukha.
2. God with form (attributes) and without form (attributeless, NirguNa Brahman)
3. VarNa-Ashrama dharma

4. Every action taught and carefully carried out is for personal and universal well being and for Atmic development i.e. to attain inner purity.
5. Thinks into account our after life. Following injunctions as laid in shAstra-s will make one ascend to higher, spiritual more evolved worlds of demi-gods, and other worlds.
6. Rebirth (re-incarnation)
7. Final liberation is to be free from cycle of birth and death
8. Freedom is here and now in this world. One can be free in this life itself, while living i.e. still being in physical body.
9. Covers people of all emotional temperaments.
10. Covers all aspects of Life.
11. Unlike other religions, which are named after their founders, Hindu dharma is not created by any one person.
12. Vedas have been independently existed since time immemorial. They were revealed to great saints called Rishis. They were not created by Men or God. Hence Vedas are eternal, without any beginning or end.

## VarnAshrama Dharma

varNa is often translated and used interchangeably with the word 'Caste'. Caste is not the word of Indian Origin. Caste is not varNa. Caste is translated as 'jAti' which is a subset of varNa. There are four varNa-s – Brahmin, Kshatriya, Vaishya, Sudra. Within Brahmin varNa, there are many jAti-s.

VarNa – Ashrama Dharma is made up of two words VarNa (dharma) and Ashrama (dharma).

### Brahmins

Veda-s are of utmost importance. They have to be protected. Vedas are not short texts to be memorized. Further the mantras (verses) contained in them have their own potency, when they are pronounced properly. To ensure this, a full proof system was developed by great Rishis (Saints) so that not even a bit of information gets corrupted while orally transforming from one person to another. To master one veda, it takes around 10 years. Hence to master 4 vedas, it would take 40 years of dedication. Further the works mentioned in vedas are to be carried out faithfully to ensure universal well being and for personal spiritual development. For this an entire class was created, who was entrusted with this responsibility. They came to be known as Brahmins.

### Kshatriyas

Society needs to be safe guarded against any foreign attack and needs to be governed properly to function effectively. This duty was entrusted by kshatriyas.

## Vaishyas

Agriculture and trading are the heart of any community for it's sustenance. These duties are entrusted to Vaishyas.

## Shudras

Shudras are the helping class. They are essential for running of society. Without them society would collapse. They do not need to learn vedas. Their spiritual progress is the duty of Brahmin. If he stops chantings vedas, it is shudra who has to suffer, as he is entrusted with different vocation. If a shudra starves, it is vaishya community which has to be blamed. If Shudra feels insecurity, Kshatriya who has to be protected.

**No varNa is higher or lower. It is just division of vocation by birth.**

We have already seen what is varNa dharma. Like varNa dharma, Ashrama dharma is also divided into four parts – BrahmachArya, Grihastha, vAnaprastha and sanyAsa Ashram. For 25 years brahmacharya is to be observed, then comes grihasta i.e. to lead a family life. Next 25 years, one has to live in forest with wife and contemplate on inner meaning of scriptures. Lastly, one renounces the society and becomes a monk in search of highest truth, after knowing thi truth, nothing more needs to be learned.

## Advantage of Vocations by Birth

When vocations are practised by birth, there is a guarantee for everyone to remain employed. A person also has natural advantage a he learns his vocation by birth from his childhood. Today, when this arrangement is broken, everyone wants to do the best work. Sadly, best today means, the work which gives 'good money'. Hence there is competition, which was absent in earlier times. Not giving freedom is not bad. The ultimate purpose of Religion is to up-root ego.

varNa dharma, which is the unique feature of Hindu Dharma has often come into criticism. The very reason why our dharma is sustained since time immemorial is being criticized by revisionists and social reformers, without understanding the importance of varNa and Ashrama dharma in maintaining communal harmony, peace and universal well-being, for peaceful and harmonious running of society.

However, vocations by birth may be overridden, if an individual has attained inner purity

early then expected for have attained purity by birth due to merits of his past life. In such a case, a disciple can be initiated into vedanta, which expounds the highest truth.

## What are basic texts of Hindu Dharma?

Many Hindus are ignorant of the scripture that is the very source of their religion - they do not know even its name. Here it is an attempt to atleast give brief intro of the root of our religion.

There are fourteen adobes of knowledge that constitutes Hindu Dharma. The fourteen dharma-pramanas (authorities of dharma) are called "caturdasa-vidya".

**The fourteen "abodes" of knowledge are: the four vedas; the six Angas or limbs of the Vedas; four up-angas or subsidiary limbs**

All religious knowledge is encompassed by these fourteen branches of learning.

Vedas are Top most authoritative texts and are the most important. Vedas are symbolized as a Veda Purush i.e. in the form of human being.

Man possesses a number of angas or limbs. In the same way the Vedas personified -- the Vedapurusa -- has six limbs. ( It must be noted that the Vedas are also spoken of as Vedamatha, Mother Veda. ) The four Upangas, though not integral to the Vedas, are supporting limbs of the Vedapurusa.

**Four Vedas:** Rgveda, Yajurveda, Samaveda and Atharvanaveda

**Six Angas:** Siksa, Vyakarana, Chandas, Nirukta, Jyotisa and Kalpa

**Four Upangas**: Mimamsa, Nyaya, Purana and Dharmasastra

There are yet four more vidyas. If you add to the fourteen already mentioned, you will have eighteen vidyas - astadasa-vidya which are all-inclusive. Of them, the fourteen already mentioned are directly concerned with dharma. The remaining four - Ayurveda, Arthasastra, Dhanurveda and Gandharvaveda - do not directly deal with dharma.

There are 18 dharma shastras, which are called as Smriti.

There are 18 Puranas and 18 up-puranas (subsidiary puranas). There are also Sthala Puranas. Sthala means place and Puranas means history. Hence Sthala Puranas describe and glorify ancient historic places.

The word "sastra" means an order or commandment.

We will try to understand these in Brief.

Earlier it was said that Veda-s are pillars of Hindu Dharma. The question arises –

## What are veda-s

It would be difficult to define vedas. There are many great saints who have tried to explain the vedas by writing commentary on them Out of them the one written by SAyanAchArya (Sayanacharya), who was an avaitin, is considered as the most authentic by all. According to him, the vedas are a collection of mantras and their explanation or how they should be applied. Vedas ar called unauthored, beginningless and endless. They teach highest truth.The word veda means 'vidya' i.e. 'knowledge'

Hence veda-s can be defined as a collection of mantras their explanation and their application, their inner meaning and teaching of the highest truth to be directly experienced. Vedas are unauthored and beginning-less and are divinely revealed mantras to Rishis as a flash in their heart.

**Vedas are divided into four parts – SamhitA, BrAhmaNa, AraNyaka, Upanishad (VedAnta)**

SamhitA-s are collection of mantras which form major part of veda-s.

BrAhmaNa-s explain who mantras are to be applied. They are further split into araNyaka-s and VedAnta.

AraNyaka-s give inner meaning behind any ritual or practice. It is more connected with inner or mental practice.

VedAnta, as the name suggests is the end part of veda-s. Here end does not literally mena the end part. It means the core or essence. e.g. Isa Upanishad is in the Samhita part, which deals with just mantra-s, still it is called as an Upanishad.

There are many upanishads, technically 1180. Out of them some say 220 are extant. Out of this 108 are listed in Muktika Upanishad. Out of 108, 10 are considered to be principle upanishads.

They are listed in a form of a verse so that they are easy to remember.

*Isa Kena Kathaa Prasna Munda Maandukya TAithari*

*Aitareyam Cha Chaandogyam Brahadhaaranyakam Dasa*

ईसकेनकथाप्रश्न मुण्ड माण्डूक्य तैत्तिरी ।
एइतरेयंच छान्दोग्यं ब्रहृदारण्यकंदश ॥

For convenience they are put as Numbered List:

1. Isha / Isa / Isavasya Upanishad
2. Kena Upanishad
3. Katha Upanishad
4. Prashna Upanishad
5. Mundaka Upanishad
6. Mandukya Upanishad
7. Taittiriya Upanishad
8. Aitareya Upanishad
9. Chandogya Upanishad
10. Brihadaranyaka Upanishad

In order to realize highest truth and to be free from cycle of birth and death, along with 10 principle Upanishads, study of Bhagavad Gita and Brahma Sutras (topmost cannonical text) is prescribed. Together they are called as Prasthantrayi. To explain the concepts in simple way and clear way, many acharyas have written commentaries on prasthantrayi. Out of them Adi Shankaracharya's commentaries are oldest that are extant today. Contrary to Popular belief, the downfall of Jainism and Buddhism was mainly due to the effort of Kumaril Bhatta, a Mimamsaka and Udayanacharya, a Tarka Shastri ( teacher of Nyaya). Adi Shnakara re-established vedic religion.

### The six Angas are

- Siksa (Phonetics); Concerned with pronunciation
- Vyakarana (grammar); Learn in accordance with rules of grammar like in Panini Sutra.
- Nirukta (lexicon, etymology); splits sanskrit word and gives deep meaning.
- Kalpa (manual of rituals); Application of mantras in rituals, size of yajna kund / Havan kund
- Chandas (prosody); singing in a particular tone.

- Jyotisa (astronomy-astrology). Perform any ritual or begin any work in auspicious time.

- Siksa is the nose of the vedapurusa,
- Vyakarana his mouth,
- Kalpa his hand, Nirukta his ear,
- Chandas his foot and
- Jyotisa his eye.

To know the reason for each sastra being identified with a part of the body, each Anga has to be individually studied.

A Brahmin must be acquainted with all. That he must be well- versed in the Vedas goes without saying. He must first learn to chant them and proficiency in the six Angas will later help him to gain insights into their meaning. For todays age, learning all four vedas is difficult, so only one shakhA (a part) of one veda is expected to be leanred and memorized..

**Four Up-angas are -**

**Mimamsa, Nyaya, Purana and Dharmasastra**

Mimamsa could be defined as to perform rites and rituals according to the injunctions laid in vedas. People following mimAmsA (purva Mimamsa) believe in authority of vedas. Vedas give the fruits of actions. There is no concept of God in Mimamsa

Nyaya means logic. People following Nyaya believe in God. They are philosophically oriented and do not find any need to directly experience God.

Puranas are describe about important events of glorious past. Unlike history which we learn in school, Puranas aim to impart moral, religious and spiritual instructions. They convey the message of vedas in a very friendly manner through stories, so that laymen can understand it.

Eighteen puranas are

Vishnu Purana
Naradiya Purana
Padma Purana
Garuda Purana

Varaha Purana
Srimad Bhagavata Maha Purana

Brahmanda Purana
Brahmavaivarta
Markandeya Purana
Bhavishya Purana
Vamana Purana
Brahma Purana

Matsya Purana
Kurma Purana
Linga Purana
Shiva Purana
Skanda Purana
Agni Purana

Dharma shastras are created by great saints. They are called as smritis which means 'recollected fro mmemory'. They are based on vedas. In terms of authority, they are considered secondary to vedas. Dharma shastras are called as 'law books'. They give moral and ethical code of conduct.

"Smrti" is what is remembered. "Vismrti" is insanity. Manu observes :"There is Smrti for the Vedas in the form of notes. The sages who had a profound understanding of the Vedas have brought together the duties and rites (dharma and karma) mentioned in them in the form of notes and they constitute the Smrtis. They are written in a language that we can easily understand. Read them. They tell you about your in detail, the do's and don'ts, and how the rites are to be performed. "

We have seen that the sixth Vedanga, Kalpa, contains instructions about the Vedic works. The Grhyasastras, Dharmasastras and Srautasastras of Kalpa deal with sacrifices and other rites. The Smrtis elaborate on them and contain detailed instructions with regard to the rite one has to perform through one's entire life. Actually, there are rituals to be conducted from the time of conception until death. The Smrtis also lay down the daily routine to be followed by all of us.

Manu, Parasara, Yajnavalkya, Gautama, Harita, Yama, Visnu, Sankha, Likhita, Brhaspati, Daksa, Angiras, Pracetas, Samvarta, Acanas, Atri, Apastamba and Satatapa are the eighteen sages who mastered the Vedas with their superhuman power and derived the Smrtis from them. Their works are known after them like Manusmrti, Yajnavalkya-smrti, Parasara-Smrti and so on, and they contain all that we need to know about all the dharmas to be adhered to and all the rituals to be performed during our entire life.

Apart from these eighteen , there are eighteen subsidiary Smrtis called Upasmrtis. It is customary to include the Bhagavadgita among the Smrtis.

Manu Smriti is most popular. Later comes Apastamba, Gautam and Yajnavalkya smriti-s.

## Six Philosophical systems of India

Orthodox systems are those which accept the authority of the Vedas, while the heterodox systems are those which reject it. To the latter group belong the three systems of Charvaka, Buddhism and Jainism.

The 'Shaddarshanas', or the six systems of Indian philosophy belong to the former group. These systems are called

1. Nyaya.
2. Vaisesika.
3. Samkhya.
4. Yoga.
5. Purva Mimamsa
6. Uttara Mimamsa or Vedanta.

The nāstika (athiest) schools are (in chronological order) They reject vedas:

Cārvāka – Believes only what can be perceived. Rational thinking.

Jainism – offshoot of Hinduism, Independent system. Some say, actual Jain Dharma is thiest and talk about Brahman as Jina Tatva.

Buddhism – off shoot of Hinduism, independent system. Does not accept vedas or God, theory of Shunya (zero), nihilism.

They generally deal with four topics:

- Existence and nature of Brahman
- Nature of the jiva or the individual soul
- Creation of the jagat or the world.
- Moksha or liberation and the disciplines that lead to it.

**Note:**

To expand any further would be too much time consuming and difficult. Sri Chandrashekharendra Sarasvati Svami, 68th Shankaracharya of Kanchi Kamakoti Peetha,

who was often glorified as 'the walking God' has explained Hindu Dharma in much detail. His discourses are penned down in a book called 'Daivattin Kural' in Tamil, which consists of 7 volumes. This book is translated in English nad published under the title, 'The Voice of God'. Out of these 7 volumes, two volumes are published separately as the title 'Hindu Dharma – Varna Dharma for Universal Well being'. The entire book is available online in html format here. There is another book called 'Voice of Guru – The Guru Tradition', which is an extraction of teachings related to Guru from various volumes is also very useful. Books are published by Bhartiya Vidya Bhavans. It is recommended to read both these books to fully understand Hindu Dharma.

**Closing Invocation:**

*Om ! May my limbs, speech, vital air, eyes, ears, strength,*
*And all the senses be fully developed.*
*All that is revealed by the Upanishads is Brahman.*
*May I never deny Brahman:*
*May Brahman never disown me.*
*Let there be no repudiation (from Brahman);*
*Let there be no infidelity from my side.*
*May all the Dharmas extolled by the Upanishads shine in me*
*Who am intent on knowing the Self.*
*May they shine in me !*
*Om ! Peace ! Peace ! Peace !*

Peace Chant of Kena Upanishad of Samaveda.

*Source: Extracted from the book, Hindu Dharma, which are the collections of saying of Kanchi Paramacharya*

Thursday, July 2, 2015

## 18. Surya as Brahman in Aditya Hridayam - Advaitic Interpretation

Adityahridayam is a hymn dedicated to sUrya deva described as origin of the universe and from whom brahmA, viShNu and maheSa emerge to do their respective duties. This hymn is found in vAlmiki rAmAyaNa, yuddha khaNDa, Canto 107, is considered as authentic by all.

The essence of this hymn is that when one is depressed, there is lack of motivation, fear of getting defeated, etc, which implies that when one is in difficult situation and mind

begins to lose hope and turn negative, at that time, prayer to the almighty, the supreme brahman helps one regain the lost confidence and strength to face the situation.

Traditionally, the hymn if taken literally, starts with disappointment of rAmA that he could not kill rAvaNa. While rAmA was tired of fighting, he saw rAvaNa full of vigour ready of next session of face-to-face fight. In the midst of fierce battle, losing hope and confidence and so losing inner strength to fight rAvaNa, Lord rAmA, who though being supreme brahman himself, has by his own wish endowned himself with mAyA and restricted himself to act within human limits, as he is maryAdA puruSottama, engages himself in some deep thoughts. He cannot vanquish rAvaNa acting as God himself, as rAmA must respect the boon given by Lord brahmA jI that he cannot be killed by everyone except humans inlucding Gods. At this time, rishi agastya approaches him and initiates him into sUrya upAsanA (Sun worship) and teaches him Aditya hridiyam.

After learning this hymn, rAmA, with fresh confidence and strength is eager to fight rAvaNa.

Like all hymns, this hymn too has both saguNa and nirguNa elements in it. sUrya deva as Planet Sun, inner illuminator, Lord of all and supreme brahman, the creator, preserver and destroyer of universe is adorned and is to

To come back to symbolic interpretation, rAmA who is brahman himself represents deluded jIva. rAvaNa is negative quality, mostly taken as ego. When one does not get success in spiritual path and begins to lose confidence, engages in deep thought indicating that s/he is eager to find a solution, a guru approaches him/her and finds a way for him/her. After understanding the true nature of brahman the path becomes clear. sAdhaka once again regains the lost focus on his goal. Filled with fresh energy, acquired from clarity and studing the nature of brahman, one resumes the inner journey.

Please find Aditya Hridayam.

**ततो युद्धपरिश्रान्तं समरे चिन्तया स्थितम्। रावणं चाग्रतो दृष्ट्वा युद्धाय समुपस्थितम्॥ १॥**

*tato yuddhapariśrāntaṃ samare chintayā sthitam rāvaṇaṃ cāgrato dṛṣṭvā yuddhāya samupasthitam.1*

1. Rama, exhausted and about to face Ravana ready for a fresh battle was lost deep in contemplation.

**दैवतैश्च समागम्य द्रष्टुमभ्यागतो रणम्। उपागम्याब्रवीद्राममगस्त्यो भगवान् ऋषिः॥ २॥**

*samāgamya draṣṭumabhyāgato raṇam upāgamyābravīdrāmamagastyo bhagavān ṛṣiḥ 2*

2. The all knowing sage Agastya who had joined the Gods to witness the battle spoke to Rama thus

**राम राम महाबाहो शृणु गुह्यं सनातनम्। येन सर्वानरीन् वत्स समरे विजयिष्यसि॥ ३॥**

*Raama Raama mahaabaaho shrnu guhyam sanaatanam yena sarvaanariinvatsa samare vijayishhyasi. 3*

3. Oh Rama, mighty-armed Rama, listen to this eternal secret, which will help you destroy all your enemies in battle

**आदित्यहृदयं पुण्यं सर्वशत्रुविनाशनम्। जयावहं जपेन्नित्यम् अक्षय्यं परमं शिवम्॥ ४॥**

*Aaditya hrudayam punyam sarva shatru vinaashanam Jayaavaham japennityam akshayyam paramam shivam. 4*

4. This holy hymn dedicated to the Sun deity will result in destroying all enemies and bring you victory and never ending supreme bliss.

**सर्वमङ्गलमाङ्गल्यं सर्वपापप्रणाशनम्। चिन्ताशोकप्रशमनम् आयुर्वर्धनमुत्तमम्॥ ५॥**

*Sarvamangalamaangalyam sarvapaapapranaashanam. Chintaashokaprashamanam aayurvardhanamuttamam. 5*

5. This hymn is supreme and is a guarantee of complete prosperity and is the destroyer of sin, anxiety, anguish and is the bestower of longevity.

**रश्मिमंतं समुद्यन्तं देवासुरनमस्कृतम्। पूजयस्व विवस्वन्तं भास्करं भुवनेश्वरम्॥ ६॥**

*Rashmimantam samudyantam devaasuranamaskrutam. Puujayasva vivasvantam bhaaskaram bhuvaneshvaram. 6*

6. Worship the One, possessed of rays when he has completely risen, held in reverence by the devas and asuras, and who is the Lord of the universe by whose effulgence all else brighten.

**सर्वदेवात्मको ह्येष तेजस्वी रश्मिभावनः। एष देवासुरगणाँल्लोकान् पाति गभस्तिभिः॥ ७॥**

*Sarvadevaatmako hyeshha tejasvii rashmibhaavanah.Eshha devaasuraganaa.nllokaan paati gabhastibh. 7*

**7. He indeed represent the totality of all celestial beings.** He is self-luminous and sustains all with his rays. He nourishes and energizes the inhabitants of all the worlds and the race of Devas and Asuras.

**एष ब्रह्मा च विष्णुश्च शिवः स्कन्दः प्रजापतिः। महेन्द्रो धनदः कालो यमः सोमो ह्यपां पतिः॥ ८॥**

*Eshhah brahmaa cha vishhnushcha shivah skandah prajaapati. Mahendro dhanadah kaalo yamah somo hyapaam pati. 8*

8. He is Brahma, Vishnu, Shiva, Skanda, Prajapati. He is also Mahendra, kubera, kala, yama, soma and varuna.

**Note:**

- By mentioned the trinity, sUrya deva is adorned as the supreme brahman,
- skanda is the General of army, the annihilator of foes, negative qualities and so is sUrya deva, the dispeller of darkness of ignorance by it light.
- prajApati-s (in plural) are progenitors of human race and other types of races like race of demi-gods, etc.
- kubera is lord of wealth. sUyra deva is equalted with him indicating that he too can bestow material and spiritual wealth on his devotees. Alternatively sUrya deva is the Atman of kubera.
- mahendra or the great Indra is the king of devatA-s and he controls lightening and cloud formation thus helping in bestowing rain. Indra deva is just another manifestation of sUrya deva
- kAla is the God of time. kAla is not a person, indicating that the real nature of sUrya deva is not saguNa i.e. a sphere where we see daily. No activity can be done without time. Hence creation, preservation and destruction, time has to happen within the realm of time.yama is god of death indicating that sUrya deva is an immortal and has full control over death. Lord yama is also God of justice like Sani deva.
- soma or Moon God is the one who nourishes all, the Lord of mind and bestower of amrit. Here amrit means longer life, healthy mind and bestowing of spiritual energy and rising of kunDalini. Bestowing milk (which represts amrit) is found in some yoga texts and tantras which say flowing of spiritual energy from crown to mulAdhAra to activate kunDalini.
- varuNa is the god of water. Water is giving life. It has healing properties. flowing water indicates flowing energy or kunDalini.

*verse nine also continues  also extends the lordship of Sun.*

**पितरो वसवः साध्या ह्यश्विनौ मरुतो मनुः। वायुर्वह्निः प्रजाप्राण ऋतुकर्ता प्रभाकरः॥ ९॥**

*Pitaro vasavah saadhyaa hyashvinau maruto manuh.Vaayurvahnih prajaapraana ritukartaa prabhaakarah. 9*

9. He is the pitrs, vasus, sadhyas, aswini devas, maruts, manu, vayu, agni, prana and, being the source of all energy and light, is the maker of all the six seasons

**आदित्यः सविता सूर्यः खगः पूषा गभस्तिमान्। सुवर्णसदृशो भानुर्हिरण्यरेता दिवाकरः॥ १०॥**

*Aadityah savitaa suuryah khagah puushhaa gabhastimaan. Suvarnasadrsho bhaanu rvishvaretaa divaakarah. 10*

10. He is the son of Aditi (mother of all devatA-s), **creator of the universe**, inspirer of action, transverser of the heavens. He is the sustainer, illumination of all directions, the golden hued brilliance and is the maker of the day.

**हरिदश्वः सहस्रार्चिः सप्तसप्तिर्मरीचिमान्। तिमिरोन्मथनः शम्भुस्त्वष्टा मार्ताण्ड अंशुमान्॥ ११॥**

*Haridashvah sahasraarchih saptasaptirmariichimaan. Timironmathanah shambhustvashhtaa maartandam anshumaan. 11*

11. He is the Omnipresent One who pervades all with countless rays. He is the power behind the seven sense organs, the dispeller of darkness, bestower of happiness and prosperity, the remover of misfortunes and is the infuser of life.

**हिरण्यगर्भः शिशिरस्तपनो भास्करो रविः। अग्निगर्भोऽदितेः पुत्रः शङ्खः शिशिरनाशनः॥ १२॥**

*Hiranyagarbhah shishirastapano bhaaskaro ravihi Agnigarbhoaditeh putrah shankha shishiranaashanah. 12*

**12. He is the primordial being manifesting as the Trinity.** He ushers in the Day and is the teacher (of Hiranyagarbha), the fire-wombed, the son of Aditi, and has a vast and supreme felicity. He is the remover of intellectual dull-headedness.

**व्योमनाथस्तमोभेदी ऋग्यजुःसामपारगः। घनवृष्टिरपां मित्रो विन्ध्यवीथीप्लवङ्गमः॥ १३॥**

*Vyomanaatha stamobhedii rig yajuh saama paaragah. Ghana vrishhti rapaam mitro vindhya viithii plavangama... 13*

13. He is the Lord of the firmament (heaven) [1], dispeller of darkness [2]. Master of all the vedas [3], he is a friend of the waters and causes rain [4]. **HE has crossed the vindya range [5] and sports in the Brahma Nadi [6].**

[1] Lord of heaven means he is lord Indra. Lord Indra, though in conventional sense is a demi-God, a devatA and not God, Isvara, in rg veda, he is described as supreme brahman. Here it indicates both identity with Indra as tatvam and as supreme brahman.

[2] Only knowledge can dispell darkness. It sUrya deva is both guru and God

[3] Mastery in veda-s could mean the best guru or the knower of truth or the truth itself

[4] Indicates he is Sun as planet (star). It also indicates his sAxI (sAkshI) bhAva i.e. being witness. Everything happens in it's presence but itself does not do anything to make things happen. Can be equated with supreme brahman.

[5] vindhyA mountain and meru mountain represents the spine and is called as brahmaDaNDa or meru DANDa.

[6] brahma nADI is also known as Atma nADI or sushumNA nADI. vindhyA

***Note:*** When the consciousness is pulled into iDA and pingalA and then enters into suShumnA nADI, and kunDAlini rises from mulAdhAra to sahasrAra chakra, one gets enlightenment.

Here it means that sUrya is kunDalini which is activated in sushumnA nADI and has crossed vindhyA i.e. has risen to sahasrAra chakra, indicating enlightenment, the ultimate non-dual state of super consciousness.

**आतपी मण्डली मृत्युः पिङ्गलः सर्वतापनः। कविर्विश्वो महातेजाः रक्तः सर्वभवोद्भवः॥ १४॥**

*Aatapii mandalii mrityuh pingalah sarvataapanah. Kavirvishvo mahaatejaa raktah ssarva bhavod hbhava. 14*

14. He, whose form is circular and is colored yellow, is intensely absorbed and inflicts death. He is the destroyer of all and is the Omniscient one being exceedingly energetic sustains the universe and all action.

**नक्षत्रग्रहताराणामधिपो विश्वभावनः। तेजसामपि तेजस्वी द्वादशात्मन् नमोऽस्तु ते॥ १५॥**

*Nakshatra grahataaraanaam adhipo vishva bhaavanah. Tejasaamapi tejasvii dvaadashaatman namostute 15*

15. **He is the lord of stars, planets and all constellations. He is the origin of everything in the universe and is the cause of the lustre of even the brilliant ones [7]. Salutations to Thee who is the One being manifest in the twelve forms of the Sun [8].**

***Note:***

[7] The verse indicates all-pervading nature of Sun. Some may connect the all pervading nature as a result of spreading of Sun rays. However Lordship of all means sUrya deva is Brahman, the consciousness.

[8] Verse also mentiones the underlying unity in multiplicity. As said in upanishads, The One Non-Dual brahman creted universe and himself entered into it. In this way, the one became many.

**नमः पूर्वाय गिरये पश्चिमायाद्रये नमः। ज्योतिर्गणानां पतये दिनाधिपतये नमः॥ १६॥**

*Namah puurvaaya giraye pashchimaayaadraye namah. Jyotirganaanaam pataye dinadhipataye nama. 16*

16. Salutations to the Eastern and western mountain, Salutations to the Lord of the stellar bodies and the Lord of the Day.

**जयाय जयभद्राय हर्यश्वाय नमो नमः। नमो नमः सहस्रांशो आदित्याय नमो नमः॥ १७॥**

*Jayaaya jayabhadraaya haryashvaaya namo namah. Namo namah sahasraansha aadityaaya namo nama. 17*

17. Salutations to the One who ordains victory and the prosperity that follows. Salutations to the one possessed of yellow steeds and to the thousand rayed Lord, and to Aditya.

**नम उग्राय वीराय सारङ्गाय नमो नमः। नमः पद्मप्रबोधाय मार्ताण्डाय नमो नमः॥ १८॥**

*Namah ugraaya viiraaya saarangaaya namo namah. Namah padma prabodhaaya maartandaaya namo nama. 18*

18. Salutations to the Terrible one, the hero, the one that travels fast. Salutations to the one whose emergence makes the lotus blossom and to the fierce and omnipotent one.

**ब्रह्मेशानाच्युतेशाय सूर्यायादित्यवर्चसे। भास्वते सर्वभक्षाय रौद्राय वपुषे नमः॥ १९॥**

*Brahmeshaana achyuteshaaya suuryaayaadityavarchase. Bhaasvate sarvabhakshaaya raudraaya vapushhe nama. 19*

**19. Salutations to the Lord of Brahma, shiva and Achyuta, salutations to the powerful and to the effulgence in the Sun that is both the illuminator and devourer of all and is of a form that is fierce like Rudra.**

**तमोघ्नाय हिमघ्नाय शत्रुघ्नायामितात्मने। कृतघ्नघ्नाय देवाय ज्योतिषां पतये नमः॥ २०॥**

*Tamoghnaaya himagnaaya shatrughnaaya amitaatmane. Kritaghnaghnaaya devaaya jyotishhaam pataye nama. 20*

**20. Salutations to he transcendental atman that dispels darkness, drives away all fear, and destroys all foes. Salutations also to the annihilator of the ungrateful and to the Lord of all the stellar bodies.**

**तप्तचामीकराभाय वह्नये विश्वकर्मणे। नमस्तमोऽभिनिघ्नाय रुचये लोकसाक्षिणे॥ २१॥**

*Tapta chaamiika raabhaaya haraye vishvakarmane. Namastamo.abhinighnaaya ravaye lokasaakshine 21*

**21. Salutations to the Lord shining like molten gold, to the transcendental fire, the fire of supreme knowledge, the architect of the universe, destroyer of darkness and salutations again to the effulgence that is the Cosmic witness.**

**sUryadeva as the supreme Lord, the creator, preserver and destroyer**

**नाशयत्येष वै भूतं तदेव सृजति प्रभुः। पायत्येष तपत्येष वर्षत्येष गभस्तिभिः॥ २२॥**

*Naashayatyeshha vai bhuutam tadeva srijati prabhuuH. Paayatyeshha tapatyeshha varshhatyeshha gabhastibhi. 22*

**22. Salutations to the Lord who destroys everything and creates them again.** Salutations to Him who by His rays consumes the waters, heats them up and sends them down as rain.

***Note:*** By showing the natural phenomenon of effect of Sun's rays, his act of preserving the world is shown. Hence he is preserver of the world too.

**sUryadeva as sutrAtmA, the one who resides in our heart and is the the lord of sacrifices.**

**एष सुप्तेषु जागर्ति भूतेषु परिनिष्ठितः। एष एवाग्निहोत्रं च फलं चैवाग्निहोत्रिणाम्॥ २३॥**

*Eshha supteshhu jaagarti bhuuteshhu parinishhthitah. Eshha evaagnihotramcha phalam chaivaagnihotrinaam. 23*

**23. Salutations to the Lord who abides in the heart of all beings** keeping awake when they are asleep. He is both the sacrificial fire and the fruit enjoyed by the worshippers.

**sUryadeva as bhagavAn**

**वेदाश्च क्रतवश्चैव क्रतूनां फलमेव च। यानि कृत्यानि लोकेषु सर्व एष रविः प्रभुः॥ २४॥**

*Vedaashcha kratavashchaiva kratuunaam phalameva cha. Yaani krityaani lokeshhu sarva eshha ravih prabhu. 24*

**24. The Sun is verily the Lord of all action in this universe. He is verily the vedas, the sacrifices mentioned in them and the fruits obtained by performing the sacrifices.**

After the completion of any hymn, it's phalashruti i.e. fruits of chanting or singing it are

given.

**॥ फलश्रुतिः॥**

**एनमापत्सु कृच्छ्रेषु कान्तारेषु भयेषु च। कीर्तयन् पुरुषः कश्चिन्नावसीदति राघव॥ २५॥**

*Phala stuti*

*Enamaapatsu krichchhreshhu kaantaareshhu bhayeshhu cha.kiirttayanh purushhah kashchin naavasiidati raaghav. 25*

25. Raghava, one who recites this hymn in times of danger, during an affliction or when lost in the wilderness and having fear, he will not lose heart (and become brave).

**पूजयस्वैनमेकाग्रो देवदेवं जगत्पतिम्। एतत् त्रिगुणितं जप्त्वा युद्धेषु विजयिष्यसि॥ २६॥**

*Puujayasvainamekaagro devadevam jagathpatimh. Etat.h trigunitam japtvaa yuddheshhu vijayishhyas. 26*

26. Raghava, **worship this Lord of all Gods and the Universe with one-pointed devotion.** Recite this hymn thrice and you will win this battle.

**अस्मिन् क्षणे महाबाहो रावणं त्वं वधिष्यसि। एवमुक्त्वा तदागस्त्यो जगाम च यथागतम्॥ २७॥**

*Asminkshane mahaabaaho raavanam tvam vadhishhyasi. Evamuktavaa tadaa.agastyo jagaama cha yathaagatam. 27*

27. O mighty armed one, **you shall truimph over Ravana this very moment. [9] Having spoken this, Agastya returned his original place. [10] Raghava became free from worry after hearing this. [11]**

***Note:***

[9] This very moment indicates that knowledge of Self does not happen in parts. Either it happens or it does not. After Ego is destroyed, mind is destroyed too and so is duality. Knowledge dawns immediately. There is no time lag.

[10] Role of guru is to instruct a disciple and show him the path. After getting a glimpse of the state and getting clarity of path, Guru leaves disciple.

[11] After getting the knowledge of Self, and getting a glimpse of it by grace of guru a disciple becomes free from worry.

**एतच्छ्रुत्वा महातेजा नष्टशोकोऽभवत्तदा। धारयामास सुप्रीतो राघवः प्रयतात्मवान्॥ २८॥**

*Etachchhritvaa mahaatejaa nashhtashoko abhavattadaa. Dhaarayaamaasa supriito raaghavah prayataatmavaan. 28*

28. He was greatly pleased and became brave and energetic.

**आदित्यं प्रेक्ष्य जप्त्वा तु परं हर्षमवाप्तवान्। त्रिराचम्य शुचिर्भूत्वा धनुरादाय वीर्यवान्॥ २९॥**

*Aaadityam prekshya japtvaa tu param harshhamavaaptavaanh. Triraachamya shuchirbhuutvaa dhanuraadaaya viiryavaan. 29*

29. Gazing at the sun with devotion, **He recited this hymn thrice and experienced bliss.**

***Note:***

Bliss would mean Bliss of Atman i.e. Self Realization.

Repeating three times would be symbolic.

Number three stands of trinity –

(a) creation, preservation and destruction,

(b) observer, object of observation and process of observation

(c) sattva rajasa and tamasa

(d) waking, dream and deep sleep

(e) sthula, sukshma and kAraNa sharira

(f) IDA, pingalA and suShumNA

(g) brahma granthi, viShNu granthi and rudra granthi

(h) 'a', 'u' and 'm' of OM

and so on

If we take a look at order of words, it would mean,

Reciting three times AND [than] experiencing bliss

This indicates that after crossing trinity or triplets, one enters into the state of super consciousness beyond mAyA.

This interpretation makes sense as the next verse or next phalashruti as a result of experiencing bliss is experiencing purity

**रावणं प्रेक्ष्य हृष्टात्मा युद्धाय समुपागमत्। सर्वयत्नेन महता वधे तस्य धृतोऽभवत्॥ ३०॥**

*Rraavanam prekshya hrushhtaatmaa yuddhaaya samupaagamath. Sarva yatnena mahataa vadhe tasya dhritoabhavat. 30*

30. **Purifying Himself by sipping water thrice,** He took up His bow with His mighty arms. Seeing Ravana coming to fight, He put forth all his effort with a determination to destroy Ravana.

Note:

Purifying himself by sipping water three times would mean, transcending duality and trinity. Arming himself with weapons would mean armed with knowledge of Self. We are reminded of famous verse from gItA asanga Sastrena draDena chidvA

***Note:*** *Destroying Ravana would mean destroying Ego*

**अथ रविरवदन्निरीक्ष्य रामं मुदितमनाः परमं प्रहृष्यमाणः। निशिचरपतिसंक्षयं विदित्वा सुरगणमध्यगतो वचस्त्वरेति॥ ३१॥**

*Atha ravi ravadanam nirikshyam raama Muditamanaah paramam prahrishhyamaanah.Nishicharapatisa nkshayam viditvaa Suragan amadhyagato vachastvaret. 31*

31. Then knowing that the destruction of the lord of prowlers at night (Ravana) was near, **Aditya, who was at the center of the assembly of the Gods, looked at Rama and exclaimed 'Hurry up' with great delight.**

***Note:***

*The Self or the Lord of Universe is more eager than you to reach him and abide in him. In words of Sri Ramana Maharshi, "The Self awaits you there. After the thoughts are cleared an done has surrendered completely, then nothing more needs to be done [by you], whatever has to be done is done by someone (or something else) and you, as an Individual, has no right in it". This indicates that the Self is just a witness and God himself removes all desires from mind and liberates the soul. Soul loses it's individuality and merges in Atman. In other words, from Jnana POV, Soul realizes itself as Brahman, the one without second.*

*Source and Credits:*

*Online: https://en.wikipedia.org/wiki/Adityahridayam*

*Book: Adityahrdayam Translated by S. Venkarasubramanyam, Published by Sri Ramakrishna Math, Mylapore, Chennai.*

Thursday, July 16, 2015

## 19. 10 chakras explained by T Krishnamacharya

***Updated Article*** *- 20-7-2015: Added explanation of manas chakra and angulas (unit of measurement)*
*Also updated info on location of manas chakra after the article on angulas*

T. Krishnamacharya is called as 'father of modern Yoga', who made Yoga very popular. He started traditional approach through an approach called Viniyog. In viniyog, guru or acharya consults each one individually and offer specific suggestions on which kind of ananas (yogic postures) are fit for him/her. He was Guru of Popular Yogis like A G Mohan (his disciple for 18 years) and Rukmi devi. B. K. S Iyengar was his borther-in-Law.

It was Sri T Krishnamacharya who revived an almost lost yogic text called Yoga Yagjnavalkya. (Yoga Yajnavalkya is unique in it's own way, as it stresses more on pranayamas than postures and kriyas. It also aligns itself with vedanta, gives instructions based on varna locations of 14 important nadis, 10 types of vayus. It also explains different types of meditations for God with and without form i.e. saguNa and nirguNa upAsanA and meditation according to vedAnta. The text is very enlightening and gives a lot of clarity.)

Krishnamacharya has composed essence of yoga called Yoga Makaranda, which he dedicated to fourth Lord and Emperor Krishna Rajendra of Mysore

Krishnamacharya talks about 10 chakras in Part I of Yoga Makaranda and standard 7 chakras in Part II. There exists other chakras like Talu chakra and Akash Chakra mentioned by the great Gorakshanath.

Krishnamacharya has not mentioned the source of the extra chakras. He referred to the following texts and has gleaned the essence of Yoga in Yoga Makaranda. It is recomended to read Yoga Makaranda available on Net

Yoga Makaranda Part I | Part 2

**Manas chakra and angulas (a unit of measurement)**

While explaining the location of manas chakra, Krishnamacharya does not specify it's exact location but says this chakra is located near to anna kosham, meaning nearer to physical body. According to Yoga Yajnavalkya, Energy body (pranamaya kosha) starts from center of physical body and extends 9 angulas (5-6 inches) out of physical body.

Angulas is an important unit of measurement and the distance of chakras and nadis is mentioned in angulas. One angula means width of finger. four angulas means four

fingers joined together. One may argue that measuring any distance via finger is a bad choice as each one has different size (thickness) of finger depending upon height and body weight. But as far as measuring body is concerned this defect becomes and advantage. It is said that height of human body is 96 angulas. For example if it is said that svadhisthana chakra is four angulas lower than manipur hcakra, then this unit is true for people of all heights, but if we say the distance between svadhisthana and manipur is 5 inches, it may not be true for a 5 year old kid. If it is true for 5 year old kid, it may not be true for a 7 ft high person. angulas solve this problem as said earlier, it depends upon our own fingers.

Coming back to manas chakra, it can be said that while other chakras are 6 inches away from body, i.e. on surface of prANamaya kosha (energy body, aura), manas chakra is situated 3-4 inches away from annamaya kosha (physical body). However, Krishnamacharya ji has not given exact location

**Texts referred by T Krishnamacharya**

(For convenience, texts are not presented in the Original Order as given in Yoga Makaranda)

**Classic Hatha Yoga Texts**

1. Hathayoga Pradipika - by a Nath Yogi Muktatma
2. Siva Samhita
3. Gheranda Samhita by geraNDa munI

**Classical Yoga Texts**

4. Patanjala Yogadarshanam (Patanjali Yoga Sutras)
5. Yogayajnavalkyam (Yoga Yajnavalkya)

**Yoga Upanishads**

6. Dhyana Bindu Upanishad
7. Chandilya Upanishad (Sandilya Upanishad)
8. Yoga Shika Upanishad
9. Yoga Kundalya Upanishad (Yoga Kundalini Upanishad)

10. Nada Bindu Upanishad

11. Amrita Bindu Upanishad

12. Garbha Upanishad

**Other Texts**

13. Rajayoga Ratnakaram

14. Yoga Taravalli of Adi Shankaracharya ji (Gloss on Patanjali Yoga Sutra)

15. Yoga Balaprathipikai

16. Ravana Nadi (Nadi Pariksa of Ravana)

17. Bhairava Kalpam

18. Sri Tattvanidhi

19. Yoga Ratnakarandam

20. Mano Narayaneeyam

21. Rudrayameelam (Rudrayamalam)

22. Brahmayameelam

23. Atharvana Rahasyam

24. Kapilasutram

25. Narada Pancharatra Samhita - Sri Vaishnava Text

26. Satvata Samhita

27. Ahir Buddhniya Samhita

**An Intro by Krishnamacharya**

Asana practice renders correct blood circulation. The snayus (ligaments) and various parts of the body will function at the perfect, ultimate level. It also causes all types??? of internal circulation to function properly. We all know the connection between good blood circulation, good nadi granthi, healthy body and good health. Hence it is not necessary to further emphasize the benefits of practising asana daily for at least a few minutes. What more does one need after seeing this? Only after acquiring these benefits can one expect to look forward to others.

Because of the power of pranayama practice, one develops strength in the bones, the bone marrow and the heart; one develops the brain, the head, the anna kosam, the fat layer, the mana kosam, the strength of breath and prana, and longevity; it sharpens the senses, strengthens the intellect and the voice and purifies the blood. All these are important factors necessary for the maintenance of health. Those with strong bones, vitality, nerves, and tendons will lead a healthy long life. Lack or weakness of viryam leads to lack of strength which leads to the atrophy of bones. Such a condition leads one to suffer from tuberculosis. Whoever has no impurities in their blood will never develop any disease, and their body will develop a kind of glow. How can darkness reside where there is sunlight? Hence all Ayurveda texts speak specifically on the importance of good blood circulation and bone strength for good health. If the blood is not clean, then the nadi cakras will not function (rotate) properly. We have observed the wheels of trains, electrical gadgets and such machines. If even one wheel malfunctions, all the activities of the machine stop and the gadget breaks down. Similarly when any one of the nadi cakras contained in the machine that is the body malfunctions or is spoiled, we will not derive any of the benefits of good health. Hence good blood circulation is essential for the proper functioning of the nadi cakras.

**Chakras**

In the machine that is our body, there are ten cakras — namely

1. muladhara cakra,
2. svadhishtana cakra,
3. manipuraka cakra,
4. surya cakra,
5. manas cakra,
6. anahata cakra,
7. visuddhi cakra,
8. ajñ̃a cakra,
9. sahasrara cakra,
10. brahmaguha (lalata) cakra.

**1. Muladhara Cakra**

This cakra is next to the rectum. If, due to the strength resulting from practising pranayama with a focus on this cakra, caitanya is attained in this cakra, then this will strengthen the viryam (sexual vitality). When the viryam is kept under control, the body becomes tough. If anybody acquires caitanya in this cakra, they will become virile.

**2. Svadhishthana Cakra**

This svadhishthana cakra lies two angulas above the muladhara cakra. If by doing pranayama abhyasa according to the krama and rules caitanya is attained in this cakra, then this will destroy all diseases. There will be an astounding increase in good health. Any amount of physical work can be done without any fatigue. Even enemies will admire and adore one who has caitanya in this cakra. Violence will run away and hide from him. Even a tiger and cow will live in peaceful coexistence in his presence.

**3. Manipuraka Cakra**

This is situated exactly in the navel. If, due to the strength of pranayama practice, caitanya is attained in this cakra, then the practitioner will never encounter any physical or mental afflictions. These afflictions will flee his presence. One who has acquired caitanya in this cakra will be able to face any disaster or accident with mental fortitude. Not only that, he will develop divya drishti. He will experience the bliss of identifying atman as a separate entity from the body. This cakra is situated in the middle of all other cakras. The main function of this cakra is to ensure that all organs or parts of the body function at their proper strength. Good health is possible only when all the organs are strong. Any disease in any organ indicates ill health.

**4. Surya Cakra**

This cakra is situated in the third angula above the navel. Pranayama prac- tised with an equal ratio of exhalation and inhalation (recaka and puraka) with a focus on this cakra gives rise to caitanya in this cakra. Caitanya in this cakra purifies all the nadis of the stomach. One who has acquired caitanya in this cakra will not suffer from any diseases of

the stomach, nor from any mahodaram and will acquire eternal good health, amazing vitality or shine, and long life. The pranayama practitioner will attain free move- ment of this cakra which will be visible by rapid increase in the digestive power. Special caitanya or insight will develop on practising bastra kevala kumbhaka pranayama. This is not possible to attain from practising other types of pranayama with a focus on this cakra. These will just lead to the ordinary benefits.

**5. Manas Cakra**

This is close to the anna kosam. Caitanya in this cakra is attained by a sustained practice of kevala kumbhaka pranayama. The main function of this cakra is to increase the power of intuition and to expand the intel- lect. This is because practising kumbhaka pranayama purifies (cleanses) the brain. There is a special connection between the brain and the manas cakra.

**6. Anahata Cakra**

This is situated in the hrdaya (heart) sthana. There is a special connection between this and the heart. Pranayama abhyasa with recaka and puraka kumbhaka of different ratios (raising and lowering the ratios) with a focus on this cakra will give rise to a steady state of caitanya in this cakra. This state of caitanya in this cakra removes weakness of the heart and will give extraordinary strength. All the activities associated with the heart are carried out due to the strength of this cakra. We all know that in this world, life is possible only as a result of the strength of the functioning of the heart. Hence if this cakra is kept in a correct state and moves freely, emotions like affection, devotion, gn˜anam, etc. — such superior states of mind (bhavas) will arise in the heart. If this cakra malfunctions or becomes impure and moves in a constricted fashion, then murder, theft, adultery, unchastity and other such inferior emotions will arise in the heart. By correct pranayama practice, the speed of the cakra increases and this gives rise to an expanded intellect and the person will be inspired to become more involved in good works. Any pranayama practised against sastra will weaken the movement and speed of the cakra and will destroy or weaken the heart.

**7. Visuddhi Cakra**

This is situated in the throat region. That is, it is situated in the region below the neck,

above the sternum, in between the two bones where there is a soft area (gap) the size of the middle finger. If caitanya is achieved and held in this cakra due to the strength of pranayama, the practitioner gets svara vigñanam (knowledge of sound). If cittam can be controlled to focus on this cakra, the practitioner will lose all thoughts of this world (lose consciousness) and will be able to see the divine paramatma in all his glory through the light of the self. If one controls the movements of the citta and attains caitanya in this cakra through the strength of kumbhaka, he will attain a steady state of youth and enthusiasm. By achieving this caitanya through krama, these benefits can be experienced to the extent desired.

**8. Ajña Cakra**

This cakra is situated between the two eyebrows. If caitanya can be held (focussed) here, one acquires the power to control everybody. Through the movements of recaka and puraka in the nadis of the two nostrils, if one practises pranayama by keeping the breath in the nostrils and circulating and moving the prana vayu, then the nadis below the nostril get purified. One develops a divine lustre, one is able to see the atman and through this blessing will be able to see all the events that are occurring around the world without moving from their position. Caitanya citta vritti in the ajña cakra is extremely helpful for a long life.

**9. Sahasrara Cakra**

This is directly above the throat or palate. The greatness of this cakra is beyond description. Every part of the body is associated to (depends on) this important point. If one enhances the caitanya in this sahasrara cakra through the strength of practising puraka in complete pranayama abhyasa, this will result in the rapid movement of this cakra which will in turn give any skill or power that you wish for.

**10. Brahmaguha (Lalata) Cakra**

This cakra is situated above the forehead. Pranayama practice will cause the prana vayu to move through the susumna nadi and this prana vayu should be held here through the skill of kumbhaka. If such a practice is followed, one acquires the power to change one's own destiny. One cannot describe the greatness of this procedure. It can only be learned through experience.

**Notes and Remarks**

The caitanya sakti in every cakra can be only achieved through the strength of the practice of pranayama. Once the caitanya sakti is attained, the movement of the cakra becomes great. At this time, one begins to immediately experience the many benefits mentioned earlier. If pranayama is practised under proper guidance for one or two years following the sastras, cakra sakti will blossom and the many benefits will be attained. But this pranayama must only be practised along with asana and while observing the yama and niyama. If practised in this way, the pranayama sakti will blossom and move in all the important regions of the body and in the ten cakras and give great strength and benefits. One who is not skilled in the yama, niyama and asana will not receive any benefits. By correct practice and effort, the cakra sakti expands and all the mentioned benefits are attainable.

*Credits: http://grimmly2007.blogspot.in/2013/02/krishnamacharya-on-chakras.html*

Tuesday, December 30, 2014

## 20. Happy New Year 2015 (Live a life of prayer and meditation)

# Happy New Year 2015

### Live a Life of Prayer and Meditation

*(Updated)*

Everyone wishes us *'Happy holidays'* with much enthusiasm and joy. We all wish to always remain *'Happy'*. In this era of excessive completion and stress, we have lost our happiness, as there is no contentment. Ours is a demanding mind. We want more. Since happiness is our true nature and all are knowingly or unknowingly trying to find it, but in external object or person. We should understand that **'Happiness is a state of mind'.**

Just like it is necessary to give our body some rest, it is equally important to give our mind some 'rest'. In order to do so, chanting God's name is the best way. But not many can do japa. Hence it is necessary to prepare our mind for japa.

In order to relax the mind, prayer is very important. Prayer helps one to accept that there is higher authority and reduces ego. One may think that s/he can do japa by one's own effort. This is not true. One has to accept that there is a higher authority. Since this world is created, there mush be a 'Creator' of this world. This 'Creator' has to be all powerful who runs this universe and other universes perfectly.

We must accept God as supreme authority, as the substratum of the entire universe. Before beginning any meditation or auto-suggestion, we must pray to God to guide us through the meditation. We must pray to him to remove all kinds of negative thoughts and energies.

A prayer need not be a specific mantra chanted in a particular way. Prayer is a heart-to-heart communication. Pray from your heart, pray in your mother tongue.

For the sake of simplicity and convenience, words 'meditation' and 'auto-suggestion' are used interchangeably.

In this article we will walk through a guided meditation. There are two types of guided meditation. One with just *'Relaxation'* and another with *'Relaxation and Self Healing'*

It is not possible to create a universal prayer or meditation as it is very subjective matter. Here an attempt is made to give general guidelines on how you can pray and meditate. After you get acquainted with the words and what to pray, it is preferable to create your own prayer and guided meditation. There are two ways to practice guided meditation.

1. Autosuggestion

2. Pre-recorded Autosuggestion (guided meditation)

**Auto-suggestion**

Auto-suggestion would mean that you will pray and then continue to meditate on your

own without any external help. You will have to mentally instruct yourself throughout the meditation. The advantage of this kind of meditation is that you can meditate and pray on different aspects as it is not a pre-recorded one.

**Pre-recorded Auto-suggestion**

In this method, you will have to record prayer and meditation and then play it. Best option is to listen via headphones either by sitting comfortable in a chair or by lying down.

The advantage of this meditation is that if you have too many thoughts and cant concentrate i.e. there are too many thoughts or you get easily distracted, then this method is quite useful. Recording in your own voice is beneficial which you will understand later. Please do not doubt your own ability whether your pre-recorded meditation will be effective or not, it will definitely be effective.

Before recording your own voice, pease read this prayer and meditation a few times, relax and then record it in a peaceful tone, in serene voice, with lots of patience. It is better to take a printout. Please do not rush, there is no hurry to finish this 'project'. Take your time ... read slowly … or better memorize … and then recite. If you do not remember the words, please do not loose confidence, just wait for a few moments, ... be aware of breath, ... relax … and then continue.

You can also pass on your pre-recorded tape to your friend or a relative.

Lets begin with guided meditation. Read a few times, relax and then record it in your PC or mobile phone. Forget the world, ignore the mental chatter. Just relax. Each time you read this guided meditation, you become more and more peaceful.

**Opening Prayer**

Close your eyes and pray to God:

'O God your child has come to your refuge. Please accept me.

O God, take away all the mental chatter, all the worldly thoughts and fill me with divine thoughts.

'O God, please remove all kinds of negative energy, negative thoughts. Please replace them with positive and divine thoughts and divine energy.'

'O God, please give me devotion'

*(Focus on one emotion at a time)*

'O God, please take away stress, please give me calmness

O God, please take away hatred, jealousy, irritation. Fill me with Love

O God, please take away violent thoughts and give me Peace

O God, please take away my Ego. Make me humble'

Please repeat these prayer for 4-5 times to increase the effect and then just let-go and relax. Do not rush. Take your time.

**Relaxation**

Relax all muscles and feel that all negativity is taken away by God and I am now filled with peace and bliss.

Mentally say that my body is relaxed.

With each breath, my muscles are becoming more and more relaxed.

Be aware of your face. Be aware of breath and just relax. Let the jaws drops. Be aware of face. Mentally say, ‘My face is relaxed.’

Move your awareness to your neck and throat. Be aware of neck. Mentally say, ‘My neck and throat is relaxed'

Be Aware of shoulders. Mentally say, ‘My shoulders are relaxed. As you are aware, shoulder muscles are relaxed. Now move your awareness down to your hands, down to you your wrists and to the finger tips. As you slowly shift your awareness from shoulders to hands to wrists to finger and than to finger tips, they are getting relaxed. Feel your hands are relaxed.

Return the awareness to your shoulders.

Move your awareness to the Chest. Mentally say, ‘My chest is relaxed'

Move your awareness down to solar plexus, center of chest. Mentally say, ‘My solar plexus is relaxed.

Be aware of your stomach. Mentally say, ‘My stomach relaxed. Be aware of your solar plexus and chest. They are relaxed.

Move the awareness down to pelvic region. ‘My pelvic region is relaxed.'

Move your awareness to thighs. ‘My thighs are relaxed’.

Move your awareness down to knees. ‘My knees are relaxed.'

Move awareness to your calf muscles. 'My calf muscles are relaxed'

Move awareness to ankles. ‘My ankles are relaxed.'

Move your awareness you to your feet. ‘My feet are relaxed.’

Be aware of both legs. ‘My legs are relaxed’.

Be aware of legs, lower abdomen, and chest. ‘My legs and chest are relaxed.

Be aware of legs, chest, hands and shoulders. ‘My legs, chest, hands and shoulders are relaxed.

Be aware of face. ‘My face is relaxed. There is no strain on my forehead.

Be aware of the whole body. ‘My body is relaxed’. With each breath, the peace and bliss increases. Just be aware for a few breaths.

Let the thoughts come. Do not attend them. Mentally say, ‘My mind is free of thoughts’ I am filled with peace and bliss. I am happy and relaxed’.

Gently open the eyes with a smile. Rub your palms and then rub your face.

Close this auto-suggestion with Prayer

'O God, thank you so much for guiding me and taking away all the negative thoughts and emotions'

'O God, thank you for your divine grace, your your infinite compassion and mercy'

'Thank you for showing bliss and peace'

'Thank you for everything'

*(You may do the Self Healing along with relaxation. or close the meditation with closing prayer. Skip this article to read the closing prayer.)*

**Relaxation and Self Healing**

Relax all muscles and feel that all negativity is taken away by God and I am now filled with peace and bliss.

Mentally say that my body is relaxed.

With each breath, my muscles are becoming more and more relaxed.

Be aware of your face. Be aware of breath and just relax. Let the jaws drops. Be aware of

face. Mentally say, 'My face is relaxed.' Be aware of top of your head. Visualize a brilliant white light entering your head. This while light has a cooling and peaceful effect.

Be aware of your face. Mentally say, 'All negative energies are cleansed. My face is filled with divine energy.'

Move your awareness to your neck and throat. Be aware of neck. Mentally say, 'My neck and throat is clean and healthy. All negative energies, thoughts and emotions are leaving my neck and throat. My throat is filled with divine energy.'

Be Aware of shoulders. Mentally say, 'My shoulders are relaxed. As you are aware, shoulder muscles are relaxed. Now move your awareness down to your hands, down to you your wrists and to the finger tips. As you slowly shift your awareness from shoulders to hands to wrists to finger and than to finger tips, negative energy is replaced by positive divine energy. You feel your hands are relaxed. Peace and Love is vibrating through your hands.

Return the awareness to your shoulders.

Move your awareness to the Chest. Mentally say, 'All negativities are cleansed. My chest is filled with divine light. It is filled with Love and peace'

Move your awareness down to solar plexus, center of chest. Mentally say, 'My solar plexus is cleansed from all negativities. It is strong and healthy. All my internal organs are cleansed. They are filled with divine white light. They are strong and healthy.' Be aware of your stomach. Mentally say, 'My stomach is cleansed of all negative energies. It is filled with divine white light. My stomach is strong and healthy'. Be aware of your solar plexus and chest. 'My chest and solar plexus is relaxed.'

Move the awareness down to pelvic region. 'My pelvic region is relaxed. All negative energies are cleansed. It is strong and healthy and is filled with divine while light'.

Move your awareness to thighs. ‘My thighs are relaxed. All negative energies are cleansed. They are filled with divine while light. They are strong and healthy’.

Move your awareness down to knees. ‘My knees are relaxed. Negative energies are cleansed. My knees are filled with divine energy. They are strong and healthy.

Move awareness to your calf muscles. They are relaxed. My Calf muscles are cleansed of negative energies. They are filled with divine energy. They are strong and healthy.

Move awareness to ankles. ‘My ankles are relaxed. They are cleansed of any negative energy. They are filled with divine energy. They are strong and healthy.

Move your awareness you to your feet. ‘My feet are relaxed. They are cleansed of any negative energy and are filled with divine white light. They are strong and healthy.’

Be aware of both legs. ‘My legs are relaxed’. Be aware of legs, lower abdomen, and chest. ‘My legs and chest are relaxed. Be aware of legs, chest, hands and shoulders. ‘My legs, chest, hands and shoulders are relaxed. Be aware of face. ‘My face is relaxed. There is no strain on my forehead. Be aware of the whole body. ‘My body is relaxed’. With each breath, the peace and bliss increases. Just be aware for a few breaths.

Let the thoughts come. Do not attend them. Mentally say, ‘My mind is free of any thoughts’ I am filled with peace and bliss. I am happy and relaxed’.

With each breath, I am more peaceful and happy. ... Breath, Inhale ... Exhale

(repeat)

With each breath, I am more peaceful and happy. ... Breath, Inhale ... Exhale

(repeat)

With each breath, I am more peaceful and happy. ... Breath, Inhale ... Exhale

Gently open the eyes with a smile. Rub your palms and then rub your face.

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Close this auto-suggestion with Prayer

**Closing Prayer**

'O God, thank you so much for guiding me and taking away all the negative thoughts and emotions'

'O God, thank you for your divine grace, your your infinite compassion and mercy'

'Thank you for showing bliss and peace'

'Thank you for everything'

'O God, take away all excess energy'

**Note:** If you are feeling heaviness, pray to God to take away excess energy. Pray to Prithvi devi /Prithvi Mata to absorb all excess energy. Infact it is recommended to pray to God to take away excess energy, specially when you do energy based Self-healing.

If someone has hurt you, it is recommended to forgive and forget This is highly beneficial and may have instant result. On the other hand, if you have hurt others, have guts to say sorry personally or atleast say it mentally and beg to God for forgiveness.

**Disclaimer:** The author is not a Guru nor is an expert in meditation. These are personal views of author shared for the good of all.

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Pray to God to make your mind constructive so that only positive thoughts will come.

When the prayer comes straight from heart and there is strong surrender, you will get response.

Keep practising daily.

Pray to God to take away Ego that is stopping you to surrender to him. Keep praying. Live a life of prayer and meditation.

Those who are practicing japa can practice japa after this auto-suggestion. If you choose to continue, do not recite closing prayer, but pray to God to guide your through japa'

Beginning from this year, lets live a life of prayer and meditation.

And always remember

Happiness is a state of mind.

**Happy Holidays and Happy New Year 2015.**

Thursday, October 19, 2017

## 21. Ignorance of fundamental principles by activists and rational thinkers

## Wishing You & Your Family

# Happy Deepavali and

# Happy New Year Vikram Samvat 2074

On the auspicious occasion of Deepavali and New Year, let us discuss ...

*Our Social Journey So far ...*

After independence (in 1947), we have progressed decade by decade. Since 70 years, with each decade, there has been increase in per-capita income, the standard of living has rising constantly, people below poverty line are now in lower middle class or even higher middle class, more people are getting educated, still crime rate in increasing. Why? Has anybody thought on this issue? How many debates happen in main stream media on this topic? What is the mental condition of such people who would rape an innocent women or even rape own niece or daughter or murder innocent men. Mind and emotions are never focused. If a child gets mental and emotional nurturing s/he will be emotionally stable. The quality to restrain and not to cross the boundary is also helpful in controlling lower animal nature. Traditional education system puts a lots of focus on mental and emotional moulding of young minds. Traditional method of teachings focuses on holistic
health, from physical, emotional, mental and spiritual perspective.

*The illusion of equality ...*

Progressive Hindus think that men an women are equal. In reality, no two human beings are equal. We are all unique. We all have good qualities and bad qualities. Some qualities are in greater percentage than others and so they define the character of person. Society is made up of good people and bad people or better people with good and bad qualities and with different levels of understanding and rational thinking power. Our śāṣtra-s teach us to increase good qualities by focusing on mental, emotional and physical actions that nurture these qualities and control negative qualities by not letting them control your thoughts and actions and by not feeding them, but staying neutral when they try to show their strength and try to get control of mind. Do not let yourself get dragged into any action triggered by negative quality like anger, irritation, greed, etc.

*Modern education system and lifestyle is incomplete ...*

In today's material world, money is given prime importance and so people often apply

for jobs that do not suit their nature. The result is increase in stress and burden as the job does not suit your nature. Such a person may not be able to enjoy his life and may not give 100 % in work. Today's education system may increase intellect, but does not focus on emotional bonding. So the emotional need is not fulfilled and a person feels loneliness. People may rush to help a stranger in trouble, but do not take care of their old parents. If modern society was so caring, there would not have been old age homes, which is a western concept. There is little moral teaching by parents especially via stories from panchatantra and purāṇa-s. This is true if both father and mother are both working professionals. The golden teachings of 'restrain', 'middle way', 'anything in excess is poison' are not taught. So child does not know how to control emotions and may act in an objectionable way. Story-teaching of morality and ethics is missing these days in an era of social media, where the sentiment (trends) lasts just one day and 'likes' are easily evaporated from our memory. The addictive social media eats up 20-30 % time if we keep yourselves involved for too long. Alas, if we could devote 20-30 % in story-teaching and in shaping our kid's mind.

*Materialists taking in charge of reformation of dharma ...*

We have seen that the modern education system and money centric life is not enough to cater all needs – physical, emotional, mental and spiritual. Modern educational system and way of living is incomplete. Now we will take few prominent objections of modern progressive Hindus and other rationalists like -

- There should be equal rights of all castes.
- Men an women should have equal rights.
- Untouchability is unacceptable.

Talking on untouchability, they say that it is logically incorrect. They say, "I am a Brahmin by birth, let me touch a sūdra and see what happens". They demonstrate it practically and conclude - "See nothing happens, am I impure. By giving respect to a sūdra how can I become impure. This is irrational"

On equal rights for women, recently, there is a debate whether women should be allowed to enter into Shabarimala temple and in Shani Dham in Shani Singanapur, near Shirdi. It is another point that in 6-8 temples of India, men are not allowed to enter inner sanctum sanctorum. However, men never complain.

These days, the definition of feminism has changed. Earlier feminism stood for 'equality of men and women'. Both should have equal respect and equal opportunity. This looks true and any normal person, including the author, would agree. However, the current definition of feminism is changed. It is now reduced to men bashing and crying victim card. The temple issue seems to be trigged by such people. Ironically, people who themselves are not devout Hindus or Muslims will fight for women's rights. Restriction on entry of women in Haji Ali dargah is another issue. Even communists, who are

atheists are supporting such movements to break the social integrity. Materialists and communists have taken incharge of reformation of our dharma.

Coming back to temple issue, prima-facie, these arguments seem very logical. Both temples have restrictions on women entering inner sanctum. While Shabarimala temple disallows women between age group of 10-50 years, Shani Temple allows women to enter into sanctum, but not inner sanctum and offer abhishekam of oil and disallows women to touch the idol. The reason centers around a point that when menstruation cycle is active in women i.e. when they have periods, there is negativity in them and so they are not allowed to enter into temple. The counter argument by rationalists is that it is a natural process which is created by God and so it does not cause any harm.

Though there are logical explanations available, (which are given in appendix later on after the series is over,) we will focus on a different aspect which is neglected by everyone whenever there is any kind of logical objection of customs and rituals.

*The major flaw ...*

There is one major flaw in the argument of rationalists. This flaw is common answer to all the accusations. This is not to say that there is no evil in the society, but today this article will focus on something that is ignored for long by rationalists, social workers, human rights activists, feminists an even progressive Hindus.

One factor which is not taken into consideration is that the sanātana dharma accepts the existence of five bodies and not just one body i.e. physical body. As per Sanātana dharma, we have five bodies. All the arguments of rationalists including untouchability is done taking into consideration only one body – physical body which is called as annamaya kosha.

If we take take only physical body as the factor to be considered for examination and verification of injunction of shāstra-s, then all the rationalist thinkers are correct on above discussed issues.

*Irrational unverified approach by rationalists ...*

However, as said earlier, we do not have just one body. We talk about dharma, we believe in God, we want to visit temples, but do we accept the existence of five bodies? For temple worship we have injunctions laid down by āgama shāstra-s. Do we believe in our śāṣtra-s? Has any rationalist accepted this fact? Do we know what happens to other four bodies when women have active period enters into inner sanctum and when a practising brahmin touches a non-believer or a shūdra? No, we do not take other four bodies into consideration which is a hugh flaw. That which is in different dimension cannot be verified with materialistic science and it’s instruments. To an extend only by

inference one can conclude, but to be 100 % sure, one has to experience all five bodies personally and understand their working.

*Lets know a bit about ourselves ...*

Our rishi-s have done a lot of research on this matter. We must atleast know the basics of the functions that other bodies perform.

In texts like Vivekachūḍāmaṇi, Tatva bodha and Māṇḍukya kārikā (3.11) refer to Panchakoshas (5 bodies) which are described in the Ānandvalli or Brahmānandavalli of Taittirīya Upanishad. Tatva bodha gives detailed explanation of panchikaraṇa prakriyā i.e. theory of manifestation of universe from five great elements - earth, water, fire, are and space (ākaśa) and 24 tatva-s of sānkhya. These texts talk about creation of the world and composition of our five bodies known as kosha-s. It is called as panchikaraṇaṃ prakriyā.

Let us briefly understand these bodies (kosha-s or kośa-s):

Our five bodies or panch-kosha-s include

1. ***Annamaya kośa*** – physical gross body – depends upon food for survival
2. ***Prāṇamaya kośa*** – energy body, bioplasmic body – depends upon energy or prāṇa for survival.
3. ***Manomaya kośa*** – mental body, body of thoughts (and emotions) – astral and mental bodies. - Depends upon thoughts and emotions.
4. ***Vijñānamaya kośa*** – causal body (where the ego resides), related to buddhi i.e. intellect, which takes decision. Related to Ego and intellect. This body does not die until one reaches moksha. Hence, after death of physical body, we take our saṃskara-s, our nature along into the new body.
5. ***Ānandamaya kośa*** – Body of Bliss, Body of Intuitions, Body of ignorance. - All past vāsanā-s i.e. desires and fruits of karma-s are present in this body. Theosophists call these as akashic records. This body too does not die until moksha.

These five bodies or 5 kosha-s (kośa-s) are divided into 3 sharira-s

1. ***Sthula śarira*** - Annamaya kośa
2. ***Sukshma śarira*** - Prāṇamaya kośa, Manomaya kośa – astral and mental bodies and Vijñānamaya kośa (higher mental body)
3. ***Kāraṇa śarira*** - Ānandamaya kośa

***Prāṇamaya kośa*** has chakra-s or psychic energy centers and 72,000 nāḍī-s or psychic nerve centers. Panchikaraṇaṃ prakriya will be taken up later in separate series.

**Note (added on 01-Aug-2022): As per Theosophy and other new-age healing techniques like Reiki and Pranic Healing. The mental body is further split into Astral Body (Body of emotions) and mental body (body of thoughts). Further the *Vijñānamaya kośa* is said to be Causal Body. However, it is quite common to translate *Kāraṇa śarira* as causal body. As per vedanta *Kāraṇa śarira* is *Ānandamaya kośa* and not *Vijñānamaya kośa* nor it is the combination of *Vijñānamaya kośa* and *Ānandamaya kośa.* In order to avoid confusion in addressing *Vijñānamaya kośa* we will call it as higher mental body rather then it's theosophical name – Causal body. If in this article reader reads causal body, then it has to be understood as *Vijñānamaya kośa*. Also request readers to point out such mistakes and email at indiaspirituality [at] gmail.com**

Let us understand the importance and working of these bodies.

**1. Annamaya kośa or Physical Body**

This body depends upon food for survival. It is the first body that is directly exposed to material world that we see and experience. Mind experiences this world through senses.

**2. Other four bodies**

Prāṇamaya kośa is the bridge between annamaya kośa and manomaya kośa. Prāṇamaya kośa has energy counter parts of all internal organs. It also has it's own nerve network. Each major organ has it's own chakra. Chakra or a wheel is said to be constantly in spinning motion. One time, it absorbs positive fresh energy and another time in reverse direction it throws away negative used up energy which it supplied to energy counterpart of an organ. There are other chakra-s which do not directly stand on it organ or gland, but are connected to a central nerve or nāḍī known as suṣumṇā nāḍī. Out of many chakra-s connected to this nāḍī, seven are major chakra-s as they are connected with seven loka-s or kingdoms like svarga (heaven), etc.

When a body gets infected or gets sick, it's corresponding energy counterpart also gets contaminated or gets impure. It is this contamination that is talked about during untouchability. Though the author does not support untouchability, as Parāśara smriti says that in kalyuga one gets impure by own's sins only. However this factor is also to be counted.

Whenever we enter into any area, all five bodies get affected by it.

If the place is decent, clean and attractive, mind via senses gets attracted to it.

If vibrations are positive and spiritual, then Prāṇamaya kośa which gets in tune with vibrations absorb these vibrations, be it they are good or bad. If they are good, it is reflected in increase in size of this kośa and it's chakra-s. If energy is negative, it is reverse effect and one feels uncomfortable and wishes to leave the place as early as possible.

Similarly, every place has some emotions and thoughts floating in it. manomaya kośa tunes with these thoughts and emotions. The whole body experiences emotions and thoughts. If emotions are positive, the body begins to radiate brightly. Similarly thoughts gets embedded in it too and may remained stored in this body. Thoughts of great saints are so strong that in devout disciple and devotee, they stay for life time.

Similarly vijñānamaya and ānandamāya kośa too absorb vibrations of that place. Only advanced sādhaka-s know their functioning. It is not revealed to general public. Ānandamaya kośa may pass on intuitions about the place and give a warning if it is bad for us.

All these bodies vibrate at a particular frequency and they absorb vibrations close to the frequency they vibrate with. They are all in different dimensions.

*Some info on death ...*

After death of physical body i.e. annamayakośa, energy body or prāṇamayakosa stays for some time as long as there is physical body. After physical body is destroyed, energy body will also die. Since manomayakośa is connected with prāṇamaya kośa and manomaya is connected with vijñānamaya and vijñānamaya with ānandamaya all other kośa-s are also stuck up with physical body. Until there is physical body, the soul may get attracted to old body and may wish to return back to it. If someone strongly and constantly recalls the lost ones, the soul will find it difficult to continue it's journey and will get pulled back to this world. This is the reason why we burn the body. So that the soul does not get attracted to it again. After 13 days of rituals, higher bodies get detached from annamaya and prāṇamaya kośa-s and can continue their spiritual journey. This is another reason why after 13 days, we must not have the photo or strictly any of the belongings of our ancestors as it may be a medium through which they can get attracted to this world again. They are in pain when they cannot continue their spiritual journey. Keeping photo of a realised saint is allowed as they are one with God and so God expresses or manifests through them.

*The exception ...*

In case of saints, jñānī-s, siddha-s or highly developed yogī-s like Bhagavān Buddha, Ādi Śankara, their bodies are not cremated i.e. burned but are buried or are offered to holy river Ganga. Even if the body is burned, their ashes are preserved.

This change in custom is due to the fact that after intense tapas (meditation), their all 5 bodies are greatly purified. The one who approaches such a saint will feel inner transformation as the vibrations of seeker's bodies will get transformed in the presence of extremely pure vibrations of five bodies of a saint. A person may feel s/he is reborn in the presence of saints. They may find a new thought or emotional fulfilment in the presence of a saint. Energy body is so strong that one nearby may get instantly healed. Sue to intense meditation, the vibrations have also entered into the physical body. There are some materials like metals (Copper, Brass, mercury and panchadhatū), Quartz Crystals (sphatika, used making in Śivalinga for home temple) and natural stones like the black stone used as Śāligram (symbol of Bhagavān Viṣṇu). In panchadeva pūjā i.e. panchāyatna pūjā, five stones of five rivers are worshipped as formless representations of five deities - Gaṇeśa, Śiva, Śakti, Viṣṇu and Sūrya deva). Ashes of human bones are also known to retain energy or prāṇa Śakti. Great Yogī-s can store energy in bones, blood and Hair. Their internal organs are highly charged with prāṇa śakti. This is the reason why yogī-s are not allowed to donate blood or organs and ar not allowed to cut hair.

So when a yogī dies, the body is retained, as, if physical body is retained, energy body, which is tied to it is also retained. A samādhi is constructed at a suitable place. Such a place becomes pure in the presence of highly charged body. It becomes a place of pilgrimage. Souls who offer obediences to this samādhi are immensey benifitted by being inside an aura (prāṇamaya kośa) of such a great saint.

While aura or prāṇamaya kośa of an average person is about 4-6 inches (6 angulā-s as mentioned in Yoga Yajñavālkya, highly revered by a great Yogī T. Kriṣṇmāchārya jī - T. Krishnamacharya), the size of aura of great yogī may be several kilometers. In case of average person other higher bodies are underdeveloped, but in case of yogī-s they are huge, have concrete thoughts and lofty emotions.

The emotions and thoughts of a yogī vibrate in a place where s/he has meditated for long period or has stayed for long time. Even if a yogī has left the place, still the emotions and thoughts are retained for along time for many years. If God wishes, it may stay for hundreds of years, as God himself manifests through yogī-s and Jñānī-s. Hence samādhi is chosen to be built at such places like a meditation cave, room or at an āśrama (ashram). If a portion of ashes are taken to some place and are consecrated there, that place too becomes pure.

*More info on death ...*

Now we know that the physical body and energy body dies after some time the soul leaves the body. Mental body or manomaya kośa lives in some world like svarga (heaven) or narka (Hell). There are seven types of svarga-s and narka-s. Depending upon the amount of pāpa (sin) or pūṇya (merits), Iśvara may make the jīva (soul) stay some some time. (Life after death, rewards and punishments, etc are described in garuḍa purāṇa.) Here, manomaya kośa experiences the fruits of karma. It cannot escape the punishment or reward. It has to pass through. It keeps experiencing karma-phala (fruits of karma) until they extinguish. It is by passing through experiences that manomaya kośa dies. Jīva does not have any choice of doing karma. It can only experience it i.e. have a bhoga. Hence all these kingdomes known as yonī-s are called as bhoga-yogī-s. Only pruthvi oe life of earth is called as karma bhumi or land of action, there Īshvara has given us choice by giving us 'free will'.

Now, only two kośa-s are left – casual body and body of bliss or ignorance. Both these bodies are indestructible until moksha. When jīva leaves physical body, Bhagavān in Gītā chapter 15 says that, 'mind along with five senses travels to another body'. Here mind is referred as 'antakaraṇa', which resides in vijñānamaya kośa. After extinguishing all the ripe fruits of karma, the soul again takes birth on earth and the cycle continues until one attains moksha, which is the goal of every living being.

Since the soul retains all the experiences and all the actions of the life are recorded. Fruits of actions are decided. Most fruits happen in this life only for example results of exams we appear or the profit or loss in business. However, some fruits may not ripe in this life. When they ripe, we are born with another body and must pass through experiences that extinguish those riped-fruits. This is pre-determined destiny. Hence not everything happens our way.

*Respect our ancestors ...*

Our rishi-s and āchārya-s have done intense study of higher bodies. Our rishi-s were undoubtedly selfless in their motives. All they wanted is our progress on the spiritual path and attain the immortal state of consciousness that they have attained and gained fulfilment of their lives. Rishi-s created rules created or advocated certain disciplines, keeping in mind the behaviour of all five bodies and not just one. Hence sanātana dharma is holistic in approach which takes into account all actions from simplest daya-2-day activities to moksha, which is eternal freedom from life an death and merging in intimate presence of God-consciousness. Ancient rishi-s studied all 5 bodies because they are important for our spiritual progress and to attain all-round development.

*Question but not blindly ...*

We must follow the holistic soul nurturing teachings of saints. However, in this process, it is human nature to have doubts. We must raise sincere questions so that we can gain clarity. Our eucation system is based on question-answer format. If there is no question, then there can be no answer. Hence raise doubts, but they should be sincere an not just raised out of superficial reading or out of curiosity. With passage of time, evils have creeped into our culture an are not immune to the effects of kalyuga. We must act responsibly and evil practices which does not find sanction in śāstra-s must be rejected strongly, however, it is also true that there is a bias against sanātana dharma by some vested interest groups.

Do not accept things blindly, but we must first have faith in our ancestors, our culture, we must be proud of them. At the same time, we must keep up with changing times. We must also opposite injustice, but let us be careful not to fall in trap of destructive agenda of self-appointed so-called activists an rational thinkers.

*Know Our Culture, Be Proud Of It's Richness*

If time permits, in the coming part of the series, we will try to understand panchikaraṇa prakriyā. Till then, try to read tatva bodha.

Hari OM

Tuesday, December 12, 2017

## 22. Nourishment of 5 bodies (Panchakośa-s)

In earlier article, we had understood panchakośa-s in brief. Now, let us understand the food that nourishes these bodies. Panchakośa-s are often classified into 3 śarira-s - sthula, śukshma and kāraṇa śarira. Though kośa is loosely translated as 'body', it is actually 'śarira' that means a 'body'. kośa means 'container'. It collects and preserves something. English word for it is 'sheath'. In order to avoid confusion, we will use saṃskrita words 'kośa' and 'śarira' instead of using the word 'body'. 5 kośa-s are combined into 3 śarira-s (sthula, sukshma and kāraṇa śarira) based on their collective function. Hence when we say śukshma śarira it is a combination of prāṇamaya, mamomaya and vijñānamaya kośa. It does not include last kośa Ānandamaya. Kośa-s which constitute kāraṇa śarira. Kāraṇa śarira is so called because it is the cause of creation of other śarira-s. Kāraṇa śarira does not die or is not destroyed until moksha. Kāraṇa śarira is said to store vāsanā-s. Ānandamaya kośa is born out of avidyā (ignorance). It's nature is bliss. We all experience ānanda (bliss) in deep sleep without knowing what brings the ānanda. Ānandamaya kośa veils ānanda svabhāva of Brahman i.e. it does not reveal from where the ānanda is originating. Hence it is created from āvidyā. Due to veiling of svarūpa-jñāna (knowledge of the Ātmān), a person does

sakāma-karma or karma with sense of doership. Karma done in such a way produces karma-phala. These karma-s are stored in kāraṇa śarira. Kāraṇa śarira is the cause (kāraṇa) of avidyā. It is the cause death and rebirth of 3 kośa-s - annamaya, prāṇamaya and manomaya, hence it is rightly called as 'kāraṇa śarira'.

Sthula śarira has only one kośa - annamaya kośa. When we generally use the word 'body', it generally means physical body i.e. annamaya kośa. But since sthula śarira has only one kośa hence both kośa (sheath) and śarira (body) can be used interchangeably.

After brief explanation of kośa-s and śarira-s, let us understand what nourishes these kośa-s and śarira-s.

As a general rule, awareness of any kośa (except annamaya kośa) will increase the prāṇa śakti in them. Here prāṇa is not one of the 5 vayu-s (praṇa, vyāna, apāna, udāna and samāna), but śakti which cleanses and energizes. This śakti is said to have it's own intelligence but can be directed by the will of practitioner.

Chāndogya Upaniṣad gives us the explanation as to how food affects us all in nourishing annamaya, prāṇamaya and manomaya kośa.

Chā. Up. 6.5.1 says, food that is eaten gets divided into 3 parts i.e. it becomes threefold. The coarsest part becomes faeces, that which is medium becomes flesh and the subtlest part becomes mind.

Śankara Bhāśya explains this sloka as -

- Solid part becomes faeces.
- The medium part of food gets transformed step by step into rasā, etc i.e. body fluids and then gets transformed into flesh.
- The subtlest part of food reaches heart and from there it enters a nāḍī known as hitā nāḍī and brings into existence vāyu etc (5 prāṇa-s) and indriya-saṃgraḥ i.e. collection or aggregation of 5 senses and in this sense it becomes mind. It goes on to add to the development of mind. Chā. Up. Bhā. 6.5.1

*<u>Note:</u> Here, the subtlest part is said to becomes mind. We will try to understand how food can become mind. The subtle part, which is prāṇa śakti through hitā nāḍī gets absorbed into śukshma śarira and mixes with indirya-s (5 senses). The śakti is stored in mind. This śakti strengthens mind. It nourishes the mind and becomes a part of mind. In this way, mind is created from the subtlest part of food.*

*Mind gathers information and experiences (feels and perceives) the world through indriya-s (5 senses). Since the subtlest part mixes with senses, hence the purity of senses is determined by the purity of tatva consumed. Experience of mind will depends upon the senses. Grosser the vibrations, gross will be the experience and so mind in turn will*

*become gross. Similarly, gross mind will search for gross objects. In this way both indriya-s and mind are connected and with each other.*

*Depending upon food, vibrations of mind (mana) change into subtle or gross. In other words they constitute mind. This will be more clear after we refer other sloka-s. This is personal understanding of the author.*

Chā. Up. Further says, water when enters body splits into 3 parts. The coarsest part becomes urine, the medium part becomes blood and the subtlest part becomes prāṇa - Chā. Up. 6.5.2

Similarly, teja (fire) eaten in the form of Ghee, oil, etc becomes threefold. Grossest part becomes bones, medium part becomes majjā (bone marrow) and the subtlest part becomes vāk or speech - Chā. Up. 6.5.2

Ādi Śankara in his bhāśya says that by consuming teja (fire) in the form of Ghee, oil, etc, speech becomes clear and distinct (i.e. one can becomes a good orator)

In this way, mind is annamaya, prāṇa is jalamaya and speech (vāk) is tejomaya. It means, quality or purity of mind depends upon food (anna), quality of prāṇa depends upon jala and clarity of speech depends upon teja (fire, in the form of Ghee, oil, etc)

In next sloka, Ādi Śankara raises objection that

"Animals living on food (grains) alone, such as, the rat and the like, are possessed of Speech and of Life-breath (without taking water or oil); similarly, animals living on water alone, such as the fish, alligator and other animals living in the Ocean, are possessed of Mind and are endowed with Speech; similarly, it may be inferred that animals not taking any oils at all have prāṇa and Mind. If all this is so, then how can it be said that Mind is made up of food?"

To this āchārya replies – "This does not contradict our position. All things being triplicate in their constitution, everything is possible everywhere. As a matter of fact, no one eats food that is not triplicate in its constitution; nor does any one drink Water that is not triplicate, nor does any one eat Fire that is not triplicate in its constitution. So that for those who eat Food, such as, rats and the like,-there is nothing inappropriate in their being endowed with Speech and prāṇa"

*Ref: Page 321-324 in English translation of Śankara Bhāśya by Ganganath Jha and pages 582-590 of Gita Press Hindi Translation of Śanakra Bhāśya.*

Further it says, Mind consists of Food, prāṇa consists of Water, and Speech consists of Fire ...

In the next adhyāya (chapter), Chāndogya Upaniṣad says that the subtlest part of anything that is eaten or drunk rises upwards and reaches mind. Later it states that the puriest and subtlest part of food strengthens mind and is further divided into 16 kalā-s or qualities. More the qualities, more a puruṣa (person) becomes capable in many things like draṣṭā (observer, witness), shrotā (speaker, orator), mantā (thinking), boddhā (decision making, cognising), kartā (doer) and vijñātā (experiencer of truth, knower)

In other words, seeing, hearing, thinking, cognizing, moving, knowing and acting are possible only because of presence of śakti which rises up in the mind and strengthen it. If this śakti is absent or drains out, a person becomes powerless and looses these abilities.

In Chā. Up. 7.26.1, it is said that a Jñānī does everything by being established in ātmajñāna and so pervades all. He sees same ātmā in all beings and in this way becomes one with them. He experiences himself in everybody else. Earlier it is said that the subtlest parts of food i.e. jala, teja, prāṇa etc merge in ātmā only. This imples that Ātmā is the sole substratum of everything.

In Chā. Up. 7.26.2, it is mentioned how food helps realise one's true nature by making mind pure enough to transcend consciousness beyond māyā.

When the food is pure, antaḥkaraṇa becomes pure. (Antaḥkaraṇa consits of mana, buddhi, ahaṃkāra and chitta i.e. mind, intellect, ego and retention power or recitation power or memory). When antaḥkaraṇa becomes pure, then one attains steadfast, unshakable smriti (realisation of one's true nature and staying rooted in this knowledge of ātmajñāna). As a result of constantly being rooted in one's true nature all granthi-s (bondages, knots of karma) are destroyed. In this way vāsanā-s (dis-satisfied desires) are uprooted – this knowledge to transcend or rise from tamas to jyoti i.e. from ignorance to knowledge (truth) is passed on by Bhagavān Sanatkumāra to Devarṣi Nārada jī. Sanatkumāra jī is called as skanda (skanda means 'giver of self knowledge') - Chandogya Upanishad 7.26.2.

In this way, food strengthens mind and so it affects purity of mind. Purity of mind is important for purification of antaḥkaraṇa. Purified antaḥkaraṇa helps one retain the knowledge of ātmajñāna. Constant smriti (memory) of being rooted in ātmajñāna results into moksha. Such a jivanmukta sees Self in everybody, as his mind projects the reflection of his own Self (Brahman / ātman) onto others.

After briefly understanding how food helps nourish kośa-s and antaḥkaraṇa in general, which in turn helps progress spiritually, let us understand what nourishes 5 kośa-s one by one.

### Sthula śarira - annamaya kośa

Annamaya kośa is the physical gross body. It's nourishment is food. In general, local vegetables or fruits are suitable for consumption. They should be consumed fresh. Seasonal fruits are effective in protecting kośa-s when consumed fresh or eaten during their season. Food stored in cold storage are not good for health as they are said to have more of tamasa guṇa in them. Food must be taken as prescribed in Āyurveda. Śāstra-s like Suśruta-saṃhitā, Charaka-saṃhitā and Vāgbhaṭa-saṃhitā (works of Āchārya Vāgbhaṭa) are the three important texts that talk about ancient science of āyurveda. While Suśruta saṃhitā talks on both āyurveda and surgery, other two śāstra-s focuses on āyurveda. Āchārya Vāgbhaṭa is said to be disciple of Āchārya Charaka, and composed Ashtāṅga-saṅgraha (अष्टाङ्गसंग्रह) and the Ashtāngahridaya-saṃhitā (अष्टाङ्गहृदयसंहिता).

Āyurveda a vast subject, as it is an entire branch of medical science which requires 5 years of study in order to become an āyurvedic doctor. Traditionally, it is a life long learning science about not only annamaya kośa, but all 5 kośa-s. Since we are talking about nourishment of kośa-s, it is important to know what nourishes them and which way of life keeps kośa-s healthy. Hence, though āyurveda is a deep subject, and author himself is not well-versed in it to talk as an authority, still, we will briefly touch the subject and give pointers for further study to the interested readers.

**According to Āchārya Vāgbhaṭa, 85% of diseases can be cured without a doctor, only 15% of diseases require a doctor.** Āyuveda not only focuses on cure, but also on prevention, as the saying goes, 'Prevention is better than cure' is indeed an āyurvedic mantra. Hence, learning basic principles of āyurveda and imbiding them in our day to day life is important. Āyurveda focuses on healthy living. It integrates in our day-to-day life. This is why one must know what to eat, when to eat and how to eat, when to drink water, when and which fruits should be consumed, when should one drink cow's milk or buffalo's milk. In varying degrees of sickness like cold & cough, fever, physical injury from bruises to broken bones and organ malfunction or failure what should be done - are all mentioned in āyurveda.

For day-to-day living, āyurveda has mentioned different types of dośa-s or defects. Āyurveda focuses on vāta, pitta and kapha. Any imbalances in any one of them causes dis-ease or imbalance in body.

### Diagnosis method in ayurveda

Diagnosis of illness is done by doing nāḍī parikshā or pulse disgnosis along with logical questioning. Nāḍī parikshā can accurately diagnose physical, mental and emotional imbalances as well as diseases. Nāḍī parikshā can identify dośa-s (defects, imbalance) in vāta, pitta and kapha. Accuracy of reading nāḍi-s depends upon the concentration level and skills of practitioner. Nāḍī vigyāna is a deep science. It involves study of Dhamani-s (arteries) and Sira-s (veins).

It is well admired fact that Maharshi Suśruta managed to trace even minute channels present in the body even when they were very difficult to be traced with naked eyes. He was able to recognize even the pores in it. It was calculated that there were about 700 sira-s (veins), 200 dhamani-s (arteries), which could be easily enumerated but when the minute sira-s (veins) and dhamani-s (arteries) were counted with their tributaries and branches, their number was estimated to be the same as the number of hair follicles which was distributed thoughout the body. Approximately their number was calculated as 2,95,556 (two lakh ninety thousand five hundred and fifty six).

*Source: https://ayurveda4all.weebly.com/nadi-pariksha.html*
*http://www.planetayurveda.com/dhamani.htm*

## Viruddha Āhāra

In addition to the above concept, there is a unique concept of 'viruddha āhāra' in āyurveda. 'Viruddha' means that which is of opposite nature. 'Āhāra' here can be translated as 'food to be consumed'. This means there are foods with different types of guṇa-s (properties / characteristics) and those with opposite guṇa-s should not be consumed together. They are incompatible with each other when consumed together.

Viruddha āhāra is categorised in 18 parts as per Āchārya Charaka.

1. Deśa Viruddha – Incompatible in Place – Intake of dry and strong substances such as strong wine, in deserts; oily and cold substance in marshy land is place contradictory diet habit, because, in deserts, it causes extreme increase of Vātā and Pitta and in marshy land, it causes extreme increase of Kapha Dośa.
2. Kāla Viruddha – Time contradictory diet habit – Intake of cold and dry substances in winter; pungent and hot substance in the summer.
3. Agni Viruddha – Digestion contradictory diet – Intake of heavy-to-digest food when the power of digestion is low (mandāgni); intake of light food when the power of digestion is very high (Tīkshṇāgni). Similarly intake of food at various with irregular and normal power of digestion fall under this category.
4. Mātrā Viruddha – Dose specific diet contradiction – Intake of honey and ghee in equal quantities
5. Sātmya Viruddha – Habit specific diet contradiction- Intake of sweet and cold substance by persons accustomed to pungent and hot substances.
6. Dośa Viruddha – Dośa specific diet contradiction- Utilization of drugs, diets and regimen having similar qualities with Dośa-s but at variance with the habit of the individual.
7. Saṃskāra Viruddha – processing – Method of preparation specific diet contradiction:- Drugs and diets which when prepared in a particular way produce poisonous effects, for example, meat of peacock roasted on a castor spit, heating of honey etc.

8. Vīrya Viruddha – Potency specific diet contradiction- Substances having cold potency in combination with those of hot potency.

9. Koṣṭha Viruddha (कोष्ठ विरुद्ध) - Bowel specific diet contradiction –

Administration of a mild purgative in a small dose for a person of with hard bowel (Krura Koṣṭha) and administration of strong purgatives food for a person with soft bowel (Mrudu Koṣṭha)

10. Avasthā Viruddha – Stage specific contradiction: Indulgence in Vātā aggravating diet after physical stress, sexual intercourse, exercise. Indulgence in Kapha aggravating diet by a lethargic, sleepy person.

11. Krama Viruddha – Order specific contradiction – If a person takes food before his bowel and urinary bladder are clear (empty) or when he does not have appetite or after his hunger has been highly aggravated.

12. Parihāra Viruddha – Prescription specific contradiction – Intake of hot things after taking pork.

13. Upachāra Viruddha – Treatment specific contradiction – Taking cold things after taking ghee.

14. Pāka Viruddha – Cooking contradiction – Preparation of food with bad or rotten fuel, under-cooking, over-cooking or burning during the process of preparation.

15. Samyoga Viruddha – Combination – Intake of sour substance with milk.

16. Hṛdaya Viruddha – Palatability :- Any substance which is not pleasant in taste.

17. Sampat Viruddha – Richness of quality:- Intake of substance that are not ripe, over-riped or purified.

18. Vidhi Viruddha – Rules of eating :- Taking meals in public

Examples of viruddha āhāra are given in Charaka Saṃhitā and in Āchārya Vāgbhaṭa's works. An example of viruddha āhāra mentioned in Āchārya Vāgbhaṭa's works is, milk and onion should not be consumed together, as it may cause skin problems. Some examples involve mātrā i.e. percentage of one of the components. An example of mātrā-viruddha āhāra is intake of honey and ghee in equal proportion.

Before, we go further, let us understand some thing about two important nāḍī-s – iḍā and pingalā, present in prāṇamaya kośa. They are related to digestion. As mentioned in Yoga Yajñavālkya, chapter 4 sloka-s 29-34, both Īḍā and pingalā begins from from kanḍasthana which is near base of spine, in between svādhisthāna and manipur chakra and ends in nostrils. Īḍā ends on the left nostril while pingalā nāḍī is on right nostril.

At a given time, only one nāḍi is active. Īḍā is cold, as moon moves through it and is also known as chandra nāḍī. Pingalā is warm as sun moves through it and is also known as sūrya nāḍī. Chandra Nāḍi takes one to pitṛ loka (loka of ancestors), while sūrya nāḍi takes on to deva loka. Suṣumnā nāḍī leads to moksha.

*(for more details, please visit:*
https://www.sanatan-dharma.in/five-bodies-sanatana-dharma#h.8u2i1whki4wl

As time passes on, some food items may become obsolete as life style changes or we may not consume them regularly. As a general principle, it is said that sūryakiraṇa or

Sun's rays help in digestion. Hence one should eat food after sunrise and before sunset. In order to digest food, sūryanāḍī (pingalā / hot nāḍi which ends on right nostril) has to be activated which, in case of healthy person, activates immediately upon consuming food. After consuming lunch (not dinner), one must rest for about 20-40 minutes. One may even take a 20 minute nap. For those doing hard work, it is advised to take rest for 45 minutes after taking lunch and then continue to do work after 45 minutes to fecilitate digestion. This helps boost working efficiency. After sunset, digestive power decreases, hence it is not advised to have heavy dinner in the night and definitely not in late night. In fact after dinner, one must not take rest for atleast 2 hours. Biochemistry of body (and it's enzyme secretion) is different in night than in day. Just in case you are not able to follow diet instructions, it is advisable to sit in vajrāsana for atlest 10 minutes after consuming food, especially in night after dinner. Vajrāsana is the only āsana allowed to be practised immediately after consuming food. Āyurveda also talks about the amount of water to be consumed. In general, quantity of water that can be taken is - take your weight, divide by 10 and then subtract 2 from the result. This many liters of water can be had per day. For example, if your weight is 70 kgs, then, 70 / 10 = 7 – 2 = 5 litres of water should be consumed daily. However, some may need less quantity of water than calculated by above formula. It all depends upon prakriti, living conditions and weather.

Āyurveda and healthy living is a vast topic. One must consult qualified āyurvedic practitioner for proper guidance. For those interested, following links are very useful –

*http://www.planetayurveda.com/virudh-ahara.htm is a site that explains attributes of food, and types of viruddha āhāra along with examples.*

*https://easyayurveda.com/2013/03/14/bad-food-combinations-and-solution-as-per-ayurveda/ explains viruddha āhāra and their solution in āyurveda.*

*http://www.healthmantra.com/healthy-living.shtml is a site that lists types of food as per Āchārya Vāgbhaṭa.*

*All credits about āyurveda to above mentioned three links.*

**In a nutshell, food of annamaya kośa or sthula śarira is sātvika āhāra, be it solid or liquid.**
**Quality of food not only affects sthula śarira, but also śukshma śarira.**

Let us continue to understand which type of food nourishes other bodies.

### Śukshma śarira - prāṇamaya, manomaya and Vijñānamaya kośa-s

Prāṇamaya kośa is permanently connected to annamaya kośa. It has 72000 nāḍī-s and many chakra-s. Śiva Samhitā, one of the three classical texts on Haṭha Yoga, in chapter 2, sloka 13 says, there are 3,50,000 i.e. three lakh fifty thousand nāḍī-s, out of which 14 are important, out of 14, 3 are important and out of 3, iḍā, pingalā and suṣumṇa, 1

suṣumṇā is the best. Out prāṇamaya kośa has many chakra-s. There are chakra-s in sole, palm, jaws, etc. There are also chakra-s for various glands and important organs. Out of these, 7 chakra-s are given importance as each chakra connects to one loka. Prāṇamaya kośa is dependent upon prāṇa or energy. Prāṇa is absorbed from atmosphere by chakra-s and gets distributed to energy counterparts of internal organs, blood and other body parts. Similarly used up prāṇa is released out of kośa through these chakra-s. Along with nāḍī-s and chakra-s, there are certain śakti kendra-s or energy spots like half round inverted disc in brain near pineal gland which showers nectors. Milky white, bright white and golden bright śakti bindu-s or spheres located at various points like before left and right eye, left and right ears, etc and are ascribed to certain loka-s like indra loka, pitr loka, yama loka, etc. These descriptions are found in Śastra-s like Śiva Samhitā, Uttara Gītā and Aṇu Gītā. Since all these s;akti kendra-s are connected via nāḍī-s, and prāṇa śakti flows through these nāḍī-s, it is important to have pure prāṇa śakti. Prāṇa is formed from food and is absorbed from surrounding atmosphere. Hence both should be clean and pure.

As said earlier, prāṇamaya kośa also gets some prāṇa from the prāṇa śakti of the food that we eat. Food that grows in air like fruits contains high percentage of ākaśa tatva. Underground food contains tamasa guṇa as it has high percentage of prithvi tatva. That is why fruits are considered as sātvika āhāra or sātvika bhojana. This is not to say that underground foods should not be eaten. Our own sthula śarira or annamaya kośa (physical body) is made up of tamasa guṇa. Underground food like herbs have medicinal properties. Garlic, ginger, onion, etc are good for health and so are other foods like carrot. They help protect physical body and strengthen it. Anyone doing physical hardwork like labourer needs these foods. Those who do light work may not eat them. However, they are not to be taken in excess. Their quantity is limited as compared to other food that we eat. Only onion is used in large quantities taht too not daily. Some sampradaya-s like vaiṣṇava and some brāhmaṇa-s prohibit consumption of underground food like onion and garlic. Jains also strictly observe this rule.

Each part of food has a subtle element. It has it's own prāṇamaya kośa. Plants also have emotions. So they have manomaya kośa, but not developed to the extend to which it is developed in animals and humans. Plants also like to multiply and so grow beautiful flowers with pleasant aroma and fruits to attract birds and animals. Flowers attract bees and insects. Flowers have pollen grains that are necessary for multiplication of plants. When ripe, both flowers and fruits drop off on their own. Insects carry pollen grains to another plant and complete the process of pollination. When fruits are eaten and seeds are either discarded or are excreted by animals, and they fall on earth. Animals walk over it and press it in the ground. If seed finds suitable environment, it begins to grow and ends up growing in a big tree. Yet, since fruits and vegetables are eaten and they have life, so we pray to them to forgive us as we consume them for survival. We pray to them to protect our śarira-s. Such a prayer from heart sends positive vibrations and affects śukshma śarira of plants, trees, crops, flowers and fruits. Prāṇa becomes subtle and easily integrates into our prāṇamaya kośa after it is consumed. In simple words, food consumed after prayer and with gratitude help protect our śarira-s.

Animals too have sthula, śukshma and kāraṇa śarira. However, unlike plants, animals do not have the ability to regrow body parts. They do not depend upon others for multiplication of their kind. Unlike plants, animals do have central nervious system. They have better developed śukshma śarira then plants. When they are butchered for taste of tongue, they secret stress harmones which stay in the body even after jīva painfully leaves the body. They wish to live and try their best to escape from the clutches of death. In this struggle, they leave behind emotions of pain and distress. These emotions, along with stress harmones stay in the dead body even after death. When we eat non-veg food, these emotions and chemicals enter into our system. If animal has any disease, it gets transferred to the one who is eating it. In modern slaughter houses, live stock is given anitibiotics so that they remain healthy. Anitbiotics are to be discontinued before 3 weeks of butchering so any antibiotic present in system gets discarded naturally. If this precaution is not taken, there are chances that antibiotic remains in the body when it is cooked. Such meat when eaten will transfer this antibiotic to the one who eats them. This is very unhealthy for both mind and body. This is the reason why a yogī should never take any non-veg, else s/he cannot progress spiritually.

**So, the nourishment of prāṇamaya kośa is sātvika prāṇa.** Any food that balances vāta, pitta and kapha is also helpful for prāṇamaya kośa as these vāyu-s are present in prāṇamaya kośa. When prāṇamaya kośa gets sātvika prāṇa, it begins to increase in size, shines and radiates goodness and positivity. It activates chakra-s, cleanses nāḍī-s thereby purifying the entire nervous system of prāṇamaya kośa. Prāṇamaya kośa also absorbs prāṇa from atmosphere. Hence living in a sātvika vātāvaraṇa (atmosphere) is advisable. Sātvika vātāvaraṇa is found in holy places, in pūjā room, in temples, near samādhi of saints. It is created by intense meditation, be it bhakti, jñāna or yoga. Sātvika vātāvaraṇa is also created by diligent study, contemplation and chanting of shāstra-s, singing of devotional hymns either alone or in group. Blessings of a saint also purifies prāṇa of a particular place. All those present in the vicinity where these activities regularly conducted are purified.

*Prāṇamāya kośa is discussed in details here*
*An article on non-violence and vegetarianism can be found here.*

### Manomaya kośa

manomaya kośa depends upon thoughts and emotions for it's nutrition. We all have a habit of thinking on a subject. However thinking in right direction is what people do not do, as they are not aware of what the right direction is. Here the purpose of life comes into play. Why are we here?, what is our purpose of life?, what is the goal of our life? how can we be free of pain?, how can we be eternally happy?, how can we avoid death?, etc. Answers to these questions are found in śāstra-s and in teachings of greats saints. Reading śāstra-s and contemplating on works of greats saints help us develop all our kośa-s. Clear, concrete thoughts have a clear shape and they are prominent in manomaya kośa of a saint. It influences all those who are within it's vicinity.

Manomaya kośa strengthens when one uses logic. Sanātana saṃskriti has long history of polemical debates. In fact one branch, nyāya śāstra is dedicated to logic. Then there is nirukta which goes further dēp into the subject. We also have Maharṣi (Maharshi) Pāṇiṇi's aṣṭādhyāyi and Maharṣi Patanjali's Mahābhāśya. There are further commentaries nad sugcommentaries like laghu-soddhānta kaumudi which are purely dedicated to grammer. Sanātana dharma is the only dharma where one is allowed to ask any ype of question and have a debate on it. Anyone can formulate any philosophy and write commentaries in support of his claim. Ofcourse he has to defend his position in debate in order to establish his philosophy. We are also allowed to raise question and attack even the basic rule of debate. This can be seen in the works of khaṇḍana-khaṇḍa-khādhya, a famous polemical work by the great logician Śrī Harśāchārya (Āchārya Harśa). He attacked basic rules of debate of nyāya school of thought. The result was collapse of the entire nyāya philosophy. Later another great logician Śrī Gangeśa Upādhāyaya establish a new nyāyā philosophy, now known as navyā nyāya. He was so impressed with the logic of khaṇḍana-khaṇḍa-khādhya that he went on to write a commentary on it. Such rich culture, that there is tolerance and respect for new view or opponent's view. This can only be found in sanātana dharma. Such is our ancient rich culture, our glory and our pride. One can go as far as logic takes one. Deep thinking, exploring the inner universe of other kośa-s by the way of yoga and tantra are only found in dharma originating from the land of Bhārata.

While rational thinking and discussions of śāstra-s using hair splitting logic develops manomaya kośa, nurturing emotions is also very important. Hence listening to stuti-s, stotra-s dedicated to our devī-devatā-s are very important. Clear thoughts and emotions help one stay bonded with society. Emotions help us understand others. It teaches us to respect others and take care of loved and young ones so that their emotional needs are fulfilled. This helps them grow emotionally along with you and make them as much sensitive as you are. Fulfilling emotional needs is aas much important as sharpening intellect. Along with IQ, EQ (emotional Quotient) is equally important. Dry logic is useless and has less effective if it is not accompanied with emotions which bring life to the topic and give inspiration. **Along with thoughts emotions shape and transform our heart. If emotional needs are not fulfilled, a person may feel loneliness and s/he cannot feel connected to anyone, not even to family members. Loneliness gives rise to irritation, frustration and even depression. It makes one loose control over one's mind. Unfulfilled emotional need is one of the reasons of increasing crime rate where the emotional storm takes control of one's mind, blinds intellect and forces one to do unimaginable things. At times, such a person is not aware of what s/he is doing.**

**Without emotions, pure logic is nothing but dry philosophy, no matter how much impressive it is. If we do not pour our heart into the logic, one cannot progress after a certain point.** Vichāra i.e. chintan, manan and nidhidhyāsana and bhāva like divine love, devotion, faith, surrender, peace (divya prema, bhakti, shraddhā, samarpaṇa, śānti) etc are very important for developing mono maya kośa.

**Nourishment of manomaya kośa is sātvika vichāra (spiritual thoughts) and sātvika bhāva (spiritual emotions).**

However, excessive thinking on material issues lead one to clog manomaya kośa, manomaya kośa's sahasrāra and so sahasrāra chakra of prāṇama kośa. Even thinking too much on śāstra-s and too much tarka may lead to blockage of sahasrāra chakra of both manomaya nd prāṇamaya kośa-s. We must learn śāstra-s with a goal to get more clarity and direction, else the focus of reading śāstras will change from moksha to material gain for example reading to be victorous in śāstrārtha (polemical debates). Contemplation of the essence of śāstra-s, meditation, svādhyaya (self study), inner reflection, devotional songs, chanting of mantra-s with bhāva (deep devotion, faith and surrender), chanting of veda-s, etc are the best nourishment of śukshma śarira.

**Vichāra or tarka (logic) is to be used in such a way that it gives clarity, right direction and helps us transend duality. Bhāva for Īśvara should be so strong that our heart stays rooted in Īśvara and always devoted to his lotus feet.**

### Vijñānamaya kośa.

Nourishment of Vijñānamaya and Ānandamaya kośa is done by contemplation on Īśvara, śāstra-s and on words of a guru. Being aware of them, releasing old karma-s is a way to liberate it. This is done by japa, tapa and nidhidhyāsana. Japa, tapa and nidhidhyāsana help one stay connected with Īśvara. It is the best way to stay detached to the society and work only to finish off prārabhdha karma. Not building any more karma helps both of these kośa-s, especially vijñānamaya kośa. Strengthening of manomaya kośa indirectly helps build vijñānamaya kośa. It is said that even Vijñānamaya kośa does not die along with other lower kośas.

It is believed that Vijñāmaya kośa stores all karma-s of past, diseases or ādhi (mental diseases) are originated from these kośa-s and they appear in manokaya kośa and then they are transferred to annamaya through prāṇamaya kośa. Hence keeping healthy kāraṇa śarira is very important.

### Ānandamaya kośa

Ānandamaya kośa brings ānandānubhūti (bliss). In tatva Bidha, Ādi Śankara Bhagavadpāda says, ānandamaya kośa is created from avidyā (ignorance of our true nature). Hence acts as a veil between us and Brahman and so to hides Brahman from us. On other words, it blocks realisation of our true nature. Hence one must rise above this kośa too and become aware of one's svarūpa (true nature) which is Ātmān or Brahman.

It is also a kośa for intuitions. A developed Yogī does not need to logically understand anything, but will get direct knowledge by intuitions. Since this kośa is the most subtle of all, it helps one to tap into cosmos, into prakriti. Such a yogī is indeed rare and does little

thinking. Mind remains blank for most of the time unless one is doing concrete thinking or is fully concentrated in any work. In general, a yogī may stay detached and be a sākshi (witness) of all kośa-s including ānandamaya kośa. Even if one is in ānandamaya kośa while doing work, no harm is done. One feels Īśvara is very near to him or her.

Thus ends brief information on nourishment of panchakośa-s.

We will continue the extend the article which may not be published on blog or website in the current form. Though it may seem repetitive it is worth reading it. It also helps the main purpose of compiling old articles in one file for archival purpose.

## 23. Irrational Approach by Materialists and Rationalists – Ignoring the concept of five bodies.

Many modern experts, social workers, human rights activists, feminists, and progressives Hindus (collectively call them 'activists') are of the opinion that Hinduism needs to be reformed as it does not consider equality of men and women and equality people of all castes. Intellectuals consider and propagate themselves as 'rational thinkers' and 'the ones with scientific mind'.

However, our sanātana dharma one of the most logical an flexible dharma. The beauty of our dharma is that it allows to question the basics of dharma and even the existence of God. An entire philosophical branch known as nyAya is dedicated to logical reasoning. tarka or reasoning is the basis of question and counter argument known as objection and refutation. If someone makes a bad reasoning or gives bad logic, it is called as kutarka (ku-tarka). nyAya system lays down rules on what to consider, how to consider and why to consider certain parameters while debating. It also lays down rules as to who is qualified to enter the debate and who is not. Sri harSAchArya of Sringeri Matha questioned these very basic rules of nyAya. He wrote a text in sanskrit popularly known as khaNDana khaNDa khAdya (खण्डन-खण्ड-खाद्य), which attacked the nyAya system. The result was the entire collapse of nyAya system. Later on a new nyAya known a snavya-nyAya system was created by a great logician Gangesh Upadhyay. Impressed by the logic used of Sri HarshAchArya and his complex way of writing, AchArya Gangesh Upadhyay went on to write a commentary on Sri harshAchArya's khaNDan khaNDa khAdya [1].

Such is the rich tradition of our sanAtana dharma. Rich of writing commentaries and sub commentaries on shAstra-s is an asset further glorifying the tradition [2]. There are many types of commentaries, sub-commentaries and gloss, but one type of sub-commentary known as vArtika is worth mention. vArtika is critical analysis of the commentary. As a general rule, a sub-commentary is secondary in authority than commentary and it's views can be rejected if it is not in line with commentary. Job of sub-commentary is to further explain and clarify commentary. But in case of vArtika, vArtikAkAra or sub-commentator writing a vArtika can find flaws in commentaries and can even go against it. Hence the status of a vArtikakAra is very high. SrI SureshvarAchArya is the only

vArtikakAra who was trusted by Adi Sankara to write sub-commentaries on few of his works. Hence he is also known simply as 'vArtikAkAra'.

Our tradition is known for peaceful co-existence of multicultures and having various debates between pandits adhering to a particular philosophy. Be it Lord Buddha who questioned animal sacrifices and degrading morality of brahmins, udayanAchArya, a great logician (tArkika) re-established the existence of Ishvara, maNDan mishra, a great pUrva-mimAmsaka, who re-established the authority of vedic karma-kANDa (vedic rites and rituals) or Adi SankarAchArya ji who re-established the position of vedAnta (upanishads) that there is only one non-dual Brahman. they all converted people or say transformed masses, not just by their hair splitting logic but because of their magnetic personality. These and other AchArya-s like SrI rAmAnujAchArya ji , SrI madhvAchArya ji, appaya dikshita, shaktAchArya bhAskarAya makhin and others never incited masses for violence. Nor bhagavAna buddha nor Adi Sankara drew sword, not a single drop of blood was spilled for 'speading the true religion' i.e. their idealogies. I am proud to belong to such a lofty ancient tradition.

So, our pUrvAchArya-s and pandits i.e. our ancestors were not dumb orthodox or rigid people, who were not some 'mantra chanting guys' who have simply parroted verses. They possessed bright intellect and devotional heart. sanAtana dharma has the most flexible civil laws which even allows married women to re-marry under certain circumstances [3].

Hence to be of the opinion that we Hindus cannot change is simply not true. However, the fundamental principles i.e. core philosophy will remain eternal and cannot be compromised. Vedanta or spirituality in general is direct dealing with mind. vedAntic truth cannot be changed and is equally effective even today as it was in old days and will remain effective until the end of time.

Let us return to the topic of irrational thinking by rationalists.

Two topics that are always discusse are -

1. Caste system and Untouchability
2. Rights of Women

There are explanation for all these topics on internet. We will discuss them in brief. Readers are advised to please read the book ,'Hindu Dharma' by Kanchi Paramacharya Sri Chandrashekharendra Sarasvati Mahaswami. Compiled in simple and easy to understand language, it will give clarity on traditional Hinduism [4]

However, lets understand them in brief. Orthodox Hindus believe in untouchability and brahmins are not allowed to touch shudra-s. From a rational view point any logical person will disagree. We also have a smriti parAshara smriti which says that due to degradation of dharma and moral principles, one gets impure only by one's sins and that a shudra and trade.

There are other issues like unequality of men and women. Some believe that there should be no discrimination between men and women when it comes to praying to Hindu Gods and Goddesses. Issues like permission to enter the inner sanctum of Shani Shinganapur temple near Shirdi and Shabarimala have been raised. Sadly these social issues are dragged to court and court dictates verdict even in case of shanidev who himself is a God of justice.

In Shanidev's temple, women are allowed to enter into sanctum but not inner sanctum an are not allowed to touch the deity, which is a black stone and offer abhishekam i.e. offering of oil. The temple is open with no walls or ceilling. Both men and women can easily see the idol. Shabarimala temple is dedicated to Lord Ayappa, who is the fusion deity of both Hari and Hara i.e. Lord Vishnu and Lord Shiva. In Shabarimala temple, women from age 10 to 50 are not allowed. This is the time when women experience monthly periods i.e. mensuration cycle is active. Young girls below 10 are allowed and so are older women. There are 6-8 temples in India in which men are not allowed in inner sanctum.

As far as these tow are concerned, the counter argument is that both Ayyapa and Śanidev are brahmachari-s i.e. celibates. This is the case with Hanumānjī too. Ladies cannot touch the idol but can see it. Gods do have personalities and qualities. While doing karma-kāṇḍa, we have to follow certain as laid down by āgama śāṣtra-s and other scriptures.

We will give a major flaw in the reasoning of rationalists later in the article. For now, let us discus another accusation – 'equality for all'

As far as 'equality of all' is concerned, no two human beings are equal. We are all unique. We all have good qualities and bad qualities. Some qualities are in greater percentage than others and so they define the character of person. Society is made up of good people and bad people or better people with good and bad qualities and with different levels of understanding and rational thinking power. Our śāṣtra-s teach us to increase good qualities by focusing on mental, emotional and physical actions that nurture these qualities and control negative qualities by not letting them control your thoughts and actions and by not feeding them, but staying neutral when they try to show their strength and try to get control of mind. Do not let yourself get dragged into any action triggered by negative quality like anger, irritation, greed, etc.

In today's material world, money is given prime importance and so people often apply for jobs that do not suit their nature. The result is increase in stress and burden as the job does not suit your nature. Such a person may not be able to enjoy his life and may not give 100 % in work. Today's

education system may increase intellect, but does not focus on emotional bonding. So the emotional need is not fulfilled and a person feels loneliness. People may rush to help a stranger in trouble, but do not take care of their old parents. There is no moral teaching by parents, especially if both father and mother are both working professionals. The golden teachings of 'restrain', 'middle way', 'anything in excess is poison' are not taught. So child does not know how to control emotions and may act in an objectionable way.

As a country, after independence in 1947, there has been increase in per-capita income, the standard of living has rising constantly, people below poverty line are now in lower middle class or even higher middle class, more people are getting educated, still crime rate in increasing. Why? Has anybody thought on this issue? How many debates happen in main stream media? What is the mental condition of such people who would rape an innocent women or even rape own niece or daughter or murder innocent men. Mind and emotions are never focused. If a child gets mental and emotional nurturing s/he will be emotionally stable. The quality to restrain and not to cross the boundary is also helpful in controlling lower animal nature. Traditional education system puts a lots of focus on mental and emotional moulding of young minds.

Apart from above reasons, there is one major flow in the argument of rationalists. This flaw is common answer to all the accusations.

While there are explanations given for the restrictions and various shastras are quoted in support of the claim, one factor which is not taken into consideration is that the sanAtana dharma accepts the existence of five bodies and not just one body i.e. physical body. All the arguments of rationalists including untouchability is done taking into consideration only one body – physical body which is called as annamaya kosha.

If we take take only physical body as the factor to be considered for examination and verification of injunction of shAstra-s, then all the rationalists are correct. However, as said earlier, we do not have just one body. We talk about dharma, we believe in God, we want to visit temples, but do we accept the existence of five bodies? Do we believe in our shAstra-s? Has any rationalist accepted this fact? Do we know what happens to other 4 bodies when women have active period enters into inner santum and when a practising brahmin touches a non-believer or a shUdra? No we do not take other four bodies into consideration which is a hugh flaw. That which is in different dimension cannot be verified with materialistic science and it's instruments. To an extend only be inference one can conclude, but to be 100 % sure, one has to experience all five bodies personally and understand their working.

Our rishi-s have done a lot of research on this matter. We must atleast know the basics of the functions that other bodies perform.

In texts like Vivekachūḍāmaṇi, tatva bodha and Māṇḍukya kārikā (3.11) refer to *Panchakoshas* (5 bodies) which are described in the anandvalli or *Brahmanandavalli* of Taittirīya Upanishad. Tatva bodha gives detailed explanation of panchikaraNa prakriyA i.e. theory of manifestation of universe and composition of our five bodies known as kosha-s.

Let us briefly understand these bodies (kosha-s):

Our five bodies or panch-koshas include

1. Annamaya kośa – physical gross body – depends upon food for survival

2. Prāṇamaya kośa – energy body, bioplasmic body – depends upon energy or prāṇa for survival.

3. Manomaya kośa – mental body, body of thoughts (and emotions) – astral and mental bodies. - Depends upon thoughts and emotions.

4. Vijñānamaya kośa – higher mental body (where the ego resides), related to buddhi i.e. intellect, which takes decision. Related to Ego and intellect. It is believed that this body does not die until one reaches moksha. Hence, after death of physical body, we take our saṃskara-s, our nature along into the new body. Theosophists call this body as Causal Body, however, traditionally causal body is the English translation of Ānandamaya kośa. To avoid confusion, Vijñānamaya kośa is translated as higher mental body as it contains thoughts or say desires without forms or the raw desires.

5. Ānandamaya kośa – Body of Bliss, Body of Intuitions, Body of ignorance. - All past vāsanā-s i.e. desires and fruits of karma-s are present in this body. Theosophists call these as akashic records. This body too does not die until moksha.

These five bodies or 5 kosha-s (kośa-s) are divided into 3 sharira-s

1. Sthula śarira - Annamaya kośa

2. Sukshma śarira - Prāṇamaya kośa, Manomaya kośa – astral and mental bodies, Vijñānamaya kośa.

3. Kāraṇa śarira - Ānandamaya kośa

For more details about composition of these bodies, please refer to Adi Sankara's tatva bodha. Except annamaya kośa, each of the kośa-s have chakra-s or psychic energy centers and 72,000 nāḍī-s or psychic nerve centers.

From the above view point, certain rules are created keeping in mind the behaviour of all five bodies and not just one. Hence sanAtana dharma is holistic in approach. Ancient rishi-s studied all 5 bodies because they are important for our spiritual progress and to attain all-round development.

References:

[1] khaNDan khaNDa khAdya is very complex work and reader needs to have a proper knowledge of old and new nyAya. He should have good grip on grammar i.e. pANiNi's ashTAdhyAyi and commentaries on it, and nirukta of yaskAchArya. Hence it is not for laymen, but only for elite class.

[2] For further details about various types of commentaries, please visit here https://www.sanatan-dharma.in/commentaries

[3] Please refer https://www.sanatan-dharma.in/basic-texts-hindu-dharma#h.aaeriukuc4dq

[4] Please visit

http://kamakoti.org/misc/hindudharma.html

https://www.sanatan-dharma.in/varnashrama-dharma – for varNAshram dharma

https://www.sanatan-dharma.in/women-and-sanatana-dharma – for status of Women in sanAtana dharma

Let us understand the importance and working of these koshas and bodies.

5 kosha-s

Five bodies (kosha-s are) annamaya kosha, prANamaya kosha, manomaya kosha, viGYAnamaya kosha and Anandamaya kosha.

1. ***annamaya kosha*** - Physical gross body
2. ***prANamaya kosha*** - Energy body or aura or bioplasmic body. This body is the bridge between annamaya kosha and manomaya kosha.
3. ***manomaya kosha*** - mental body. Some modern energy based techniques have split manomaya kosha into astral body and mental body. Astral body is emotional body, handling emotions and mental body handles thoughts.
4. ***viGYAnamaya*** kosha - higher mental body (where the ego resides), related to buddhi i.e. intellect, which takes decision. Related to Ego and intellect. It is believed that this body does not die until one reaches moksha. Hence, after death of physical body, we take our

saṃskara-s, our nature along into the new body. Theosophists call this body as Causal Body, however, traditionally causal body is the English translation of Ānandamaya kośa. To avoid confusion, Vijñānamaya kośa is translated as higher mental body as it contains thoughts or say desires without forms or the raw desires.

5. ***Anandamaya kosha*** - Body of Bliss (Ananda), Body of Ignorance (avidyA), body of intuition. A person living in this body i.e conscious of this body lives in intuitions. There is no need to think before doing anything. Mind is so pure that it can tap into cosmic mind or universal consciousness and get answers without undergoing logical reasoning to arrive at a conclusion.

Similarly, the five kosha-s are classified into three bodies.

1. ***sthuLa sharira*** - physical gross body
2. ***sukshma sharira*** - subtle body (praNamaya kosha, manomaya kosha and viGYAnamaya kosha)
3. ***kAraNa sharira*** - causal body (Anandamaya kosha)

'*kAraNa*' means 'cause'. This body is identified with *antakaraNa* and it's four sub-divisions, *mana* (mind), *buddhi* (intellect), *ahaMkAra* (ego, sense of individuality) and *chitta* (memory or recitation power). This body does not die until *moksha*.

| Kosha | Properties | sharira |
|---|---|---|
| ***annamaya kosha***<br>Physical gross body | Door to the material world. Mind experiences world through 5 senses. Depends upon Food for survival. | Sthula sharira |
| ***prANamaya kosha***<br>Energy body<br>Aura<br>bioplasmic body. | This body is the bridge between annamaya kosha and manomaya kosha. It has 72,000 nADI-s (psychic nerves) and many chakra-s. Seven chakra-s are considered as major chakra-s. Other higher bodies also have chakra-s but are not discussed in public.<br>Depends upon prANa or energy for survival. | Sukshma sharira |
| ***manomaya kosha*** | Theosophists split this body into Astral and Mental Body. Astral body is body of emotions. Mental Body is body of thoughts. | Sukshma sharira |

| | | |
|---|---|---|
| Mental body. Consists of Thoughts and emotions | Unlike physical body, the whole body experiences emotions and thoughts. When there is an overwhelming emotion say bliss or love or happiness, the whole body radiates with that emotions.<br>Depends upon thoughts and emotions. | |
| ***viGYAnamaya kosha***<br>Higher Mental body<br>Body of Buddhi or Intellect | It is body that handles buddhi i.e. intellect. It is said that ego is situated in this body. While other bodies have their own life, this body does not die until the ignorance of duality and sense of individuality is destroyed. It is said that until one attains moksha, this body is not destroyed.<br>When one is conscious of this body, it is freed from thoughts and shapes. Before thoughts take shape, they can be destroyed. | Sukshma sharira |
| ***Anandamaya kosha***<br>Body of Bliss (Ananda)<br>Body of Ignorance (avidyA)<br>Body of intuitions. | Anandamaya kosha is the body of intuition. It is also known as the body of Bliss or body of Ignorance. A person living in this body i.e conscious of this body lives in intuitions. There is no need to think before doing anything. Mind is so pure that it can tap into cosmic mind or universal consciousness and get answers without undergoing logical reasoning to arrive at a conclusion.<br>Some say that all desires or karma-s of past lives are stored in this kosha. Theosophists call these past-life impressions as Akashic records. | kAraNa sharira |

Let us also understand that meaning of the word Drishti (driShTi, dṛṣṭi).

## Meaning of dṛṣṭi (vision)

**Dṛṣṭi though is translated into 'vision' is not to be taken as just 'vision'. By vision, we mean our 'perception'. When we see something, say a golden brick, we add our own value to it. So Gold is not perceived just as a 'metal', but as 'valuable metal'.** When we see something, image gets projected inside our brain. This is called as sensation. Brain processes this image and tries to give a meaningful suggestion. This meaningful suggestion is our own suggestion based on information

collected in past and our opinion attached to the information. So **perception can be defined as 'sensation + meaningful suggestion'.**

According to Science, light rays fall on eye lens, are carried onto brain to form an image. This image is the cognised. However our shāshtra-s give different explanation. Mind travels up to object via senses, feels it and then projects its own opinion on the object. Shāshtra-s speak from mental level.

**Sensation without meaningful suggestion makes no sense.** Any sensation has to be coupled with meaningful sensation. If no meaning can be deduced, mind rejects it. For example, while walking on road, eyes see many people, but do we remember all faces? However, if we spot a known face, say our friend, we will respond to him. We not only see an image of human being, but we see our friend in it. Along with friend, we keep his nature (character or personality and behaviour towards us) in mind while dealing with him. On other words, we have 'an opinion' about our friend. Hence we just do not sense or see, but we 'perceive' in our own unique way due to unique opinion. This perception is based upon our own imagination and preconceived notions. Likewise, what may be important to one may not be important to another. Shāshtra-s call this selective perception as 'likes and dislikes' i.e. 'rāga and dvesha'.

So we do not just see the object, but we perceive it. In other words, mind tries to 'know' the object via senses. Hence seeing (which is actually perceiving) is knowing.

Monday, October 23, 2017

## 24. Creation from Panchmahābhuta-s, 5 great elements as explained in tattva bodha

Namaste,

This article was difficult to format in blogger. Hence a pdf is created. Article is 8 pages long.

This article explains the process of manifestation of the world and 24 cosmic principles which are described in saṃkhya philosophy of the great kapila muni. Ādi Śankara Bhagavadpāda in this prakaraṇa grantha 'tatva bodha' has explained the basic terminology of common terms used in vedānta like what is mind, what is ātman, etc. He also explains 5 bodies and then moves on the topic of panchikaraṇam which is manifestation of the world and 24 cosmic principles from māyā, Brahman's power.

Panchiparaṇam is difficult to understand for beginners. In an attempt to make it easy to understand various charts are created. Charts are created using an online service draw.io which is connected to Gōgle Drive. You can save the file in google drive and open it from google drive.

All charts, their png versions in transparent and white background are also stored in google drive. Original article in odt and docx format along with pdf format is also stored.

Please visit this link to access all documents and charts.

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The article begins –

# Creation from Panchmahābhuta-s

Ādi Śankara in Tattva Bodha explains the creation of this world (jagata utpatti)

अथ चतुविंशतितत्त्वोत्पत्तिप्रकारं वक्ष्यामः ।

अथ चतुविंशतितत्त्व उत्पत्तिप्तकार वक्ष्यामः ।

Now, (after defining basic terms used in śāṣtra-s and tallking about prequalification to practice vedānta), we will understand the creation of 24 tattva-s (*Refer p. 197 of Tattva Bodha by Swami Tadrupanand ji).*

Māyā, which is has three guṇa-s (sattva, rajasa and tamasa), is dependent upon Brahman, the Supreme Godhead (for the purpose of creation). It must be noted that māyā is not created, but exists from time immemorial. Nobody knows when was māyā creted and hence it is described as anirvachaniya or indescribable. Hence māyā is not one of a tattva-s that are created. Māyā is the source of creation, but it is dependent upon Brahman, as it derives the power to act from the mere presence of Brahman.

> *Brahman is like a sun, in whose presence entire ecosystem is maintained. Due to it's heat (sun waves), water evoparates, then cloulds form, cloulds move in a particular direction depending upon the high or low pressure, which is again created by heat. Then comes rain and the water again accumulates again in sae, from where it again evaporates ... and te cycle continues. Sun does not do anything, but by it's mere presence, entire ecosystem remains active.*

From this (māyā), ākāśa (space) was created, from ākāśa, vāyu (air) was created. From vāyu, teja (fire) was created. From teja, āpaḥ (water). From āpaḥ, pruthvi (earth) was created.

Māyā --> ākāśa --> vāyu --> agni --> jala --> pruthvi

or

Māyā --> space --> air --> fire --> water --> earth

*(ref: p. 192 of Tattva Bodha)*

Since all five elements, space, air, fire, water and earth are created from triguṇātimīkā māyā i.e. māyā containing 3 guṇa-s (satva, rajasa and tamasa), all five elements contain these three guṇa-s.

Next, the text explains the creation of indriya-s. 'Indriya' means 'organ'.

- We have five sense organs - ears, eyes, skin, tongue and nose known as Jñānendriya-s.
- We have five karmendriya-s which help us to act. They are speech (mouth), hands, legs, anus and reproductive organs.

Each indriya has it's controlling deity or devatā. Tattva bodha explains satva, rajasa and tamasa guṇa vistāra. Please note that we are not following verse-by-verse. Only an essence of all related verses is given.

Guṇa vistāra -

From satva guṇa part of ākāśa tatva (space element), shrotreindriya (shrotra-indriya) meaning organ of hearing (ears) are created. 'shrotra' means sound. To hear sound, ears are created. Here sound is an subject (viṣaya) of sense organ (indriya) ears.

The quality of ākāśa is śabda or sound. Space is the medium of transorpting sound. In order to hear sound, from the purest part i.e. sattva guṇa, ears were created.

The controlling devatā of shrotra is dik or diśā or directions.

There are five sense perceptions or tanmātrā-s – hearing, touch, sight, taste and smell

Creation from panchamahābhūta-s runs into many verses. It is better to show a summary by creating a flowchart for easy understanding. This is also known as guṇa vistāra (i.e. expansion of guṇa-s) namely sattva guṇa vistara, rajasa guṇa vistāra and tamasa guṇa vistāra.

From sattva guṇa and rajasa guṇa vistāra, various indriya-s are created. From tamasa guṇa's vistāra i.e. expansion sthula śarira is created.

While understanding guṇa vistara, since we are combining all verses into a flowchart, let us take into consideration three things -

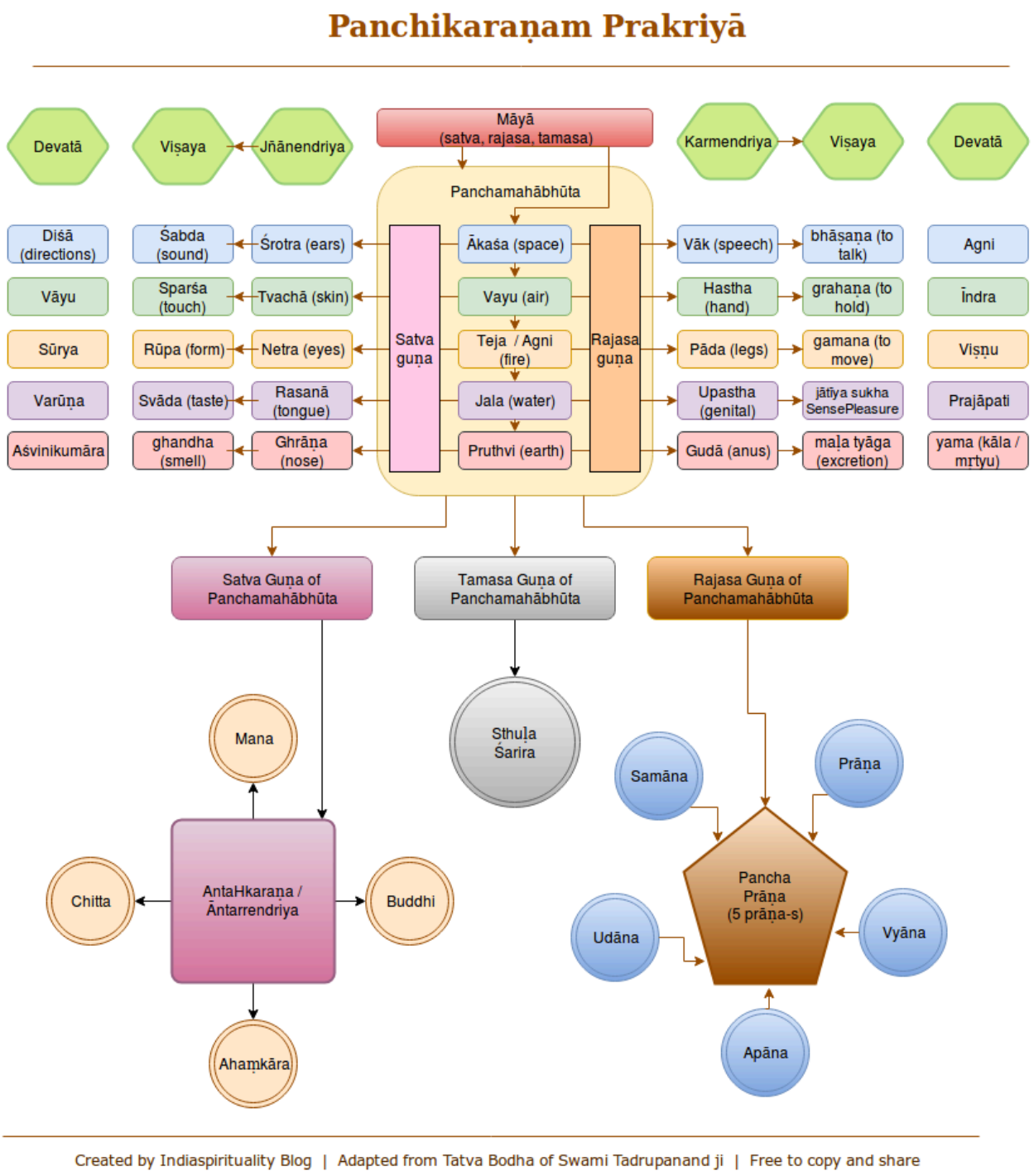
1. Indriya – sense organ

2. Viśaya – Subject i.e. what the organ senses

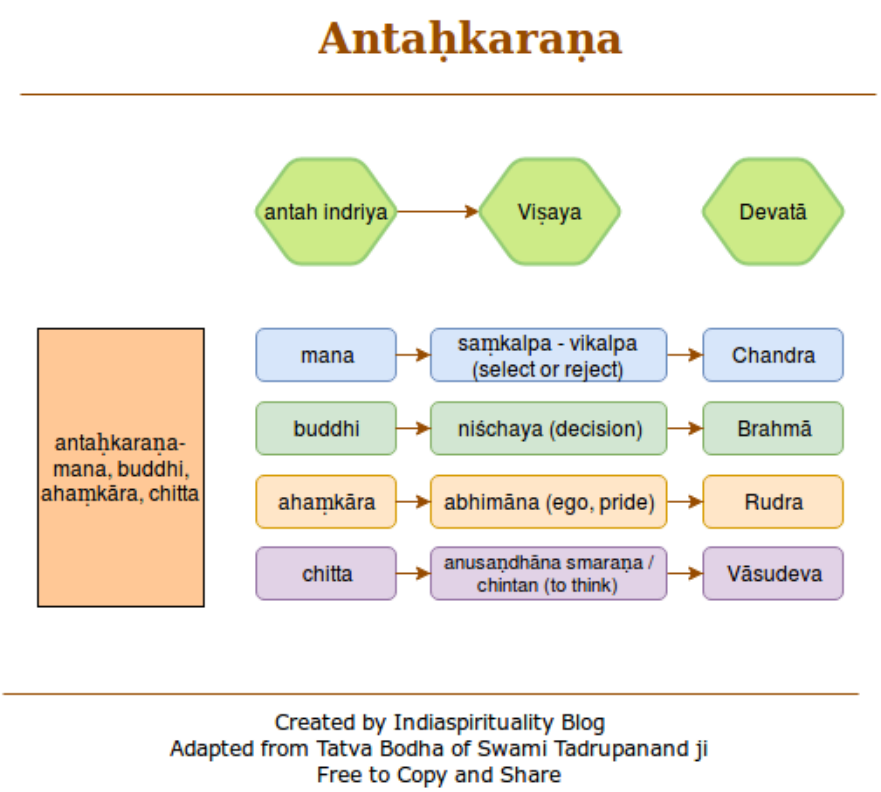
3. Adhiṣṭhātā deva or Devatā – controlling deity

*(Flowchart is created using draw.io, which connects with Google drive account.)*

We also have the division of antaḥkaraṇa into mana, buddhi, ahaṃkāra and chitta. They too have their viṣaya and adhiṣṭhātā deva or their controlling deity.




Next comes the creation or manifestation of panchprāṇa or 5 main prāṇa-s. It is mentioned that from the collective mixture of rajasa guṇa part of panchamahābhūta-s, pachaprāṇa are created. Panchaprāṇa or 5 prāṇa-s are prāṇa, vyāna, udāna, apāna and samāna. This is also shown in the first flow chart titled 'Panchikaraṇam Prakriyā'




To sum up,

- From collective sattva guṇa of 5 elements, antaḥkaraṇam is created. Antaḥarkaṇam is further divided into 4 parts based on activities - mana, buddhi, ahaṃkāra and chitta.
- From collective rajasa guṇa of 5 elements, 5 prāṇa-s are created. 5 prāṇa-s are prāṇa, vyāna, udāna, apāna and samāna
- From collective tamasa guṇa of 5 elements, sthula śarira or physical gross body is created.

In tattva bodha, a question is put up as to how the manifestation (sthulikaraṇam) of panchmahābhūta-s takes place. The answer given is as follows.

It may be easy to refer to diagram below for easy understanding

- Initially, panchamahābhūta-s (5 elements) in their pure form are present.
- Then they are divided into two equal halves or parts
- One half remains intact. Other half is further divided into four equal halves or parts.
- Since 4 parts are created from half part, effectively it's size is 1/8th w.r.t to one ful tatva.

- Next, the four equal parts of other 4 elements elements mix together in equal proportion. While mixing of 4 parts of 5 elements, one element is not mixed. This element is the first half of the pure element.
- They get added to the first half part of main element.

Lets understand this with example of element space. It is advisable to keep the chart in front of you for reference.

- Elements in pure form are present as unmixed single element - (1) Space, (2) air, (3) fire, (4) water, (5) earth. Let us say this element is space.
- One full space element is divided into 2 equal parts
- First half of space is left as it it
- Second half part is further divided into 4 equal parts i.e. it is divided into 1/4 equal parts. Since 4 parts are divided from half part of element, their effective division is 1/8 part w.r.t. to one full element.
- Similarly, other for elements are divided.
- 1/4 parts of second half of 4 elements are mixed. One element is omitted in each case.

(a) Mixture of 1/4th parts of air, fire, water and earth is formed, space is omitted.

(b) Mixture of 1/4th parts of space, fire, water and earth is formed, air is omitted.

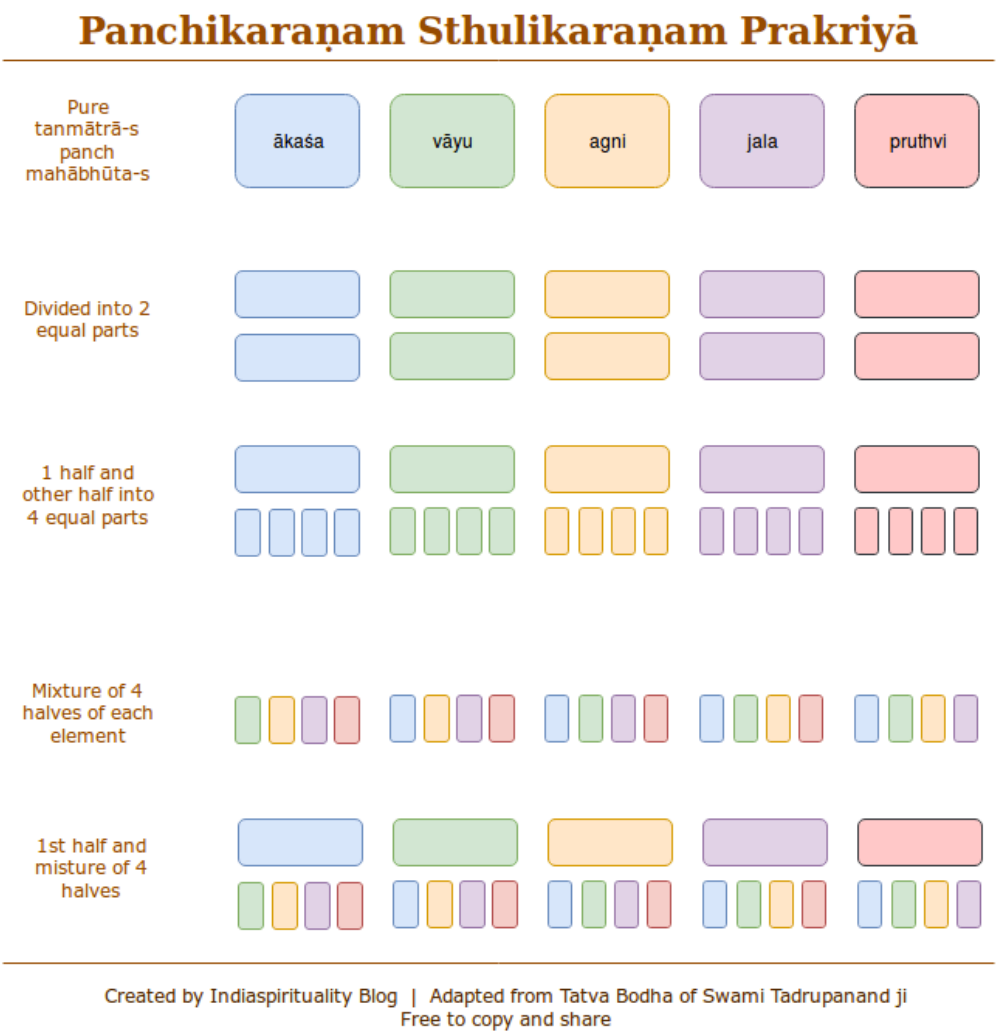
(c) Mixture of 1/4 parts of space, air, water and earth is formed, fire is omitted.

(d) Mixture of 1/4th parts of space, air, fire and earth is formed, water is omitted.

(e) Mixture of 1/4th parts of space, air, fire and water is formed, earth is omitted.

With first half of space element (1) as the main component, mixture of 4 elements without space i.e. (a) is mixed to form (1-a). Similarly, 2-b, 3-c, 4-d and 5-e are formed.

Thus the process of manifestation of 5 elements (panchikaraṇam sthulikaraṇam) is complete. From this process sthula śarira or physical gross body is created.




After process of manifestation of 5 elements is explained, granthakāra Śrī Ādi Śankara Bhagavadpāda proclaims the vedāntic truth that since the creation happens from 5 elements, which inturn are born from māyā, and māyā gets it's creative power by the presence of Brahman, Brahman is the root cause of everything in context of vivartavāda. Hence the piṇḍa or micrososm and the brahmāṇḍa (macrocosm) are one. It means that though the manifestation happens and different tattva-s are created, the cause of both remain one – Brahman. Piṇḍa of panchakośa (5 bodies) are created from 5 elements. Brahmāṇḍa or cosmos is also created from 5 elements, but is in it's pure form. Hence both piṇḍa and brahmāṇḍa are one. This fact is not experienced as jīva assumes itself to be physical body due to the effect of māyā. The root cause of this is known as avidyā or ignorance. If this avidyā is removed, the truth shines by itself.

We can summarize 24 tatva-s in a tabular form.

| No | Tattva-s as explained by Ādi Śankara in Tattva bodha | No | Total |
|---|---|---|---|
| 1 | Panch-mahābhūta-s or 5 basic elements - ākaśa, vayu, agni, jala, pruthvi (space, air, fire, water and earth) | 5 | 5 |
| 2 | Panch-Jñānendriya-s or 5 sense organs – from which we gain knowledge of object - eyes, ears, skin, tongue and nose. | 5 | 10 |
| 3 | Panch-tanmātrā-s or types of senses - hearing, touch, sight, taste and smell | 5 | 15 |
| 4 | Panch-karmendriya-s or 5 organs of actions – hands, legs, mouth, (vāk), anus, reproductive organs. | 5 | 20 |
| 5 | Antaḥkaraṇa divided into 4 parts based upon activity | 4 | **24** |
| 5.a | Mānas or mana - mind – thinking faculty<br>saṃkalpa and vikalpa i.e. to select or reject | | |
| 5.b | Buddhi - niśchaya or decision making faculty | | |
| 5.c | Ahaṃkāra - abhimāna or ego | | |
| 5.d | Chitta - anusandhāna / smaraṇa or to think | **24** | |

Now, let us talk about the process of creation as propogated by saṃkhya philosophy in brief.

According to sāṃkhya phisosophy, there are 24 tatva-s that constitute the world. The main or root of evolution are puruśa and prikriti. While puruśa is inert, it is prakriti that creates everything. There is difference in the theory of saṃkhya of the great muni kapila and Ādi Śankara's explanation of 24 tatva-s and their evolution or expansion.

From prakriti, mahat, a great principle, is the first tattva to be created. From mahat i.e. buddhi (cosmic intelligence) ahamkāra, from ahamkāra mānasa. 5 Jñānendriya-s, 5 karmendriya-s, 5 tanmātra-s, 5 mahābhūta-s or panchamābhūta-s ( 5 elements) are created. It is summarized in the table below:

| No | Tatva-s as explained by Sankhya Karika of Ishvara Krishna and Gītā | No | Total |
|---|---|---|---|
| 1 | Prakriti (Mula Prakriti is the first tattva and the cause of creation) | 1 | 1 |
| 2 | Mahat tattva, cosmic intelligence | 1 | 2 |
| 3 | Ahamkara or ego | 1 | 3 |
| 4 | Mānas or mana or mind – thinking faculty | 1 | 4 |
| 5 | Panch-Jñānendriya-s or 5 sense organs – from which we gain knowledge of object - eyes, ears, skin, tongue and nose. | 5 | 9 |
| 6 | Panch-karmendriya-s or 5 organs of actions – hands, legs, mouth, (vāk), anus, reproductive organs. | 5 | 14 |
| 7 | Panch-mahābhūta-s or 5 basic elements - ākaśa, vayu, agni, jala, pruthvi (space, air, fire, water and earth) | 5 | 19 |
| 8 | Panch-tanmātrā-s or types of senses or function of Jñānendriyas - hearing, touch, sight, taste and smell | 5 | **24** |
| | **Total** | **24** | |

If we add Puruśa, total tattvas become 25 which is accepted by both Sankhya and Vedanta.

There is a difference between two theories. Bhagavad Gītā adopts saṃkhya's creation theory. Saṃkhya was composed by Sage Kapila. Currently, Saṃkhya Kārikā of Īśvara Kṛṣṇa is often referred. As per Bhagavad Gīta, the root cause from which the world is created is Brahman and māyā is it's creating power. Māyā is dependent upon Brahman to gain sattā or power in order to create the world. Māyā is not created and hence it is not counted in creation. Mahat tatva is not mentioned by Śrī Ādi Śankarāchārya jī. However, in Bhagavad Gītā chapter 8, there is a mention of higher and lower brahman. Brahman is also mentioned as a garbha where Bhagavān sows seed of creation. This lower Brahman is prakriti. In B.G. 7.4, Ādi Śankara mentioned mahat-tattva as the cause of ahamkāra. It also says mana is created from ahamkāra.

However, in both cases, the one idea is common that for anything to create, the effect or kārya has to be already present in cause or kāraṇa. This philosophy is called as sat-kārya-vāda. For example, curd can be made only from milk and not from oil or water. If one claims that curd can be made from oil, then it is asat-kārya-vāda. In order for milk to get transformed into curd, the qualities ecessary or say ingredients needed has to be already present in milk as a cause i.e. upādāna kāraṇa. In other words milk (nimmita kāraṇa) and ingredients necessary to make into curd (upādāna kāraṇa) are already present in the kāraṇa - milk. Similarly, Brahman, as a cause (both nimitta and upādāna kāraṇa) is already present in it's kārya which is it's creation jagat or this world.

*Credits: Commentary on Tattva Bodha by Swami Tadrupanand ji*

Sunday, July 31, 2016

## 25. Introduction of Madhusūdana Sarasvatī's Gūḍārtha Dīpikā, a unique commentary on Bhagavad Gītā

*Update: 01/08/2016. Verses 8 and 9 are corrected. 'Thou' is correctly translated to 'tvam' and 'that' to 'tat'.*

Intro of Madhusūdana Sarasvatī's Gūḍārtha Dīpikā, a commentary on Bhagavad Gītā

**Short intro about the author Madhusūdan Sarasvatī**

Madhusūdan Sarasvatī (MS) is a well known, celebrated and respected name in the dvaita-advaita debates. MS was a great Kṛṣṇa bhakta and an ardent Advaitin. MS combined Bhakti and Jñāna for common man. MS is also credited to create a military monk organization or martial monk otraining centers known as Nāgā Sādhu akhārā-s in order to save Hindus and Pundits from persecution of Muslim clerics. MS has written many popular works defending Advaita and giving clarity on advaita concepts Few of his works are advaita-siddhi, siddhanta-bindu, bhakti-rasāyaṇa, Sivamanimna stotra-ṭikā and the celebrated commentary on Gītā known as Guḍhārtha Dīpikā. Dīpikā means annotations on the original verse or commentary. His commentary is considered unique and close to original meaning, not highly influenced by any other āchārya or taking concepts from a pūrvāchārya. MS in the beginning of intro of Gītā Bhāshya salutes Ādi Śankarāchārya jī in most reverential terms and declares that only after thoroughly studying āchārya's (Ādi Śankara's) bhāshya, he has composed his Dīpikā. MD has virtually explained every word of Gītā. Most of the explanations that we hear from the discourses on Gīta done with monks following Advaita tradition are influenced by MS's works. Introduction to Gītā is very important and clears many doubts, gives clarity about the spiritual path as taught in Gītā. Hence it is very important to read, understand and digest his introduction. To me, this introduction is an essence of Gītā.

Further Information about MS can be found by reading '*Bhagavad Gītā with Annotation of Madhusūdan Sarasvatī's Gudhārtha Dīpikā'* by Swami Gambhirananda of Ramakrishna Math or by visitng following links

- http://www.advaita-vedanta.org/avhp/later.html#mad
- http://www.kamakoti.org/kamakoti/articles/Preceptors%20of%20Advaita%20-%2041.html

**Note:** In the beginning, sanskrit words in shown in italics for easy identification and reading. Later on, they may not be shown in italics, as reader is expected to be well acquainted with them.

|| Hari OM ||

|| Śrī Kṛṣṇa Parabrahmāpaṇamastu ||

**Invocation:**

OM ! Salutation to Rāmachandra who is possessed of divine qualities, the nectar - in the form of Consciousness - issuing from whose lotus-feet is enjoyed by the monks of the highest class (*parama-haṁsa-s*), and who resides in the minds of devotees.

**Introduction:**

1. After having assiduosly delibrated on the meaning of the Commentary of the venerable one (Śrī Ādi Śankarāchārya jī), I write this elucidation, called *Gūdhārtha-Dīpikā* (Exposition of the Subtle meanings), of almost every word of the *Gītā*.

2. It has been said that the purpose of the scripture *Gītā* is absolute Liberation, which consists in the complete cessation of transmigration together with its causes.

3. That is the supreme state of Viṣṇu which is identical with absolute Existence-Knowledge-Bliss (*sat-chit-ānada*), for the attainment of which the *Veda-s*, consisting of three parts, have commenced.

4. The three parts succesfully stand for rites, meditation and enlightenment. In confirmity with them, the *Gītā*, consisting of eighteen chapters, has three sections.

5. Here (in the *Gītā*) each section of six (chapters) should be understood as referring to one part (of the *Veda-s*). *Karma*, i.e. Steadfastness in Action (rites and duties) and *Jñāna* i.e. steadfast in Knowledge are taught in the first and the last (sections).

6. Since the two cannot be combined because of their extreme opposition, therefore *bhakti* i.e. steadfastness in devotion to the Lord has been declared in the middle.

7. As that devotion is inherent in both of them, therefore it removes all the obstacles. That (devotion) is of three kinds – mixed with rites, pure, and mixed with Knowledge.

8. There again, in the first section, the pure Self meant by the word 'thou' i.e. *'tat'* (in 'Thou are That', *'tat tvam asi'* Ch. 6.8.6) is ascertained rationally through the Path of Action and its renunciation.

9. In the second (section), by way of describing steadfastness in devotion to God, is ascertained the meaning of the word 'That' i.e. *'tvam'* as the Lord who is supreme Bliss.

10. And in the third is presented clearly the meaning of the sentence ('Thou art That' *'Tat tvam asi'*) as the identity of the two. Thus, here (in the *Gītā*) also there is an interconnection among the (three) sections.

11. The speciality of each chapter, however, will be spoken of in the respective dchapters themselves. These (following) steps in the disciplines for the Liberation are being presented as the purpose of the scripture (*Gītā*).

12. (The first step is) the performance of selfless work *(niṣkāma-karma)* by rejecting rites and duties meant for personal gain *(kāmya-karma)* and the prohibited actions *(niṣiddha-karma)*. There again, the highest merit lies in repeating the name (*japa*) of and praising (the Lord) *Hari*.

13. When after the dissipation of sins from the mind it becomes fit for discrimination, then there arises a firm discrimination between the permanent and the transient.

14. Gradually follows detachment from things here or here-after, called vaśīkāra[1] (vairāgya, detachment, dispassion) (complete control over the mind and the organs). Then, through the perfection of *śama* (curbing or controlling mind) etc.,[2] renunciation becomes fully established.[3]

*[1] Vairāgya, detachment, is of two kinds, para (superior) and apara (inferior). The later is classified under four heads - yatamāna, vyatireka, ekendriya and vaśīkāra.*

*[2] Four qualities or purushārtha-s as mentioned in Viveka Chūḍāmaṇi are*

1. *Viveka – discrimination between real and unreal, nitya and anitya*
2. *Vairāgya – dispassion obtained through proper understanding or discrimination i.e. viveka*
3. *Ṣaṭ-sampatti – six qualities śama, dama, uparati, titikṣā and shraddhā, samādhāna*
    a. *śama – restrain or control of mind i.e. control over thoughts and emotions*
    b. *dama – restrain of sense organs – seeing, hearing, feeling, smelling and tasting. One knows any objects using five senses.*
    c. *uparati – Reaching a saturation point i.e. getting tired of mind running behind sense objects or peace and happiness. Keeping mind and sensing under control and not let them drift them back to sense objects.*
    d. *titikṣā – endurance, to stay neutral with likes and dislikes.*
    e. *śraddhā – Faith (in yourself, guru, Īśvara and śāstra-s).*
    f. *samādhāna – concentration of mind. To stay focussed on goal and be satisfied in communion with Brahman or Īśvara. Never let youself get astray from your goal.*
4. *mumukṣutva – Burning desire for Liberation.*

*[3] A different reading is sannyāse niṣṭhito bhavet: one shold become fully established in renunciation.*

15. Thus, from the renunciation of all things springs the firm hankering for Liberation. From that follows approaching a teacher, and from that the receiving of instructions.

16. Thereafter follows *śravaṇa* (hearing and understanding of *Vedānta*) etc for the elimination of doubt. In this matter the whole of the *Uttara-mimāṁsā (Vedānta)* scripture becomes useful.

17. Thereafter, through the perfection of that follows *nidhidhyāsana* (profound meditation, comtemplation-*nidhidhyāsana* is not *dhyāna*). The whole of the *Yoga* scripture, indeed gets its purpose fulfilled at this stage.

18. As a result, when the mind becomes freed from all the defects there arises the Knowledge of Reality from (hearing) the (*Upaniṣadic*) sentence ('Thou art That' i.e. '*tat tvam asi*'). From the word (of the *Upaniṣad*) itself springs Unitive Vision (i.e. immediate Knowledge of the identity of *Brahman* and the Self).

19. As for the complete eradication of neiscence *(ajñāna)*, that occurs on the rise of the Knowledge of Reality *(tatva-jñāna)*. Then, when the covering or veil of neiscence *(ajñāna)* is removed, error an doubt become dispelled.

20. Through the power of the Knowledge of Reality *(tattva-jñāna)* the results of actions (done in past lives) *(karma-phala)*, that have not commenced bearing fruit (*anārabdha* or *saṅchita karma* [4]) get wholly descriyed, to be sure, and the results of actions (done in the present life after after the dawn of Knowledge) that are to bear fruit in the future (āgāmīnī or āgāmī karma [4]) do not accure.

21. But, because of the disturbance created by the results of actions that have started bearing fruit *(prārabhdha [4])*, *vāsanā* (past impression, dissatisfied desire) does not get destroyed. That is eliminated through s*aṁyama* (meaning explained in next verse) the strongest of all (the disciplines).

*[4] sañchita-karma: karma done in past lives stored in mind. (ref BG 2.55)*

*sañchita-karma-phala: fruits of sañchita karma*

*prārabhdha-karma: karma in past lives, whose fruits is to be bored in this life. A person takes birth to pass through the fruits of prārabhdha karma.*

*āgāmī-karma: karma done in present life, whose fruits are yet to materialize. In case of jñānī, āgāmī karma does not arise at all, as a jñānī does not do sakāma karma i.e. his karma are not a reaction to any situation, but extinguishing of prārabhdha karma. Work done by jñānī does not yield any result as a jñānī is a witness and not a doer, he does not have to suffer to fruits of karma anymore.*

22. The five disciplines, viz. *Yama* (restraint), etc. (P.Y.Sū 2.29) [5], practised before become conducive to that *saṁyama*, which is the triad consisting of *dhāraṇā* (concentration), *dhyāna* (meditation), and *samādhi* (absorption, merging in *Brahman*). (See P.Y.Ṣū 3.1-4)

*[5] In Patanjali Yoga Sūtra-s P.Y.Sū 2.29, eight disciplines or limbs are mentioned mentioned. Amongst eight, first five involve physical activity. This means they are of external nature, while rest three (dhāraṇā, dhyāna and samādhi) are purely mental. Hence last three are of internal or mental nature. Five restrains or disciplines are basic foundation pillars upon which later three rests. Amongst these five, the first one Yama (restrain) is very importance and first one to be practised. There are five types of restrains are mentioned in Interestingly, these five fundamental disciplines are commented on by the great Maharṣhi Veda Vyāsa in his commentary on P.Y.Sū 3.30. In later verse P.Y.Sū 3.32 five niyama-s (observences) are mentioned. In other verses in this chapter, explanation related to these 8 disciplines are further elucidated. All explanations are adapted from Bhagavān Veda Vyāsa commentary on P.Y.Sūtra-s. When not quoted, certain parts of explanation are adopted.*

*Eight disciplines or puruśārtha-s are*

1. *Yama – Five restraints. Five restrains as mentioned in P.Y.Sū 2.29 are -*
    a. *Ahiṁsā – Non-violence. Absention from harming others even mentally. Benovelence. Bhagavān Veda Vyāsa says - "Benovelence*

*consists in frēdom from ill-will against all beings at all times and in all ways".*

b. *Satya – Truthfulness. Bhagavān Veda Vyāsa says - "Truthfulness consists in thought and speech being in strict accord with the reality of things; that is to say, what one thinks and speaks is in strict accordance with what he has actually perceived or inferred or heard. Speech is used for conveing one's own knowledge to others; if then, this speech is not deceptive or mistaken or unintelligible, (then it is 'truthful'); but it is so only when it is used for benefiting all living beings, not when it is used for injuring them".*

c. *Asteya – Non-Stealing. Abstinence from false-hood, inappropriation. Obtaining things in a manner not sanctioned in scriptures.*

d. *Brahmacharya – Chastity, Celebacy, sexual restrain.*

e. *Aparigrahāḥ – Restrain of or Freedom from Greed, Avarice. Bhagavān Veda Vyāsa says - "Freedom from Avarice consists in not seeking to acquire things. - on account of realising the fact that such acquisition is beset with evils involved in the acquisition, protection and destruction of the things, attachment to them and ill-will (against rivals).*

2. *Niyama – Five Observances. Five observances as mentioned in P.Y.Sū 3.32 are-*

a. *Śaucha - Cleanliness. Cleanliness is external and internal. External involves cleaning physical body with soap, clay water, etc and cleaning internal body parts by various kriya-s like nauli, etc or by de-toxification procedures. While internal consists of purifying mind or discarding impurities of mind.*

b. *Santoṣa – Contentment, Satisfaction. "Contention consists of not desiring to obtain anything more than one has already got" - says Bhagavān Veda Vyāsa.*

c. *Tapaḥ – Austerity, intense effort, constant practice. 'Suffering pair of opposites' like -hunger and thirst, heat and cold, sitting and standing, etc. Austerity also includes passing through fasting penances like chāndrāyaṇa says Bhagavān Veda Vyāsa. As per Sri Ramana Maharshi, tapa is to merge (laya of mind) in the origin of mantra.*

d. *Svādhyāya – Self-Study. Bhagavān Veda Vyāsa says - "Reading scriptures dealing with Liberation and repeating of praṇava mantra OM"*

e. *Īṣvara-praṇidhāna – Worship of Īṣvara or Self Surrender. Devotion to God.*

3. *Āsana – postures. Postures help strengthen body and make it fit to sit for long hours in meditation. They also help kēp body healthy.*

4. *Prāṇāyama – Control of prāṇa by will or by controlling breath (breath regulation).*

5. *Pratyāhāra – Withdrawal of the mind from sense objects. Abstraction.*

6. *Dhāraṇā - Concentration. Concentrate on prāṇa, kuṇḍalini or mantra or form of Īśvara (Īshvara) with goal to unite prāṇa, kuṇḍalini with paramātmā or merge in the origin of mantra or form of Īśvara.*

7. *Dhyāna – Meditation on the supreme Brahman or Paramātmā.*

8. *Samādhi – Adsorption in Brahman / Ātman / Paramātmān / Īshvara tatva*

23. However, absorption (samāhi) is quickly accomplished through special devotion of God. From that follows *mano-nāśa* (desctruction of mind) and *vāsanā-kṣaya* (destruction or dissipation of past impressions, desires).

24. Tatva-jñāna (Knowledge of Reality), *mano-nāśa* (desctruction of mind) and *vāsanā-kṣaya* (destruction or dissipation of past impressions, desires) -when these three are practised together. Liberation while still alive *(jīvanmukti)* becomes firm.

25. Total renunciation of all actions as a results of enlightenment *(vidvat-sanyāsa)* is mentioned in the *Upaniṣad-s* for this purpose - that there may be effort for comtemplating that very part (among those three) which remained incomplete before.

26. When the mind is first held back fully from fluctiations by means of *savikalpa-samādhi*, there occurs in it the *nirvikalpa-samādhi*[6], which has three levels.

*[6] Savikapla-samādhi is a state of consciousness where one is aware of distinction of knower of unity of God and devotee.*

*Nirvikapla-samādhi transcends this feeling and none other that Atman or Brahman exists.*

27. In the first the person awakes (from *nirvikapla-samādhi*) by himself, (and) in the second he is awakened by others. In the last he is does not awake at all; he remains ever absorbed in it.

28. He who has become such a *Brāhmaṇa* (knower of *Brahman*) is the foremost amongst the expounders of *Vedānta*. He is spoken of as having gone beyond guṇa-s, a man of steady Wisdom *(sthita-prajña),* and a devotee of *Viṣṇu*.

29. (He is) also (called) a transcender of the castes and stages of life, one who is liberated while still alove (*jīvanmukta*), and a delighter (only) in the Self. The scriptures keep away from such a person because of his being self-fulfilled.

30-31. On the authority of the *Upaniṣadic* text, 'He who has supreme devotion to *Īshvara* (God), and equal devotion to the *guru*, to him, indeed, to the great-souled one (pure-souled one), these sibject-matters that have been spoken of become revealed' (Śv. Up. 6.23) etc., it follows that devotion to *Īshvara* (God) with body, mind and speech, under all conditions, becomes useful in this context.

32. The devotion cultivated in the preceding stage leads to the next stage. Otherwise, attainment of success is very difficult owing to the abundance of obstacles.

33. And there are the words of *Hari*: 'Verily, by that past habit itself he is carried forward, even in spite of himself!', '...attaining perfection through many births, (thereby achieves the highest Goal)' ( B.G. 6.44-45, etc)

34-35. If, however, owing to the unpredictability of the impressions acquired earlier (in past lives) i.e. (*vāsanā-s* of past lives, as a result of meritious *sachita-karma-phala*), someone becomes self-fulfilled in the beginning itself, like the dropping of a fruit from the sky, then the scriptures cannot be accepted as having been promulgated for him, because they have already served their purpose. The grace of God that descends as a concequence of persistence in the disciplines that were perfected in the previous lives is inscrutable!

36. Although the preceding stage is thus acquired, devotion to *Īshvara* (God), should still be cultivated for later stages. They cannot be attained without that (devotion).

37. But in the state of being liberated while still alive, *(jīvanmukti)*, no 'result of devotion' is to be imagined: Adoring *Hari* is natural to them, like their being devoid of hate, etc.

38. Such is the greatness of *Hari (Viṣṇu)* that, though free from bondage, the sages, who delight (only) in the Self, render spontaneous devotion to Viṣṇu (Bhāgavat Purāṇa - B.P 1.7.10.)

39. According to the verse (of *Gītā*), 'Of them the man of Knowledge *(jñānī)* excels since he is endowned with constant steadfastness and one pointed devotion', etc (B.G. 7.17), this one who is full of loving devotion is declared to be the highest (best amonst all four types of devotees).

40. All this has been revealed by the Lord in the scripture *Gītā*. Therefore my mind is intensely eager to explain this scripture *(śāstra)* i.e. *Gītā*.

41-42. Performance of selfless work *(niṣkāma-karma)* is declared to be the root cause of Liberation, and the hinderances to it are the demonical sins such as sorrow etc, from which follow deviation from one's natural duty, recourse to what is prohibited, or action performed with selfish motive or egoism.

43. Being thus ever under the influence of the demonical sins, a person becomes unfit for gaining the human Goal and suffers a series of afflictions (pain).

44. Pain is naturally repulsive to all the living beings in this world. Therefore sorrow, delusion, etc., which are its (pain's) causes, should always be shunned.

45-46. The Lord has uttered this most esteemed Scripture with a view to enlightening a person who, being filled with this desire to know the means of eradicating sorrow, delusion, etc, which are inherent in the beginningless chain of mundane existence, and which are the causes of affliction and difficult to be got rid of, has become eager to attain the highest human Goal *(puruṣārtha)*.

|| Śrī Kṛṣṇa Parabrahmārpaṇamastu ||

|| Hari OM ||

*Source and Credits:*

*1) 'Bhagavad Gītā with Annotation of Madhusūdan Sarasvatī's Gudhārtha Dīpikā' by Swami Gambhirananda of Ramakrishna Math*

*2) Patanjali Yoga Sutras - Swami Prabhavananda of Ramakrishna Mission*

*3) Yoga Darshan - Sutras of Patanjali with Bhashya of Vyasa - Ganganath Jha*

*4) Kriya Yoga Sutras of Patanjali and the Siddhas - Marshall Govindan*

Monday, May 13, 2019

## 26. Why do Gods Pray?

Why does avatAra show human emotions like anger, grief, faith, surrender or pray to somebody or meditate on sombody?

Some may have a doubt as to why avatArs like RAma, kRSNa or even Gods like trimUrtis (brahma, viShNu and mahesha) show emotions. They are also seen praying to somebody or meditating on someone or something.

The question arises, if they are Gods, who by definition is perfect, complete and eternal, then why does a God need to pray or meditate or show any human emotion like anger, grief, etc. Afterall emotions arise from ego and attachment. The very Gods teach us of detachment then why do they show the same weakness that we pray to God to remove from us?

There are many reasons for this behaviour. Our shAstra-s teach us dharma, artha, kAma and moksha. They also teach us various other arts and disciplines. In general, each incident has it's own teaching and it's own 'moral of the story'. There is a way to interpret and understand any incident. Any incident has to be understood by either 'vidhi' (positive) or 'nishedha' (negative) says Puri SankarAchArya SrI nishchalAnanda sarasvatI ji. Either by positive learning or negaive learning it should be understood. So either you emaluate or you do not i.e. not to repeat the mistake or do evil karma.

Let us first consider the case of avatars like bhagavAna rAma. We have seen him Praying to sUryadeva, the Sun God. When rAma was tired of fighting rAvaNa, he saw rAvaNa full of vigour ready of next session of face-to-face fight. In the midst of fierce battle, losing hope and confidence and so losing inner strength to fight rAvaNa. In this state of mind, rAma was taught the famous Adityahridayam by Rishi agastya.

Lord rAma, who though being supreme brahman himself, has, by his own wish, endowned himself with mAyA and restricted himself to act within human limits, as he is maryAdA puruSottama, and engages himself in some deep thoughts. He cannot vanquish rAvaNa acting as All powerful invincible God, as rAmA must respect the boon given by Lord brahmA jI that rAvaNa cannot be killed by anyone except humans including Gods except humans. He didn't cared to include protection from Humans in the boon as he considered them as weak.

rAma had to behave in a human way and show emotions of tiredness, dejection, loss of faith and confidence. Then his guru shows him the path to remove negative emotions like tiredness, dejection, loss of faith, etc and replace them and reinstate energy, strength, confidence and faith. Finally rAma manages to kill rAvaNa and so the victory of dharma is established.

We all pass through these emotions in some phase of our life. Even a spiritual person who is walking on the path of moksha also experiences such emotions when his / her sAdhanA does not seem to bear fruit or one may feel s/he is stuck up in a mental frame and not able to progress. Slowly enthusiasm decreases and so does faith in God. At such a time, guru approaches such sAdhaka and offer advice similar to what rishi agasthya did to his disciple rAma and our spiritual progress resumes again. If we continue to walk on this path, one day surely we will also become jivan mukta.

So, such incidents are pointers which have to be understood correctly.

Now let us understand why any avatAra like SrI rAma prays. The doubt here is why Ishvara who is perfect, complete and above guNa-s need to pray and to whom does Ishvara pray? Are there many Ishvara-s? Can there be many Gods? How is it possible?

The answer to this is, in sanAtana dharma, there is only one supreme Godhead. Hinduism, if it can be roughly classified, is Henotheistic. The supreme Godhead, which is formless, when acts for creation, preservation and destruction, takes the help of mAyA. Ishvara, which is 'it' not 'he' or 'she' (neuter gender) assumes the role of masculine force which acts as an anvil and mAyA becomes feminine force shapes the world on that anvil. Same Ishvara or paramAtmA or Brahman as mentioned in upanishads, can take as many forms, male or female, as per his wish and each form is equally powerful. Our mind is

habituated of seeing shapes and forms. It is difficult to comprehend formless infinite tatva (essence). It is easy for mind to be emotionally attached to a form. We get attached to our loved ones. Same is the case with a form of Ishavara like kRSNa or rAma. They also do have a unique character which helps us get attached to that form of Ishvara. For devotional purpose, a form of Ishvara like rAma or kRSNa or Siva or devI is established in our shAstra-s. For a partcular devotee his / her form of Ishvara, known as IshTa devatA (the chosen deity) is the supreme Godhead. For hanumAna, rAma is the supreme Godhead. No one is above him, all Gods and Goddesses are under his sway. He was not satisfied with the form of kRSNa and so prayed to him to give him darshan in the form of 'rAma'. HanumAna ji very well knew both are same, still he was devotionally attached to the form of rAma. When a character is created, there will be incidences in his / her life and from that, as said earlier, we have to understand those incidences in a right way – i.e by 'vidhi' or 'nshedha'.

Let us return to the case of rAma praying to sUrya deva. The doubt arises, why does he need to pray? Let us understand it from another angle. In case of avatAra, from day one of birth, an avatAra has great clarity of thoughts. He is technically not attached to anything, so his mind is very pure. His emotions are highly purified. The words that come from their mouth have deep meaning, highly purifed emotions said from the bottom of the heart. Sri Ramakrshna says, that mind of avatAra or jivan mukta is such that it can easily enter samAdhi, just like there is a big window from which one can jump to outdoor i.e. from finite to infinite. Their heart is always rooted in Brahman. This is the reason why their prayers or eulogising any form of Ishvara, will touch our hearts. Their words have great strength and devotion. Their bhAva, i.e. spiritual emotion, is highly purified and it touches the heart of a sincere devotee. Such a prayer is very helpful for spiritual progress. In order to make the prayer more effective a pUrvabhUmikA, i.e. a prima faci environment, is created which leads to an incident and then a prayer is composed. This pUrvabhUmikA helps devotee too as a story is easy to remember. One can easily construct whole scene mentally and enjoy the bliss of divine play of Ishvara. Same is the case with the stutis and prayers composed by great devotees like prahlAda and dhruva. They are spiritually highly matured and their prayers come from intense longing for Ishvara. They sing glory of Ishvara in estacy which touches us all, cleanses our heart, purifies it and helps one progress spiritually.

Similarly, there may be a doubt as why rAma or Siva meditates and what is the need for them to meditate, as a perfect Ishvaa never meditates, he does not need to. Technically this is correct. Ishvara does not need to meditate for himself, but for the sake of devotees, avatAra meditates. If an avatAra meditates on a particular place, that place gets purified. It vibrates with spiritual energy. If rAma prays to Siva, the thoughts, emotions, faith, surrender and love for Siva is so strong that the entire atmosphere

vibrates with such lofty spiritual emotions. Such amtosphere is highly pure. Meditating on that spot or even in it's vicinity will greatly benefit a devotee. Thoughts will calm down, speed of thoughts will decreases and inner peace and bliss will increase, there will be natural attraction for Siva. sAdhanA will happen effortlessly. Same is the case of a place where avatAra of a siddha or even a devotee who had darshan of his / her IshTa devatA (chosen, or had experienced Self Realization is very pure and vibrates with spiritual energy.

Another reason for avatAra to undergo penance or do sAdhanA is to establish a benchmark for devotees. An avatAra undergoes rigorous austerities, does penance for long time, faces harsh conditions that a common man many not be able to withstand. He will mentally collapse. In order to push up our efforts to progress spiritually and increase the longing and intensity of sAdhanA or to intensity the longing for IshTa devatA such accounts of intense sAdhanA and austerity gives a sAdhaka much needed moral and spiritual boosting, giving hope, increasing surrender and love for Ishvara.

To sum up,

1. There is a way to interpret any incident mentioned in our shAstra-s. Understand it by 'vidhi' (positive learnng) or 'nishedha' (negative learning)

2. avatAra acts or shows human emotions or prays for the benefit of devotees. We need to understand it correctly. An incident leads to the composition of heart touching, spiritually uplifting poems, hymns, and stuti-s. It gives us inner strength to overcome our negative feelings and progress spiritually.

3. Story that leads to composition of poem helps devotee to stay immersed in the bliss of divine play of his / her IshTa devatA

4. sAdhanA or tapa (penance) by an avatAra or a siddha purifies a place and fills that place with uplifting spiritual vibrations. If one meditates on such a place or even in it's vicinity, one's spiritual progress is greatly accelarated.

All that is mentioned in our shAstra-s is for our own good. We need to understand it in a correct way with a positive approach. As time passes, one becomes spiritually mature. At

a proper time, secrets will unfold. There are certain things that one may not be able to find in shAstra-s, but can find only from guru, there are certain things which one experiences during sAdhanA. Till then one needs to keep the faith in our guru and our shAstra-s and continue to walk on the path that leads one to immortality.

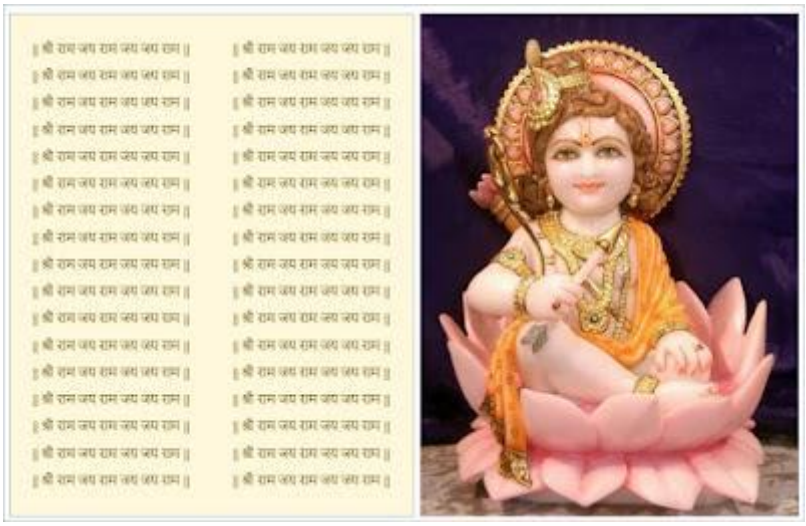
Hari OM

Wednesday, August 5, 2020

## 27. Śrī Rāma - Significance of his birth and Rāma Janmabhūmī Mandira Bhūmī Pūjana – 5th August 2020

|| OM Śrī Gaṇeśāya Namaḥ ||

|| OM Śrī Hanumate Namaḥ ||



Maryādā Purūśottama Rāma is the name that vibrates in the heart of every Hindu, and probably every Indian. Recalling the name immediately fills one with the bhāva to stand for dharma, the righteousness. Rāma also represents alertness and most importantly Parampuruśa, the supreme Godhead who can grant us moksha. **Rāma can be seen**

**without Sita, Lakshmaṇa or even Hanumāna, but Rāma cannot be imagined without his bow.** Rāma is shown as always holding his bow in an alert position and not resting on his shoulders. Even as a child, we image him holding Bow and Arrow.

**His bow represents alertness or better 'awareness'.** Rāma is constantly aware. Aware of what? From absolute standpoint or top most point of view, Śrī Rāma is aware of his own true nature, infact he is the Real Self, the consciousness itself or Brahman. From Dual perspective, Śrī Rāma, as a person, is aware of everything that is not 'Self'. Rāma is aware of mind, body and intellect or antaḥkaraṇa which represents four functions – mana , buddhi, chitta and ahaṁkāra (mind, intellect, recitation power or memory and ego). He is also aware of panch kosha. In brief, Śrī Rāma is aware of all that is anātmāṇ or that which is 'not Self'. By being constantly aware or by being a witness, one experiences detachment. This detachment helps one understand that it is the mind that is the cause of bondage and moksha. It is both friend and foe. Detachment is the solution of most of the problems practically faced by sādhakas. **Only by being detached one can understand the vrittis – the tendencies of mind, thoughts and emotions. Detachment makes one experience how emotions and external objects pull the mind outward and keep the mind trapped in the body consciousness. Detachment makes one understand that bonding is bondage.**

**Unless and until one is detached, one never knows that one was attached**. Laymen does not know what is attachment and how one gets attached to an object or person. Rāma represents this consciousness which helps us detach and is at it's core it is our very own Self. One must always stay alert that no negativity enters into our mind and try to avoid it as much as possible. We all face situation in life when we get angry or feel frustration growing within us. We, the laymen, always look towards an ideal whom we can depend upon and can walk the path prescribed by him. We need direction and clarity. Rāma is one such ideal. He is also Īśvara and Parabrahman. **So Rāma, who is always vigilant, always aware, and always detached is the one who can lead us beyond our bondage. It is 'our bondage' as our mind has created it. It is also known as Jīva sṛṣṭi – samsāra (world) created by jīva.** Īśvara sṛṣṭi like mountain, river, sea, stars, etc does not hinder spiritual progress, so there is no special effort needed to detach from it. What attaches one is one's own mind. It is the mind that makes one object, person or place valuable and selectively gives importance to one over other.

**Rāma represents 'supreme consciousness' or 'Brahman'. The birth of Rāma signifies the birth of our ability to be a witness. It is an important milestone in spirituality.** This is achieved by few sādhakas after many years of sadhana and by the grace of guru and Īśvara. By the grace of Rāma, one can achieve this separation of oneself i.e. 'I' with the

body, mind and intellect and be a witness of all of them. **By being detached and being rooted or surrendered to supreme consciousness, which is Rāma, one can achieve the fruit of detachment by the grace of Rāma.**

**Rāma, who is also an Īśvara, is an object of worship. He is also destination. He is also the one who shows us to stay detached and has showed us how to live an ideal life. So Rāma is the path too.**

Detachment arises due to abhyāsa and vairagya. Rāma not only represents 'awareness' or 'being witness' or just 'Īśvara', being an avatāra, he has shown us the way to live i.e. what should be the mental conditioning when passing through a bad phase. **Rāma has taught us to stay in 'maryādā', which means 'to never cross the moral and ethical boundary'. From spiritual standpoint, 'maryādā' would mean to not let 'mind' get swayed away by thoughts and emotions. 'Maryādā' means to control mind and never let it slip.** The quality of 'maryādā' helps one not to react impulsively and this control is possible by being a witness. **Rāma, who is the very embodiment of 'maryādā' is the guru, the path and the destination. He is everything. By surrendering and walking the path shown by Bhagavāna Rāma, with abhyāsa and vairagya, one can attain the state of sākshi bhāva (being a witness) and one can surrender to him.** So vairāgya and Īśvarapridhāna (facing or focusing towards Īśvara) – both important qualifies needed for Self Realisation and Īśvara darshana can be attained by the grace of Rāma.

On 5th August 2020, there will be a stone laying ceremony at Ayodhyā. A + yuddha = Ayodhyā. 'yuddhə means 'war'. 'Ayodhyā' means means a place where there is no war. Our thoughts itself are disturbance and the internal struggle which is a kind of silent war and the art of attacking oneself without attacking (by being a witness) leads one to the place where Śrī Rāma lives – Ayodhyā. So Ayodhyā is where Rāma is. There is no difference between the two. It is eternal peace where there is no sorrow, no duality, no fear, eternal and is full of bliss. Sat-chit-ānanda Brahman is indeed Rāma.

On the auspicious occasion of Bhūmi Pūjana, which indicates the beginning of construction of Temple, where the prāṇa pratiṣṭhā (consecration) of the first brick of Rāma Mandira at the birth place of Bhagavāna Śrī Rāma is done, **let us pray that Bhagavān Rāma or the qualities of Rāma enter into our heart. May we all walk on the path taught by Rāma, may we always be surrendered to Rāma and be the witness of anātmān and may we all attain Rāma who is Supreme Brahman and stay merged in Sat-Chit-Ānanda Rāma, the supreme consciousness.**

|| Śrī Rāmaparabrahmāpaṇamastu ||

|| Jai Śrī Rāma || || Jai Jai Śrī Rāma || || Jai Sīyā Rāma ||

Sunday, February 8, 2009 to Friday, February 27, 2009

## 28. Symbolic Meaning of Rama – Part 1 to 6

HTML Links: (Blog Page) - Part 1 | Part 2 | Part 3 | Part 4 | Part 5 | Part 6

### The play of the Divine

*Oh Mind! Ever remember*

*The nectar-like name of Rama Which is sweeter than Sugar, Pleasanter to the tongue than honey.*

*THE Ramayana is not merely the story of Rama. it is an epic which proclaims the greatness of three cities--Mithila, Ayodhya and Lanka. The Rama Principle has brought out and demonstrated the significance of these three cities.*

**Rama is the embodiment of Dharma (righteousness),**

**Lakshmana is the embodiment of Sraddha (dedication).**

**Bharata embodies Bhakti (devotion),**

**Shatrughna personifies Sakti (valour).**

Dharma is associated with Sraddha. The protecting cover for Bhakti is Sakti. Hence Rama and Lakshmana were always together as a pair, and Bharata and Satrughna as another.

Hardly had Rama reached the age of sixteen when sage Viswamitra arrived on the scene. With his coming, the epic career of Rama (Rama-ayana) began. From then on the destruction of the Raakshasas started. Beginning with the protection of Viswamitra's yajna (religious sacrifice), it is one continuous saga of ceaseless action' liberating Ahalya from her curse, proceeding to Mithila, breaking Siva's bow, marrying Sita (the incarnation of Maha Maya), humbling of Parasurama on the way to Ayodhya, leaving for the forest as an exile, searching for Sita, invading Lanka, destroying Ravana, installing Vibhishana on the throne, and triumphantly returning to Ayodhya. During all this period, Rama's career was filled with action and adventures with no respite.

**Ramayana is the joint epic of Rama and Sita**

The term "Rama" means one who is pleasing and lovable. "Ayana" means movement or journey. "Ra" refers to Atma and "Ma" refers to Mind. The Rama Principle means merging the mind in the Atma. "Ramayana" means suffusing the world with the bliss of the Rama Principle. But it is not Sri Rama alone that is involved in this process, Sita is also an epic personality. "Rama" is another name for Sita. The Ramayana is thus a joint epic of Rama and Sita or Sita-Rama Ramayanam.

Rarely in the world do we see married couples who are identical---man and wife--in their physical features, their qualities, behaviour, thoughts and capacities. But in the case of Rama and Sita the similarity was complete in every respect. There were no

differences in features, qualities or other aspects. The truth of this is evident from what Hanuman experienced. Once Hanuman happened to look at Sita when she was alone. He got a doubt whether Rama himself had assumed a feminine form. Looking at Sita, he thought it was Rama himself. Hence Rama and Sita should be regarded as one identical entity and not as separate beings.

**Role of three cities in Ramayana**

The inner significance of the Sita-Rama story will be clear when we consider the role of the three cities in the Ramayana. First comes Mithila. Emperor Janaka was its ruler. He was a Brahmajnaani (one who possesses knowledge of identity of individual self with the cosmic being) who had renounced everything. Like water on a lotus leaf, he was completely detached, with no concern for worldly things. Having no children of his own, he brought up with great love a foundling (Sita). There were two powerful entities in his kingdom' Siva's bow and Sita. Once, while engaging in play, Sita lifted the giant bow of Siva with astonishing ease. Struck by this feat, Janaka decided that Sita should be given in marriage only to one who could handle Siva's bow and be worthy of Sita's hand. With this resolve, he invited princes for Sita's svayamvara (self selection of a husband by the bride herself). Rama arrived and lifted Siva's bow as lightly as Sita had done. Janaka realised that Rama and Sita were well matched in every respects---beauty, character and strength.

Sita was no ordinary woman. She was the embodiment of Maha Maya (supreme divine illusion). Rama acquired Maha Maya as his mate. Sita, for her part, sought oneness with the Atma principle represented by Rama. The marriage of Rama and Sita represents the association of the Atma and the Maya. It is in this combined form of Atma and Maya that Rama entered Ayodhya.

"Ayodhya" means "invincible". Its ruler was Dasaratha. Dasaratha means one who has made his ten indriyas (sense organs) the five organs of action and the five organs of perception--his chariot. Allegorically, this means that Dasaratha represents the body, with its ten organs. These sense organs are related to the three gunas (qualities) Satwa, Rajas, Tamas. Dasaratha's three wives--- Kausalya, Sumitra and Kaikeyi---symbolise these three gunas.

**Dasarata's four sons represent four Vedas**

When one is influenced by gunas, he develops desires. The four sons of Dasaratha were the embodiments of his desires. Rama, Lakshmana, Bharatha and Satrughna symbolise the four Vedas Rig, Yajur, Sama and Atharvana. The Rig Veda figures in the Yajur and Sama Vedas to varifying extent. It is the embodiment of Dharma. Yajur-Veda embodies mantras (sacred formulae). Lakshmana was continually engaged in contemplating about Rama and immersing himself in the Rama mantra. Bharata was one who could not bear separation from Rama and who was ever dwelling on Rama's name and form. He was the embodiment of Sama Veda. Shatrughna was one who had mastered all the sciences and used his powers for protecting his brothers. He was skilled in the use of all kinds of weapons. Thus the four Vedas, taking the form of the four brothers, were sporting in Dasaratha's palace.

**Symbolic meaning of characters of Ramayana**

Soon after his entry into Ayodhya in the company of Sita as Maya, Rama had to enter the jungle of life. These ordeals are the concomitants of those who are associated with Maya As a result he had to embark on a search for Sita. On the way, he met Sugriva. Sugriva and Vali--the brothers...represent the qualities of Viveka (discrimination) and Dheeratva (valour). Rama made common cause with Sugriva to overcome Vali. He got the friendship of Anjaneya who symbolises Dhairyam (dauntless courage). With the help of Sugriva and Hanuman, Rama crossed the ocean of moha (delusion) to enter Lanka. Once again he encounterd the three gunas-- Satwa, Rajas and Tamas (qualities of serenity, passion and passivity), in Lanka in the form of Vibhishana, Ravana and Kumbakarna. He vanquished Ravana and Kumbhakarna (Rajo and Tamo gunas) and crowned Vibhishana (Satwa guna) as King. He recovered Sita who now assumed the form of Anubhavajnana (wisdom born of experience) and reentered Ayodhya with her.

The Ramayana epic carries these significant messages when the symbolic meaning of the characters and events in it are properly understood.

Here the unique features of Lanka may be noted. Its ruler was the ten-headed Ravana. Although he was endowed with all powers, he was perpetually immersed in Moha (infatuation for women). He had the appellation "Dasagriva"---the one with ten heads. In Ayodhya, Dasaratha was the ruler and in Lanka it was Dasagriva. Dasaratha had ten indriyas (sense organs) as his chariot. Ravana was the one who was enjoying the ten senses as a sensualist. Whatever one's scholarship or wealth or strength, if he has no

control over his senses, he descends to the depths of degradation. Without control over his senses, a person who may have conquered the three worlds, will be a slave of his impulses. The bad traits of Ravana were shared by all the people of Lanka. As is the ruler, so are the subjects, says the adage. When the ruler indulges in sensual pleasures, the subjects also do likewise. Lanka was thus immersed in carnal pleasures. The people were not aware of human virtues, much less of divine qualities. Pleasures of the flesh were their sole preoccupation. But at the same time, they carried on ritualistic practices like yagas and yajnas (sacrificial rites and rituals).

**Transformation of demonic nature to divinity**

Witnessing the grandeur and beauty of Lanka with its huge mansions and beautiful gardens---and seeing the sacrificial fires burning in every home, Hanuman at first wondered whether the ruler of such a paradise on earth could commit the heinous crime of abducting Sita. Later Hanuman realised that Lanka was like the fig fruit, which is very attractive on the outside but is full of worms inside. Inspite of all its external beauty and grandeur, Lanka contained within it, forces of evil and wickedness. The conversion of such an abode of evil into a kingdom of righteousness by the installation of Vibhishana is the climax of the Ramayana story.

**Good exists in the midst of evil and vice-versa**

The epic theme of the Ramayana is the transformation of the demonic nature to divinity. During the war in Lanka, an arrow released by Lakshmana struck a child whom its mother was carrying. Lakshmana noticed that the mother, instead of caring for the dead child, was fleeing to save herself. He remarked to Rama that this callous lack of maternal affection revealed the demonic nature of the woman. Rama counselled patience and told Lakshmana that the woman's heart had been purified by seeing Rama. She had given up all desires and attachments. He asked Lakshmana to beckon her and ascertain whether she was running away for the sake of personal safety or for higher reasons. A monkey was sent to fetch her. When questioned, the woman said: “Ramachandra, it is not as if I have no love for my child. Unfortunately, for the decree of fate it has passed away, while I have survived. I wish to live so that, after defeating Ravana, when Rama takes the Rakshasas to Ayodhya, I shall be able to serve Rama and feast my eyes on him. Some day Rama will bless the people of Lanka and take them to Ayodhya. I shall then be able to render service in Rama's palace. I am keeping alive only with this hope."

The moral of this episode is that there is good in the midst of evil and evil in the midst of good. Likewise purity prevails amidst impurity and impurity exists in the midst of purity. That is why the answer to the question, "Where is the Lord to be found?" is "Out of unrest peace ensues; from peace results illumination; that illumination reveals the supreme effulgence of the Divine; in that effulgence is Divinity." Thus Santhi (peace) exists within asanthi(restlessness). But it is said that no one who lacks peace cannot have happiness. This is not quite correct. Instead of bemoaning the state of peacelessness one should strive for real peace with courage and faith. This is the difference between the optimist and the pessimist.

Looking at a glass half full of water, the pessimist says, "the glass is half-empty." The optimist says, "it is half-full". The pessimist sees only the thorn in the rose stalk, while the optimist enjoys the beauty of the rose. Everyone should develop a hopeful and optimistic outlook. The hopes' should be centered not on worldly things but on self-realisation. Even in the Rakshasa dominion of Lanka there were seekers of the Atma. In Ayodhya all persons appeared to be virtuous and pious devotees of God. But even in such a sacred land, there were some petty-minded men who were ready to cast aspersions on Divinity itself and find fault with God's ways. It was a washerman's disparaging remarks against Sita and Rama which led her banishment to the forest.

**Three persons were aware of Rama principle**

There were three persons who were aware of the Rama principle. They were Hanuman, Sumitra and Viswamitra. Hanuman was no ordinary person. He was a high-minded, powerful figure endowed with immense knowledge and wisdom. He was well aware of the divinity of Rama. Kausalya despite her Satwic (serene) nature, was not aware of Rama's divine power as much as Sumitra. Kausalya shed copious tears on hearing about Rama's exile to the forest. Sumitra, on the contrary, enjoined her son Lakshmana to accompany Rama and told him: "Wherever Rama is, there is Ayodhya, where Rama is not, that is the real jungle. Rama is verily Lord Narayana Himself. Go and serve Rama and Sita with my blessings." Sumitra explained to Lakshmana how he was an aspect of Rama from the circumstances of his birth.

**Ramayana is a guide on human relationships**

Among the four brothers there was boundless love and regard for each other. When Rama went to the forest and was in Chitrakuta, Bharatha came there to entreat him to return to Ayodhya and reign as the legitimate heir to the throne. Rama refused to return, saying that Bharatha should rule over Ayodhya in accordance with the promise given by Dasaratha. The argument between the two was ultimately resolved by Sage Vasishta who told Bharatha: “Do not cause any pain to Rama, who is Divinity itself and who has come down to protect the good-and uphold Dharma." Bharatha pleaded for taking Rama's sandals and administering the kingdom in Rama's name till he returned to Ayodhya.

There are a series of episodes in the Ramayana to show how deep was the love between the four brothers and how devoted were the younger brothers to Rama. Such fraternal love is an example to the world for all time.

The Ramayana is a guidebook on the ideal relations between mothers and children, between husband and wife, between brothers, between the ruler and the people, between the master and the servants and many other human relationships Rama showed compassion to the dying eagle Jatayu, which had fought with Ravana when he was carrying Sita away to Lanka and Rama gave refuge to Vibhishana, even against the fears expressed by Lakshmana. These are examples of Rama's supreme benevolence and magnanimity towards anyone who revered him or sought his protection. Rama declared to Lakshmana "Anyone who comes to me in a spirit of surrender, whoever he might be, is mine and I am his. I shall give him asylum. This is my vow." Rama was a man pledged to one word, to one wife and to a single arrow.

Devotees should install Rama in their hearts and celebrate Ramanavami for achieving Atmic bliss. Going through the Ramayana epic they should reach the state of "Atma-Rama" (oneness with the Universal Spirit). In such a state there is no Ahamkara (ego-sense).

*Discourse in the Prashaanthi Mandir on 7-4-1987.*

*(Sri Satya Sai Baba Sansthan)*

When the road ends and the goal is gained, the pilgrim finds that he has travelled only from himself to himself, that the way was long and lonesome, but the God that led him unto it was all the while in him, around him, with him, beside him!

BABA (Sri Satya Sai Baba)

## 29. Three wives and their meanings  Valmiki Ramayana Balkanda

Three wives and their meanings  Valmiki Ramayana Balkanda

त्वान्नियोक्ष्यामहे विष्णो लोकानां हितकाम्यया। 1

राज्ञो दशरथस्य त्वमयोध्याधिपते: प्रभो:।।1.15.18।

धर्मज्ञस्य वदान्यस्य महर्षिसमतेजस: । 18

तस्य भार्यासु तिसृषु ह्रीश्रीकीर्त्युपमासु च।।1.15.19।।

विष्णो पुत्रत्वमागच्छ कृत्वाऽऽत्मानं चतुर्विधम्। 1

विष्णो O Visnu, लोकानाम् for all the worlds, हितकाम्यया desirous of doing benefit, त्वाम् you, नियोक्ष्यामहे we are appointing, विष्णो OVisnu, त्वम् you, अयोध्याधिपते: of the Sovereign of Ayodhya, प्रभो: of the king, धर्मज्ञस्य of the righteous, वदान्यस्य of the generous, महर्षिसमतेजस: of one equalling rishis in lusture, तस्य his, दशरथस्य राज्ञ: king Dasaratha's ह्री श्री कीर्त्युपमासु comparable to Hri (Modesty), Shree (auspiciousness), Kirti (fame) the daughters of Daksha, तिसृषु among the three, भार्यासु wives, आत्मानम् thy self, चतुर्विधम् in four ways, कृत्वा having divided, पुत्रत्वम् in the form of sons, आगच्छ come.

"O Visnu we pray for the welfare of all the worlds. The sovereign of Ayodhya, king Dasaratha is a righteous, virtuous and generous king equal with rishis in lusture. Pray form into four and incarnate in the of four sons of **his three wives, resembling hri (modesty), shree (auspiciousness), kirti (fame).**

*Source: https://www.valmiki.iitk.ac.in/sloka?field_kanda_tid=1&language=dv&field_sarga_value=15*

Friday, July 23, 2021

## 30. How to Find a Guru? How to Practice until we meet our Guru?

**Guru Poornima ki Hardik Shubhkamnaye (24-07-2021)**

**|| Hari OM ||**

Namaste,

There is a popular saying in Hindi that 'Guru bin Gyan Nahi, Gyan Bina Mukti Nahi' meaning 'Without (the grace of Guru), one cannot achieve Self Realisation and with Self Realisation one cannot attain moksha'. So the question is, How to find a Guru? And, Until I find a Guru, how to progress spiritually? There are people who would go on a search for a guru. They would get associated with Ashrams of popular Gurus and then they try to understand the Guru's teachings. In process, they interact more with volunteers and also with the people involved in administration of the ashram and who are in contact with the Guru. They listen and attend to the discourses of the Guru. They try to analyze the Guru and gauge him as per their own barometers. If the guru fails in their definition of a 'Guru' they move on to find another Guru.

Though we cannot say this approach is incorrect, we in order to understand the teachings of shastras, we have to take guidance of a Guru. However, from spiritual stand point, this approach is not correct. It is the guru which finds the disciple and not the other way around. But then the question is what to do until then? Well, we must keep listening to discourses of the Guru or a Swami ji which we like, but at the same time, we all must keep praying to Ishvara to guide us in our spiritual progress. We must pray to Ishvara to teach us japa, to teach us the true meaning of shastras and pray to Ishvara that we would not be able to progress until we receive Ishvara's grace and blessings. Until our Guru actually finds us, our Ista devata is our Guru too. We must constantly talk to our Ishvara and share our thoughts, like we do to with a person or a friend. We must not hesitate to share our doubts, ask for answers, pray for guidance on any topic, be it spiritual or non-spiritual. Treat Ishvara as a live human being and not as an idol. This will help us connect with Ishvara and emotionally bond with our Ishvara. The strength of our prayer and the response of Ishvara lies in the faith we have in him and how strong our urge is to actually walk on spiritual path and accept his guidance. In other words, fulfillment of prayers depends upon the intensity of devotion and willingness to dedicate our life to him.

We must also continue to read shastras ourselves in order to gain some knowledge and know the basics. There are many shastras and at times it is overwhelming and confusing as to where to start. For beginners, a discourse in video format is the best option. If video is not available, try the audio. If the audio is not available, the we will have to read the books written by a Swami. There are saints who study shastras for many years and meditate as per their Guru's instructions. After many years of study, contemplation and meditation, they gain clarity on the position of shastras and what they teach us. If such a Saint gives discourse or writes a commentary on Gita or any of the prakaran Granthas of Adi Shankaracharya, then the saint will cover all the essence of the Upanishads, connect the teachings of Prakaran Granths with the teachings of Upanishads, Brahma Sutras and Gita. This reduces a lots of our work. So listening to a discourse on Gita will cover the Upanishads too and so there would not be a need to specially study them.

If one decides to read shastras, as some may like to read book instead of listening to audio or video, then there are basic texts which one must begin with. The author is connected with Advaita and so the books and authors recommended may have a tilting towards Advaita, but will try to give references to books by Acharyas of other sampradayas.

In order to understand the teachings of Upanishads, we must first be aware of basic terminology and basic concepts. Books teaching basics are known as 'Prakaran Granth'. They are composed by Sri Adi Shankaracharya ji. Granths such as Tatva Bodh explain the basic terminology like What is mind, what is buddhi, what is Brahman, etc. It is the first book that the author generally recommends. Another granth is Vivek Chudamani. Though it is a Prakaran Granth, it is very long consisting of 580 slokas. Vivek Chudamani is very important for those following advaita way of life. Then there are other Prakaran Granths like Atma Bodh, Aprokshanubhuti, Panchikaranam Prakriya, etc that are helpful too.

Next comes the study of Bhagavad Gita. Bhagavad Gita or simply Gita is the most commented shastra. Therea re hundreds of commentaries and different types of explanations available today. There are two main types of categories of Gita. Gita with Translation and Gita with Commentaries. First, the translation of the mula sloka meaning the author has translated the original Sanskrit sloka without further explaining the meaning. Second is the Commentary on the mula sloka. Commentary is further divided into three types. Many acharyas like Adi Shankara, Ramanuja, Madhva, Abhinavgupta, et al have written detailed commentary on the slokas of Gita in Sanskrit. These

commentaries are then translated into English or Hindi or any other regional language. Second type of commentary is the explanation given by the author who is closely following commentary of any Prominent Acharya like Adi Shankara. The commentary by Swami Sivananda of Divine Life Society is one such Translation and commentary. Almost all authors who give commentary also translate the mula sloka. It is always valuable to have anvaya of each sloka i.e. word-by-word splitting of a sloka and their meaning. So each the meaning of each word of sloka is also translated. In case of doubt, one can verify if one doubts the translation. Though one may not be able to understand sanskrit, one can find the meaning of the sloka by referring to offline and online sanskrit dictionaries.

A list of publications and authors is given here

http://www.sanatan-dharma.in/basic-texts-hindu-dharma#TOC-21.7.-Publications-and-authors-recommended-for-reading-shAstra-s

### *Reading the Puranas*

Puranas are very popular amongst masses as they teach us in the form of stories. Several purANa-s list pancha lakshana ( pañcalakṣaṇa) or 'five characteristics' or 'five signs' that purANa must contain. They are:

1. sarga: First or primary creation. Major creation followed by maintenance and destruction of all worlds, lower and higher spiritual worlds. Cosmogeny. How universe was created.
2. pratisarga: secondary, subsequent creation and maintenance followed by partial destruction of lower worlds. Cosmic cycles.
3. vamśa: Vamsha means family dynasty or clan or kula or lineage. Lineage of deva-s, rishi-s and mahArAja-s (kings). Genealogy.
4. manvantara: Period or age of manu. One cosmic cycle.
5. vamśānucharitam: Legendary stories of popular kings and their lineages. Genealogical list of popular clans.

In the beginning, some may find it difficult to read such a big book. So we omit the parts which we are not interested into like the list of kings of a particular clan or on the theories of creation or cosmology. We can first begin with reading the stories or rather the life of important characters. For example, In Srimad Bhagavat Purana, there are many great stories like Druv Charitra (Character of Druv), Prahlad Charitra, Gajendra Moksha to name a few. One can refer to the index and can filter out such sections. Later we can go and read other parts of Purana. Also reading all 18 Puranas is practically not possible for a layman and one need not read them all. The important Puranas are Srimad Bhagavad Purana, Vishnu Purana and Shiva Purana. Other Puranas like Ganesh Up-Purana, Devi Bhagavat, Markendeya Purana and Garuda Purana can be taken up for study as per liking and availability of time. Linga Purana and sections from the very large Skanda Purana are taken up for study by the enthusiasts.

There are books or booklets published by many ashrams and mathas which are collections of such inspirational stories from Puranas. To begin with one can read them as well.

### *Ramayana and Mahabharata*

These two epics are known as itihasa meaning history. Unlike Puranas which may have an element of imagination, both epics enjoy a higher authority over Puranas. Mahabharata has 1,00,000 slokas. It may take upto a year to read them. Honestly, many people skip these epics. There are many versions of Ramayana. Two popular one are Valmiki Ramayana, the main original poetic work and Tulsidas ji’s Ramayana. All versions of Ramayana are inspired by Valmiki Ramayana. One must note that Ramayana is composed as poetry and not compiled as a historical document. It was written as per the divine vision of Sage Valmiki by the blessings of Lord Brahma ji. It is not written by a historian or a king's scribe. Mahabharata is also written as a 'story'. Like Ramayana too, it has been written by a saint, an Avatar, Bhagavan Veda Vyasa. Both epics impart us with may moral and spiritual values. They give us direction as what to do when one is on the cross roads and need to decide which way or response to choose. They cover all four purusharthas - dharma, artha, kama and moksha.

There is a misconception amongst few that one should not keep Mahabharata in the house as it may result into quarrels in home. This is completely wrong. Infact it is said

that, 'What is found elsewhere is definitely found in Mahabharata, but what is found in Mahabharata may not be found elsewhere'. Mahabharata has everything that can happen in life and teaches many things covering many fields from Governance to war to spirituality. It teaches consequences of betrayals, consequences of not following one's dharma, it talks on death and moksha (ref Sanata Sujatiya) and much more.

As said earlier, since these epics are lengthy and many of us rely and remain contended with the knowledge gained by TV serials, most people do not read this epics. Only Sunderkand from Tulisdas ji's Ramayana is popular.

### *Stotras and Stutis*

Puranas, Ramayana and Mahabharata has many stotras and stutis of devi-devatas. There are also very popular heart touching independent compositions. One can read listen to them too.

In this way, one can begin with Prakaran Granthas, then read Gita or listen to discourses on Gita. We may also read various popular stories that inspire us to progress spiritually like Druv and Prahlad Charitra from the puranas. There are stotras and stutis, various Sahasranama stotras including the famous Vishnu Sahasranama Stotra and Shiva Sahasranama Stotra. If time permits, one can read puranas, Ramayana and Mahabharata.

An Important point note is that it is best when shastras are read or listened in our mother tongue and the book along with translation has the original Sanskrit sloka too.

**Wishing you all a very Happy Guru Poornima.**

**May the grace of Guru and Ishvara by upon us all.**

**May we all progress spiritually.**

**|| OM Tam Namami Gurum Sharanam||**

**|| Gyanadev tu Kaivalyam ||**

**|| Hari OM ||**

Thursday, May 5, 2022

# Maya and her Three Gunas – Rajas, Tamas, Sattva (Mishrit Sattva and Suddha Sattva) – Vivek Chudamani

**Published on 05-May-2022**

## 31. Maya and her Three Gunas – Rajas, Tamas, Sattva (Mishrit Sattva and Suddha Sattva) – Vivek Chudamani

Note: This Article is also available in PDF and Docx format. Visit Google Drive Downloads Folder

## Introduction

Vivek Chudamani is a very big Prakarana Grantha consisting of 580 slokas. It gives great insight into many fundamentals of Advaita. It is indeed true to it's name – 'The Crest Jewel of Discrimination'. In current article, few slokas 110 to 123 are selected which describe Māyā and her three Guṇas – Sattva, Rajasa and Tamasa. Sattva is further divided into Mishrit Sattva and Shuddha Sattva i.e. Mixed Sattva and Pure Sattva.

Additional information about two types of Īndriyas – Jñānendriyas (GYAnendriyas) and Karmendriyas is given. It is extracted from Tatva Bodh. There is no numbering of slokas in Tatva Bodh, hence we cannot give sloka number to the slokas describing Īndriyas.

Two extra articles covering the difference between traditional explanation of panch koshas and theory of creation are given. Belief of Theosophists and Creation according to Maha Yogi Guru Gorakshanath is described in separate articles –

- Notes on Beliefs of Theosophy and
- Creation according to Siddha Siddhanta Paddhati by Gorakshanatha.

Translations of slokas of Vivek Chudamani presented in this article are taken from three sources. The author, Amrut, has presented two translations using three sources.

- First one is Swami Madhavananda's Translation which is very simple and easily available on internet. Swami Madhavananda belongs to Advaita Ashram of Mayavati, which is a branch of Sri Ramakrishna Matha. This translation is helpful for the beginner who wishes to get a broader message of the sloka.
- Other translation, is compiled from Swami Tadrupanand's Gujarati Translation & Commentary and Sri P. Sankaranarayanan's English translation published by Bharatiya Vidya Bhavan. Sri P. Sankaranarayanan has translated original Slokas into English and also translated Sanskrit commentary of Sri Chandrashekhara Bharati, Shankracharaya of Sringeri Matha. This translation purposefully uses Sanskrit words. Initially, new readers may find it difficult to grasp the content and additional notes may be overwhelming, however, upon repeated reading reader will be comfortable. It is advised to do more than one reading.

Use of Sanskrit words has two purposes

1. English, at times, does not have Sanskrit equivalent. Sanskrit or Hindi words have deeper meaning. So the Bhāvārtha is retained by using Sanskrit words. Their English equivalents are given in either brackets or in notes.
2. Use of Sanskrit words will be beneficial for those undertaking further study of Śāstras.

Wherever necessary, additional notes are given after English Translation. They too are based on both translations.

**Chandas in which each slokas are to be sung are given by Swami Tadrupanand ji.**

**Let us begin with the slokas from Vivek Chudamani 110-123**

## Māyā

What is Māyā?

(छंद उपजाति - Chanda Upjāti)

अव्यक्तनाम्नी परमेशशक्ति
रनाद्यविद्या त्रिगुणात्मिका परा।
कार्यानुमेया सुधियैव माया
यया जगत्सर्वमिदं प्रसूयते।।110।।

**Swami Madhavananda's Translation**

110. Avidyā (Nescience) or Māyā, called also the Undifferentiated [1], is the power of the Lord [2]. She is without beginning, is made up of the three Guṇas 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.

*Notes:*

*[1] The Undifferentiated — the perfectly balanced state of the three Gunas, where there is no manifested universe. When this balance is disturbed, then evolution begins.*

*[2] Power of the Lord — This distinguishes the Vedantic conception of Maya from the Sankhya view of Prakriti which they call insentient and at the same time independent.*

**English Translation**

110. Māyā is called avyakta. It is the power of Parameśvara. It is anādi avidyā i.e. beginningless Ignorance (Nescience). It consists of three guṇas. It is superior to its effects (kārya) [as their cause]. From her, the entire jagat is created and that which can be only known i.e. inferred from the act of creation [of jagat] by

the wise whose intellect functions in accord with śruti. She gives birth to this entire world and is known as 'Māyā'.

Notes extracted from Śri Chandraśekhara Bhāratī's commentary and Svāmī Tadrupānanda's Commentary:

*Māyā* is called avyaktam ( i.e. not vyaktam), not manifest, because one cannot obtain awareness of it by sense-perception. For, it is devoid of form etc.

*Parameśa Śaktiḥ:* It is the power of Parameśvara: Of Brahman It is an unimaginable and wonderful power. It has no beginning. Hence it is called anādyavidyā (anādi – avidyā), beginningless avidyā. It has no reality in the absolute sense. Vastutaḥ na vidyate. So it is called avidyā.

*Triguṇātmikā:* that which consist of three guṇas – Sattva, rajasa and tamasa

*Parā:* Superior as their cause to all its effects beginning with Hiraṇyagarbha [Since she is the cause of creation, she is superior to the creation]

*Kāryānumeya etc:* She cannot be directly known through five senses as she is hidden in the creation as its cause. So she has to be known by indirect means like inference as it is invisible. So she has to be accepted as the cause of entire creation. Bhagavāna in Gīta BG 9.10 says Paramātmā by it's Māyā Śakti creates the world but it itself takes no active part in creation but exists as sakshi (witness). So the wise must know the nature of māya by inference and transcend her.

*Sudhiyā:* To gain knowledge of origin and creation of the world by the means of śruti and not other ways using one's intellect.

Nature of Māyā is –

(छंद इंद्रवज्रा - Chanda Īndravajrā)

सन्नाप्यसन्नाप्युभयात्मिका नौ
भिन्नाप्यभिन्नाप्युभयात्मिका नो।
साङ्गाप्यनङ्गाप्युभयात्मिका नौ
महाद्भुतानिर्वचनीयरूपा।।111।।

**Swami Madhavananda's Translation**

111. 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.

**English Translation**

111. She is neither sat (real) nor asat (unreal), neither the combination of both sat and asat at the same time. She is not bhinna (different), nor abhinna (not non-different), nor both. She is not saṇga (with parts) not asanga (without parts), not both, She is adbhuta (wonderful) and anirvachaniya (indescribable)

## The Three Guṇas of Māyā

(छंद उपजाति - Chanda Upjāti)

शुद्धाद्वयब्रह्मविभोधनाश्या
सर्पभ्रमो रज्जुविवेकतो यथा ।
रजस्तमःसत्त्वमिति प्रसिद्धा
गुणास्तदीयाः प्रथितैः स्वकार्यैः ॥ ११२ ॥

**Swami Madhavananda's Translation**

112. Māyā 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 Guṇas as Rajas, Tamas and Sattva, named after their respective functions.

**English Translation**

112. Just like by the knowledge of rope, the illusion of snake (is destroyed), as a result of knowledge of shuddha-advaya-brahma (shuddha-advaita-brahma), it (māyā) is destroyed. Its qualities are known by their actions or characteristics. Sattva, Rajasa and Tamasa are the popular [three] guṇas (of māyā)

## Vipkshepa Śakti of Rajasa Guṇa (or the power of mental agitation, mental activity)

(छंद उपजाति - Chanda Upjāti)
विक्षेपशक्ती रजसः क्रियात्मिका
यतः प्रवृत्तिः प्रसृता पुराणी ।

रागादयोऽस्याः प्रभवन्ति नित्यं
दुःखादयो ये मनसो विकाराः ॥ ११३ ॥

**Swami Madhavananda's Translation**

113. Rajas has its vikṣepa-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.

**English Translation**

113. Rajasa guṇa's shakti is known as 'vikshepa śakti' (mental agitation, mental activity, activity). When it is in effect (i.e. is active), it emanates the purāṇa pravritti [1] (ancient primal). Also due to the effect of this (vikshepa - shakti), emotions like raga – dveṣha (likes – dislikes), dukkha (sorrow, grief), etc are continually produced.

[1] purāṇa = primal (old, ancient, purāNa), pravritti = activity

**Simple Translation:**

113. Rajasa guṇa's shakti is known as 'vikshepa śakti' (mental agitation, mental activity); it is of the nature of activity. Under its influence, the ancient saṁskarās or tendencies [accumulated in the mind] are emanated or are set in motion or are made active. Due to it's effect, attachment, grief, etc are continually produced [in mind].

## Qualities attributed to Rajasa Guṇa

(छंद शालिनी - *Chanda Śālinī)*

कामः क्रोधो लोभदम्भाद्यसूया
अहंकारेर्ष्यामत्सराद्यास्तु घोराः ।
धर्मा एते राजसाः पुम्प्रवृत्तिः
यस्मादेषा तद्रजो बन्धहेतुः ॥ ११४ ॥

**Swami Madhavananda's Translation**

114. Lust, anger, avarice, arrogance, spite (desire to hurt someone), 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.

**English Translation**

114. Desire, anger, avarice (greediness), deceit, malice (displeasure), ego, envy, selfishness (wickedness), etc are the dangerous qualities originating from Rajasa Guṇa only, and are inducements of actions of men i.e. these qualities trigger or induce men to act and do more karma. [Due to these reason], Rajasa Guṇa is the cause of bondage.

Notes:

कामः क्रोधो लोभदम्भाद्यसूया

Kāma – krodha – Lobha – Dambha – Asūyā, etc

Desire (includes lust) – Anger – Avarice (Greediness) – Deceit (Fraud, Hypocrisy) – Malice (Displeasure), etc

अहंकारेर्ष्यामत्सराद्यास्तु घोराः ।

Amaḥkāra – Irṣhyā – matsara etc Ghorā

Ego – Envy – Selfishness (wicked) etc [are] dangerous (terrible)

Asūyā, Irshyā, Matsara have similar meanings – Envy, Jealousy, but they also have other meanings like being ill to, selfishness, Malice, etc.

*The cause of all karma (activity) originates in mind. All reactions first happen in mind. Before putting any plan into action, it is first created and conceptualized in mind. So mind is the cause of karma. If Rajasa Guṇa is the cause of such triggering of karma, then such karma is known as Rājasika and one has to bear the fruit of such karma. In this way, Rajasa Guṇa is the cause of bondage.*

## Āvaraṇa Śakti of Tamasa Guṇa

(छंद शालिनी - *Chanda Śālinī)*

एषावृतिर्नाम तमोगुणस्य
शक्तिर्मया वस्त्ववभासतेऽन्यथा ।
सैषा निदानं पुरुषस्य संसृतेः

विक्षेपशक्तेः प्रवणस्य हेतुः ॥ ११५ ॥

**Swami Madhavananda's Translation**

115. Āvṛti 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 (Vikṣepa).

**English Translation**

Simple Translation:

115. Tamasa Guṇa's śakti is known as 'Āvaraṇa'. Under it's influence, things do not appear as they are. (Their real nature is veiled by the power of Āvaraṇa Śakti). This Āvaraṇa Śakti is the root cause of samsāra of Jīva i.e. bondage and is also the cause of expansion of the Vikshepa Śakti.

***Note:*** *In other words, Tamasa Guṇa's Āvaraṇa Śakti, which acts as the veil of ignorance, is the root cause of bondage and is also the cause of Vikshepa - Shakti (mental activity), which is the quality of Rajasa Guṇa.*

*During meditation, after the mind becomes quiet, the Vikshepa (mental activity) is at standstill. Still the seeker does not know one's true nature as still there is a Veil of Ignorance (Āvaraṇa Śakti). When this Veils gets lifted, then one becomes Self Realised. In this state, mind merges in Brahman or Ātma – svarūpa and so there is no mental agitation, no thoughts, no emotions generated in mind. There is calmness, there is bliss. In this way, first, the mental activity must be controlled and then the Veil of Ignorance has to be removed by going to the source of power that is illuminating, empowering the mind. This results into mind merging in Brahman.*

***Without Āvaraṇa (Veil), there cannot be Vikshepa (mental activity), but without Vikshepa, Āvaraṇa can still exist.***

*Tamasa Guṇa is mentioned in Bhagavad Gītā 14.8*

*BG 14.8: O Arjuna !, Know that tamo Guṇa which originates from Avidyā (Ignorance of knowledge Self), is the cause of delusion of Jīva . This Avidyā binds Jīva with Procrastination, Laziness, and Sleep.*

*Sanat Sujāta's Updeśa is - pramādo vai mṛityu meaning prāmada (procrastination) is death – 2.4*

*Ref: Page 253)*

(छंद शार्दूलविक्रीडित - Chanda Śardūlavikrīḍita)

प्रज्ञावानपि पण्डितोऽपि चतुरोऽप्यत्यन्तसूक्ष्मात्मदृग्
व्यालीढस्तमसा न वेत्ति बहुधा संबोधितोऽपि स्फुटम् ।
भ्रान्त्यारोपितमेव साधु कलयत्यालम्बते तद्गुणान्
हन्तासौ प्रबला दुरन्ततमसः शक्तिर्महत्यावृतिः ॥ ११६ ॥

**Swami Madhavananda's Translation**

116. Even wise and learned men and men who are clever and adepts in the vision of the exceedingly subtle Ātman, are overpowered by Tamas and do not understand the Ātman, 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 Āvṛti Shakti of dreadful Tamas!

**English Translation**

116. Even if one is wise, pandit, clever, and with extremely subtle intellect (purified intellect), when one is under the influence of tamo guṇa (tamasa guna), in spite of [knowledge of Ātman] being very clearly explained in many ways [by śāstras], under delusion, [under the effect of Āvaraṇa Śakti], one considers that [1] to be true which is superimposed and attach themselves to it's guṇas. Alas! Truly, that whose effect can be removed with great difficulty, the great Āvaraṇa Śakti has very strong influence [upon Jīva].

**Note:** [1] 'That' here means – that which one wrongly interprets to be Ātman. Not only this, one adopts that which, in reality, is asatya, anitya and also adopts their Guṇas (qualities) considering them to be true. In other words, one wrongly considers the knowledge acquired by understanding worldly knowledge to be true, though only Ātmajñāna is considered to be 'True Knowledge'. Under the

influence of this Āvaraṇa Śakti, one cannot know one's true nature. Mind stays extrovert, as the person is seeking happiness in the outer world, but in reality it is inside us, in our heart, and is so near that it is inseparable from us. This 'I' is the very Ātman. Thus a Jīva is trapped in the bondage and cannot be free from the cycle of birth and death.

Notes from Sanskrit Commentary of Sri Chandrasekhara Bharati

Prajñāvāna – *Prajñā traikālilī matā* – prajñā is understood as referring to all the three periods of time. So Prajñāvāna means one who has definitive (unshakable) intelligence in all three periods of time.

Traikāla = three periods of time

Paṇḍitaḥ - the wisdom arising from study of śāstras is paṇḍa. He who has this paṇḍa is a Paṇḍita

Caturaḥ - *ūhapohavicakṣaṇaḥ (ūhapoha - vicakṣaṇaḥ)* - one who is expert in positive and negative reasoning.

ūhapoha means one who infers by splitting (logic),

vicakṣaṇaḥ = wise, clever

Atyanta - <u>sūkṣmārtha</u>dṛk (sūkshma – artha = subtle meaning) – one who sees (understands) the subtlest meanings of words. This is the result of the preceding qualities. By having definitive knowledge, with the aid of śāstras and by skill in positive and negative reasoning, one is able to understand even the minutest of things.

*Atyanta - sūkṣmārthadṛk -*

Atyanta = Extremely

Sūkshma = subtle

Artha = meaning

Dṛk = opening (Here to be taken as seeing i.e. understanding or knowing)

[*Atyanta - sūkṣmārthadṛk* = To Understand Extremely Subtle Meaning]

Even such a person, when under the influence of Tamasa Guṇa cannot realise the Ātmā. What can a man do in deep darkness even though he has keen eyes? He cannot know the Ātmā though well taught by śāstras in many ways.

(छंद उपजाति - Chanda Upjāti)

अभावना वा विपरीतभावना
संभावना विप्रतिपत्तिरस्याः ।
संसर्गयुक्तं न विमुञ्चति ध्रुवं
विक्षेपशक्तिः क्षपयत्यजस्रम् ॥ ११७ ॥

**Swami Madhavananda's Translation**

117. 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.

Notes: Want of definite belief -—in the existence of a thing even though there may be a vague notion of it.

**English Translation**

117. **Abhāvanā** (अभावना ) - Absence of True knowledge [and being convinced that there is no Ishvara or Brahman or Ātman],

**Viparita Bhāvanā** (विपरीतभावना)- wrong knowledge about Self (Ātman),

**Sambhāvanā** (असंभावना) [1] - doubting the knowledge given in Śastras like doubting the teaching that jīva and Brahman are same [after renouncing jīva – bhava], and

**Vipratipatti** (विप्रतिपत्ति**)** - doubting whether the knowledge given by Saints and Jñānīs is true or not, is sadguru necessary for spiritual progress, questioning authenticity of teachings of vedas and upaniṣads, etc

– all these never leave one but the Vipkshepa Śakti deludes one endlessly.

[1] Swami Tadrupanandji's version of Vivek Chudamani and the version published by Bharatiya Vidya Bhavan which has commentary by Sri Chandrashekhara Bharati, Shankaracharya of Sringeri Matt, the word used is **Sambhāvanā** (संभावना) and not **Asambhāvanā** (असंभावना)

> अभावना वा विपरीतभावना
> <u>संभावना</u> विप्रतिपत्तिरस्याः ।

However, in Swami Madhavananda's version it is '**असंभावना'**

## Qualities attributed to Tamasa Guṇa

(छंद उपजाति - Chanda Upjāti)

अज्ञानमालस्यजडत्वनिद्रा
प्रमादमूढत्वमुखास्तमोगुणाः ।
एतैः प्रयुक्तो नहि वेत्ति किंचिन्
निद्रालुवत्स्तम्भवदेव तिष्ठति ॥ ११८ ॥

**Swami Madhavananda's Translation**

**English Translation**

*(Both have done same translation)*

118. Ignorance, lassitude (lack of energy, lethargy), 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.

Notes: *Stock or stone*—lit. pillar.

*Stock or stone here would mean to not move or not freely movable like rock or stone. Standing in one place like a pillar.*

## Satva Guṇa

(छंद उपजाति - Chanda Upjāti)

सत्त्वं विशुद्धं जलवत्तथापि
ताभ्यां मिलित्वा सरणाय कल्पते ।
यत्रात्मबिम्बः प्रतिबिम्बितः सन्
प्रकाशयत्यर्क इवाखिलं जडम् ॥ ११९ ॥

**Swami Madhavananda's Translation**

**English Translation**

*(Both have done same translation)*

119. Pure Sattva is (clear) like water, yet in conjunction with Rajas and Tamas it makes for transmigration. The reality of the Ātman becomes reflected in Sattva [i.e. sattvika buddhi] like the sun reveals the entire world of matter.

## Mishrita Sattva – Mixed Sattva

(छंद उपजाति - Chanda Upjāti)

मिश्रस्य सत्त्वस्य भवन्ति धर्माः
त्वमानिताद्या नियमा यमाद्याः ।
श्रद्धा च भक्तिश्च मुमुक्षता च
दैवी च सम्पत्तिरसन्निवृत्तिः ॥ १२० ॥

**Swami Madhavananda's Translation**

**English Translation**

*(Both have done same translation)*

120. The qualities of mixed Sattva (Mishrita 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.

## Śuddha Sattva – Pure Sattva

(छंद उपजाति - Chanda Upjāti)

विशुद्धसत्त्वस्य गुणाः प्रसादः
स्वात्मानुभूतिः परमा प्रशान्तिः ।
तृप्तिः प्रहर्षः परमात्मनिष्ठा
यया सदानन्दरसं समृच्छति ॥ १२१ ॥

**Swami Madhavananda's Translation**

121. The traits of pure Sattva are cheerfulness, the realisation of one's own Self, supreme peace, contentment, bliss, and steady devotion to the Ātman, by which the aspirant enjoys everlasting Bliss.

Notes: *Pure Sattva*—Sattva unmixed with Rajas-and Tamas elements.

**English Translation**

121. The qualities of *pure Sattva (Śuddha Sattva)* are Bliss or happiness experienced in Antaḥkaraṇa, the realisation of one's own Self, Deep peace [even in pleasant and unpleasant circumstances], contentment, joy [thrill of devotion], ekaniṣhṭha (one pointed devotion) to Paramātmā (Paramātmaniṣhṭha) - are guṇas (qualities) of viśuddha sattva , due to which one attains constant ānanda – rasa (Bliss)

## Deep Sleep

(छंद उपजाति - Chanda Upjāti)

अव्यक्तमेतत्त्रिगुणैर्निरुक्तं
तत्कारणं नाम शरीरमात्मनः ।
सुषुप्तिरेतस्य विभक्त्यवस्था
प्रलीनसर्वेन्द्रियबुद्धिवृत्तिः ॥ १२२ ॥

**Swami Madhavananda's Translation**

122. This Undifferentiated, spoken of as the compound of the three Guṇas, is the causal body of the soul. Profound sleep is its special state, in which the functions of the mind and all its organs are suspended.

**English Translation**

122. Avidyā [Māyā], consisting of three guṇas, which was earlier explained, is known as 'avyakta' [1] (unmanifested). [That] is the 'kāraṇa śarīra i.e. causal body [3] of Jīvātmā [2]. It's another state is unknown as suṣhpti, in which all the indriyas (5 senses) [4], tendencies of buddhi (intellect) are merged (Līna) (and so is ineffective).

Notes:

[1] *a-vyakta, vyakta* = manifested. *A-vyakta* means that which is not manifested meaning unmanifested. *Vyakti* is known as 'that which is being manifested or simply that which is manifested).

[2] The word used in sanskrit is *'Ātman' or 'Ātmā' (*शरीरमात्मनः = शरीर + आत्मा i.e. Śarīra – Ātmā meaning Ātmā attached to bodies) but here it is taken as *'Jīvātmā'*

*or 'Jīvātman'* because, *Ātman* is never endowed or associated with the mind, intellect and the three *Śarīras (sthuḷa , sukshma and kāraṇa).*

[3] *Kāraṇa śarīra is ānandamāya kosha.*

[4] *Īndriyas* are generally taken as 5 senses – touch, smell, vision, hearing and taste. *Īndriyas* are of two type *Jñānendriyas (GYAnendriyas) and Karmendriyas*

## Īndriyas – Jñānendriyas (GYAnendriyas) and Karmendriyas

Five *Jñānendriyas* with their functions or *vishayas* and presiding deities *(aḍhishṭhāna devatās)* are

(ref : Tatva Bodha by Swami Tadrupanand in Gujarati, Page 91)

| ***Jñānendriyas (senses)*** | ***Viṣayas (functions)*** | ***Devatā (Associated Gods)*** |
|---|---|---|
| *Shrotrendtiya (Ears)* | *Śabda grahaṇa (To hear)* | *Dik or dishā (God of Directions)* |
| *Sparshendriya (Skin)* | *Sparśa grahaṇa (Touch)* | *Vāyu (God of Air)* |
| *Chakshuindriya (Eyes)* | *Rūpa grahaṇa (see forms, vision)* | *Sūrya (Sun God)* |
| *Rasanendriya (Tongue)* | *Rasa grahaṇa (To taste)* | *Varuṇa (God of Ocean)* |
| *Ghraṇendriya (Nose)* | *Gandha grahaṇa (To Smell)* | *Ashvinikumāras (Twin Gods of Medicine)* |

- *ears – to hear -- devatā is dik or disha (god of directions)*
- *skin - touch -- vAyu (god of air)*
- *eyes - rUpa - form i.e. see forms -- sUrya (sun god),*
- *tongue - to taste -- varuNa (God of ocean) and*
- *nose - to smell -- ashvinikumaras (Twin Gods of medicine)*

| ***Karmendriyas (senses)*** | ***Viṣayas (functions)*** | ***Devatā (Associated Gods)*** |
|---|---|---|
| *Vāṇī (Speech)* | *Bhāṣhaṇa (speech)* | *Agni (God of Fire)* |
| *Pāṇī (Hands)* | *Grahaṇa (to hold)* | *Īndra* |
| *Pādaḥ (Legs)* | *Gamana (to move)* | *Viṣṇu* |

| | | |
|---|---|---|
| *Pāyu i.e. Gūdā (Anus)* | *Maḷatyāga (extretion)* | *Mṛityu (God of Death)* |
| *Upastha , linga, jananendriya (Genital Organ)* | *Ānanda (Enjoyment)* | *Prajāpati* |

2. *Five karmendriyas with their functions or vishayas are - (ref : Tatva Bodha by Swami Tadrupanand in Gujarati, Page 97)*
    - *speech - bhashaNa - to speak -- Agni deva (God of Fire)*
    - *hands - grahaNa - to hold -- Indra deva*
    - *legs - gaman - to move -- viShNu*
    - *pAyu i.e. gudA (anus) - maLatyAga - excretion -- mRityu (God of death) and*
    - *upasthAni i.e. linga jananendriya (genital organ) - Ananda - enjoyment -- prajApati deva*

## Kāraṇa Śarīra (Causal Body)

(छंद उपजाति - Chanda Upjāti)

सर्वप्रकारप्रमितिप्रशान्तिः
बीजात्मनावस्थितिरेव बुद्धेः ।
सुषुप्तिरेतस्य किल प्रतीतिः
किंचिन्न वेद्मीति जगत्प्रसिद्धेः ॥ १२३ ॥

**Swami Madhavananda's Translation**

123. Profound sleep is the cessation of all kinds of perception, in which the mind remains in a subtle seed-like form. The test of this is the universal verdict, 'I did not know anything then'.

Notes: *All kinds of perception*—including remembrance and delusion also.
*The universal verdict* —This negative *remembrance* proves the continuity of the mind even in the *sushupti* state.

**English Translation**

123. Where, there is cessation of all kinds of knowledge [1], and where Buddhi (antaḥkaraṇa) is present in it's seed form (unmanifested form), this state [of Jīvātmā] is known as suṣhupti because, [in this state of deep sleep], one experiences the universal feeling 'I do not know anything' [2]

Note:

[1] Knowledge here means that which is perceived through 5 senses and mind.

[2] During deep sleep, there are no thoughts, upon waking up one does not remember anything, but feels fresh. This feeling of freshness is due to the feeling of Ānanda (bliss). However, one does not remember it. However, this absence of knowledge i.e. not remembering anything, nor thoughts, nor feelings, is known to us and one says, 'I do not remember anything' or 'I do not know anything' meaning I do not know what was I doing in deep sleep. This 'Knowledge of Absence of Knowledge' is due to the fact that our Ātman is constantly aware of all three states of consciousness and is witness to them. Hence it experiences this 'Blank' state too and thus we say 'I do not know anything' indicating that 'I' that experienced this blank state of deep sleep is the knower of this state and so is different from this state.

In other words, one is in Ātma-sthiti i.e. in state of Self realization, but is not aware of it due to veil of ignorance. This veil is due to Ānandamaya kosha, hence this Ānandamaya kosha is known as the cause of bondage i.e. Kāraṇa Śarira or causal body.

Hari OM

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List of Sanskrit texts available online

https://sanskritdocuments.org/TextsElsewhere/

1. Vivek Chudamani with Sanskrit Commentary of Sri Chandrasekhara Bharati, Shankaracharya of Sringeri Matha Translated in English by Sri P. Sankaranarayanan ji, published by Bharatiya Vidya Bhavan

– Slokas 110 – 123 (Page 127 – 149)

2. Vivek Chudamani, Translation and commentary by Swami Tadrupanand of Manan Ashram in Gujarati Published by Manan Abhyasa Mandal. (Svāmī jī is the disciple of Swami Dayananda Sarasvati of Arsha Vidya Gurukulam. Earlier Svāmī jī got brahmachārī dikshā from Svāmī Chinmayananda of Chinmaya Mission). Swami ji has also provided Chandas for each sloka.

– Slokas 110 – 123 (Page 245 – 263)

3. Vivek Chudamani, Swami Madhavananda's Translation (Available online). Swami Madhavananda belonged to Advaita Ashrama, Mayapur (Sri Ramakrishna Matha / Mutt)

– Slokas 108 – 121

> *Swami Madhavananda ji's version of Vivek Chudamani has 2 slokas less than standard versions. His translation is most widely available on internet.*

Online Source:

https://shlokam.org/vivekachudamani/

https://www.wisdomlib.org/hinduism/book/vivekachudamani

# Extra Articles

*Five koshas and three śarīras are described in this article are from traditional view as described in Tatva Bodh and Vivek Chudamani. However, the new-age phenomenon like Theosophical society have different explanation of for the causal body. Let us understand the theory of theosophy.*

## Notes on beliefs of Theosophy

In Theosophy, the causal body is Vijñānamaya kosha and not Ānandamaya kosha. Ānandamaya kosha is said to be the 'Body of Bliss', or 'Body of Ignorance, or sometimes 'Buddhi Body'. So the Kāraṇa Śarira will be combination of both koshas (Vijñānamaya and Ānandamaya kosha) and both these koshas do not die until moksha. As per them, ego resides in Causal Body (Vijñānamaya kosha). Please refer books by A. E. Powell who has written books on Etheric double i.e. Energy body or Prāṇamaya kosha, Astral Body (Body of Emotions), Mental Body (Body of Concrete Thoughts) and Causal Body and the Ego (Body of Abstract Thoughts i.e. thoughts without forms or higher thinking). He has also written a book 'The Solar System'. In theosophy, manomaya kosha is split into two – Astral Body and Mental Body. So total Bodies are 6 instead of five. Then there is also Ātmic body, which some say is infinite radiation from atom point. Some say it is Ātman some say it is Jīva (both terms are generally used interchangeably). The first step is Soul Realisation and then merging in Higher Soul and then God Realisation. Higher soul is infinite pool of consciousness or light from which a part descends and incarnates and is known as 'incarnated soul'. Incarnated soul and higher soul are connected to each other through a sutra or thread known as Spiritual cord. This thread is also known as Sutrātmā. Higher soul is only one and it experience oneness. So it is said, 'I and my father are one', 'We are one', 'There is only oneness'. As the incarnated soul comes in close contact with higher soul, the spiritual cord, which is thinner then the thickness of hair, expands by spiritual practice. Thicker or wider the cord, more deep and stronger is the connection with higher soul. So one has to be aware of soul and should operate from soul consciousness for very fast spiritual progress. This is the personal opinion of the author as understood from limited reading the books and attending lectures on Theosophy and Pranic Healing (Now Yoga Vidya Pranic Healing developed by Grand Master Choa Kok Sui)

*We will now understand the similarity of creation of universe in siddha-siddhanta pasddhati.*

## Creation according to Siddha-Siddhanta Paddhati

Siddha-Siddhanta Paddhati of Mahayogi Guru Gorakhnath (Gorakshanath) also mentions similar phenomenon. Universe is made up of Śiva and Śakti. Śiva is immovable while Śhakti is dynamic. She is very much alive and has it's own 'free will'. Through it's Shakti, the modifications happen. Śakti is real and is spread throughout. It is known as 'Śakti Vilāsa'. There is gradual unfolding of the Shakti from subtle to gross and thus this one Shakti produces many. Final goal is to be Parā-sambit, the same state that Vedanta knows as 'Nirvikalpa Samadhi' or Self Realisation. Here too there is absence of Shakti.

There is a pool of infinite consciousness or light which takes part in creation. Beyond this light, is another light which does not take part in the creation. It just exists. Beyond it is the Parā-sambit, the ultimate reality. From the standpoint of Parā-sambit, there is no creation at all, but for the sake of explanation the process of creation is explained to satisfy the curiosity of seekers. Śiva and Śakti are one and inseparable. This is mentioned at the starting of Siddha Siddhanta Paddhati.

Jīva has to realise it's true nature and merge in cosmic consciousness, which is Śakti and then rise above it to attain the blissful state of Parā-sambit.

This is not complete explanation. Mahayogi Guru Gorakhnath ji has much more to offer.

The point is the explain the difference between the common terms like 'Self Realisation', 'Soul' etc. Jīva is often translation as 'Soul' which is an Abrahamic word. The 'Soul' is then mistranslated as 'Self', which again is mistranslation as per vedanta. So the 'Soul Realisation' or 'Self Realisation' of New Age phenomenon schools of thoughts or modern theosophical school is not the same as traditional Vedanta. Jīva is the incarnated soul trapped in 7 bodies as per Pranic Healing.

*Earlier, it was mentioned that two English translations are given. Here the reason for referring to multiple source and giving two translations are given.*

*Later on, reason for reading śāstras in Indian language especially mother tongue is given.*

## Why give Two Translations?

The idea behind giving two translations is to generate a habit to dive deep within trying to find the essence of sloka and not just be satisfied with crude intellectual understanding. Swami Madhavananda's translation is very simple. It is helpful for a beginner. However, English Translation is at times is not apt. During the times of Swami Madhavananda, who was born on 15th December 1888, the English used was different then at present times. Upto the recent times i.e. upto Year 2014, most Indian Authors followed the writing pattern and translation style adopted by western scholars. Western scholars who were brought up in Christian background often used the words like soul, super soul, cosmic consciousness, God, Scriptures, etc which they have most probably taken from Christianity as they preferred not to use original Sanskrit words like Atman, Brahman, Maya, etc even though they do not have English equivalent. The English translation are not apt. For example, while translating one sloka they write – 'It is both within and without' – The word 'without' serves no meaning. It should be 'It [Atman] is both within and outside' or better 'It is both inside and outside'. At times, the essence is not retained in translation but the author manages to retain the broad or crude meaning of the line or sloka.

## Read Śāstras in Indian Languages

It is recommended to read Indian Scriptures in Indian Languages. Preferred language has to be your mother tongue. It is the first language that a child learns. If literature is not available in native language, then read in language close to native language. English is to be used as reference. To a person who has studied in English Medium, reading English would be faster than reading in their mother tongue, but in long run, reading in mother tongue will be beneficial for spiritual progress.

The reason for retaining sanskrit words is to push genuine seekers to take deep study of śāstras in their native language. Certain updeshas are to be permanently etched in our hearts which can happen if one reads śāstras in their mother tongue.

Reader may have a few questions

- Why so much fuss and being overly Hindu?
- Reading Sanskrit words in between English writeup is inconvenient.
- Words like bhAva or bhāva distract my eyes and breaks the reading momentum.
- Meaning has to be conveyed, That's all.

Exactly - Meaning has to be conveyed or should I say**, 'Essence must be conveyed'**. We call translation as 'Bhāvārtha', meaning that which retains 'Bhāva' which is loosely translated as 'Spiritual Emotion'. However, it means retaining essence and depth.

Writing in ITRANS (bhAva) or IAST (bhāva) helps spell and pronounce sanskrit words properly. If someone does not know to use diacritical marks like ā or ś, then one can always write aa or 'A' (capital A). and 'sh' or 'S' instead of ś. The problem with this is that even the proper names like Rāma has to be typed as rAma. IAST solves this problem. Earlier ITRANS (ITX) was used. They also make the word searchable as at that time (2010-2012, browsers like Firefox would consider a and ā as separate letters. So searching a word in document was difficult as average reader would not know how to type ā or ś, hence ITRANS was preferred way of typing though words look unusual with capital letters in-between a word like bhAva or rAma.

Hari OM

Saturday, June 18, 2022

## 32. Chariot Analogy from Katha Upanishad – Sanskrit – Hindi – English

### Chariot Analogy from Katha Upanishad – Sanskrit – Hindi – English

Namaste,

In Katha Upanishad Adhyāya 1, Valli 3 slokas 3-5, we find an analogy of a chariot. This analogy is further extended in later slokas upto sloka 15 to explain the importance of power of discrimination, a controlled, focused and purified mind in realising the 'Parama Pada' of Viṣṇu who is Vyāpaka Paramātmā or omnipresent Paramātmā. Last two slokas 16 and 17 of this valli gives the phala shruti or the fruit of following what is being said, which is the parama pada.

This analogy is popularly depicted on the cover page of Bhagavad Gītā with Bhagavāna Kṛṣṇa as Charioteer of Arjuna's chariot.

The translation follows Śānkara Bhāshya i.e. commentary by Śrī Ādi Śankarāchāryā jī on Kathopanishad

(Image Credits)

**The analogy describes -**

Ātmā (Jīva) is the Rathī (owner),

Ratha (Chariot) is the Body

Sārathi (charioteer, driver of car) is the Buddhi (Intellect)

Pragah (reins) – rope used to control horses) is the Mana (mind)

Horses represent Indriyas (5 senses)

If we imagine horses as senses, then their viṣhayas (subject matter) is the road. The road represents the path (of 5 senses) i.e. path which 5 senses drag the mind

And Ātman associated with body, 5 senses and mind is the bhoktā enjoyer (of subject matter).

**Comments:**

Ātmā associated with mind, body and 5 senses is known as Jīva because it associates itself with mind, body and 5 senses and experiences the world and thinks of the body as it's own. By associating with the karma of body and mind, it accepts the fruits of karma. It experiences this world. Due to this sense of being an experiencer, and doer, it develops a sense of individuality which is known as Ego. All this happens due to the ignorance of one's true nature. This ignorance i.e. Ajñāna (agyana) is the root cause of suffering. So one must control outward looking senses via rein of mind. These senses constantly try to run in different directions which attract them. It is the intellect which convinces mind to keep the senses under check. This intellect is represented by the driver of chariot. In our case the intellect is Kṛṣṇa (Krishna), who represents awakened intellect (prajñā or Pragya). This enlightened Prajñā is nothing but Brahman says a mahāvākya Prajñānam Brahman. The ruler of the entire chariot is the Jīva represented by Arjuna. This Jīva has to control the entire chariot with his awakened intellect by being a witness and realising one's true nature. The way described is the Advaitic way. Another way, the devotional way says, one must let Īshvara control the whole chariot i.e. body, mind, reins and horses. When Īshvara is controlling the chariot, our job, as a jīva is to surrender to Īshvara and let him drive the entire chariot. Surely, we will realise our true nature and know Brahman.

We will now begin the translation of slokas in Hindi and English along with Mūla sanskrit slokas.

## कठोपनिषद Kathopanishad, Adhyaya 1, Valli 3 (Part 1, Canto 3)

## – Ratha Rupaka (Symbolism) Chariot Analogy

Sources: Katha Upanishad (कठ उपनिषद)

Sanskrit Slokas: https://sanskritdocuments.org/doc_upanishhat/katha.html

Hindi Translation: Gita Press, Pages 238-254

English Translation: Adapted from Translation by Vidyavachaspati V. Panoli (Page 47)

*शरीरादिसे सम्बन्धित रथादि रूपक – Body etc related Chariot analogy*

आत्मानः रथिनं विदि शरीरः रथमेव तु।

बुद्धि तु सारथिं विचि मनः प्रग्रहमेव च।॥१.३.३॥

तू आत्माको रथी जान, शरीरको रथ समझ, बुद्धिको सारथी जान और मनको लगाम समझ ॥ १.३.३॥ - कठोपनिषद्

Ka.Up. 1-III-3. Know the Self to be the master of the chariot, and the body to be the chariot. Know the intellect to be the charioteer, and the mind to be the reins.

इन्द्रियाणि हयानाहूर्विषयाःस्तेषु गोचरान् ।

आत्सेन्दरियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ १.३.४॥

विवेकी पुरुष इन्द्रियोंको घोड़े बतलाते हैं तथा उनके घोड़ेरूपसे कल्पना किये जानेपर विषयोंको उनके मार्ग बतलाते हैं और शरीर, इन्द्रिय एवं मनसे युक्त आत्माको भोक्ता कहते हैं ॥१.३.४॥ - कठोपनिषद्

Ka.Up. 1-III-4. The wise when symbolize senses as horses, symbolize the path as their Viṣaya (objects which attract senses). When Ātmā is attached to mind and senses, the wise call it as bhoktā, the enjoyer of fruit i.e. Jīva.

*अविवेकीकी विवशता – Helplessness of Ignorant Person with mind control*

यस्त्वविज्ञानवान्भवत्ययुक्तेन मनसा सदा ।

तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥ १.३.५॥

किन्तु जो [बुद्धिरूप सारथी] सर्वदा अविवेकी एवं असंयतचित्तसे युक्त होता है उसके अधीन इन्द्रियाँ इसी प्रकार नहीं रहतीं जैसे सारथीके अधीन दुष्ट घोड़े ॥ १.३.५॥ - कठोपनिषद्

Ka.Up. 1-III-5. But whoso is devoid of discrimination and is possessed of an uncontrolled and unfocused mind – his senses are uncontrollable like the vicious horses of a driver.

*विवेकीको स्वाधीनता – Self Dependency of a Wise Person with mind control*

यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा।

तस्येन्द्रियाणि वश्यानि सदश्चा इव सारथेः ॥ १.३.६॥

परन्तु जो [बुद्धिरूप सारथी] कुशल और सर्वदा समाहितचित्त रहता है उसके अधीन इन्द्रियाँ इस प्रकार रहती हैं जैसे सारथीके अधीन अच्छे घोड़े ॥ १.३.६ ॥ - कठोपनिषद्

1-III-6. But whosoever is discriminative and possessed of a mind ever under control [and focused on goal] – his senses are controllable like the good horses of a charioteer.

*अविवेकीकी संसारप्राप्ति – Ignorant one Constantly Attains Samsāra*

यस्त्वविज्ञानवान्भवत्यमनस्कः सदाऽशुचिः ।

न स तत्पदमाप्नोति संसारं चाधिगच्छति ॥ १.३.७॥

किन्तु जो अविज्ञानवान्, अनिगृहीतचित्त और सदा अपवित्र रहनेवाला होता है वह उस पदको प्राप्त नहीं कर सकता, प्रत्युत संसारको ही प्राप्त होता है ॥ १.३.७॥ - कठोपनिषद्

Ka.Up. 1-III-7. But whosoever is devoid of a discriminating intellect, possessed of an unrestrained mind and has impure mind [attracted towards worldly objects], does not attain the ultimate goal [of Self Realisation], but goes back to samsāra [in next life after death].

*विवेकीकी परमपरा – Self Disciplined one attains the Supreme State*

यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः।

स तु तत्पदमाप्नोति यस्माद्भूयो न जायते ॥। १.३.८ ॥

किन्तु जो विज्ञानवान, संयतचित्त और सदा पवित्र रहनेवाला होता है तो उस पदको प्राप्त कर लेता है जहाँसे वह फिर उत्पन्न नहीं होता ॥ १.३.८ ॥ - कठोपनिषद्

Ka.Up. 1-III-8. But whosoever is possessed of a discriminating intellect and a restrained, controlled and focused mind, and has a purified mind, attains that goal [of Self Realisation] from which he is not born again [in samsāra].

*किं तत्पदमित्याह-- | वह पद क्या है? इसपर कहते हैं – What is that Pada (State of Self Realisation? ) Shruti says -*

विज्ञानसारथिर्यस्तु मनःप्रग्रहवान्नरः ।

सोऽध्वनः पारमाप्नोति तद्धिष्णोः परमं पदम्॥ १.३.९॥

जो मनुष्य विवेकयुक्त बुद्धि-सारथीसे युक्तं ओर मनको वशे रखनेवाला होता है वह संसारमार्गसे पार होकर उस विष्णु (व्यापक परमात्मा) -के परमपदको प्राप्त कर लेता है ॥ १.३.९॥ - कठोपनिषद्

Ka.Up. 1-III-9. But the man who has a discriminating intellect as his driver (charioteer), and a controlled-mind as the reins, reaches the end of the path – that supreme state of Vishnu – vyāpaka pramātmā (omnipresent Paramātmā). [This state is the state of Self Realisation]

*इद्धियादिका तारतस्य – Order of Subtleness of Senses, etc*

इन्दियेभ्यः परा द्यथा अर्थेभ्यश्च परं मनः

मनसस्तु परा बुद्र्बुद्धेरात्मा महान्परः ॥ १.३.१० ॥

इन्दियोकी अपेक्षा उनके विषय श्रेष्ठ है, विषयोसे मन उत्कृष्ट है, मनसे बुद्धि पर है ओर बुद्धिसे भी महान् आत्मा (महत्त्व, महत तत्व) उत्कृष्ट है ॥ १.३.१० ॥ - कठोपनिषद्

Ka.Up. 1-III-10. The sensory objects are subtler than the senses, and subtler than the sensory objects is mind. Intellect is subtler than mind and subtler than intellect is Mahat [tattva, the Hiranyagarbha].

Note: In Sānkhya Kārikā 3, and at other places in various Puraṇās and in Gītā, Mahat is at times referred to as Buddhi. Mahat is the first product of Prakriti as per Sānkhya Philosophy. It is the cause of Ahamkāra (ego).

महतः परमव्यक्तमव्यक्तात्पुरुष: परः।

पुरुषान्न परं किंचित्सा काष्ठा सा परा गति:॥ १.३.११॥

महत्तत्त्वसे अव्यक्त (मूलप्रकृति) पर है और अव्यक्तसे भी पुरुष पर है। पुरुषसे पर और कुछ नहीं है। वही [सूक्ष्मत्वकी] परा काष्ठा (हद) है, वही परा (उत्कृष्ट) गति है ॥१.३.११॥ - कठोपनिषद्

Ka.Up. 1-III-11. The unmanifested, Mula Prakriti (avyakta) is subtler than Mahat (Hiranyagarbha) and subtler than the unmanifested [Mula Prakriti] is Purusha. There is nothing subtler than Purusha. That is the end, that is the supreme goal.

*आत्मा सूक्ष्मबुद्धिग्राह्म है – Ātman can be known via Subtle Intellect*

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।

दृश्यते त्वग्र्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १.३.१२॥

सम्पूर्ण भूतोंमें छिपा हुआ यह आत्मा प्रकाशमान नहीं होता। यह तो सूक्ष्मदर्शी पुरुषोंद्वारा अपनी तीव्र और सूक्ष्मबुद्धिसे ही देखा जाता है ॥ १.३.१२॥ - कठोपनिषद्

Ka.Up. 1-III-12. This Ātmā / Ātman / Self, hidden in all beings does not shine (manifest, but is hidden). However, it is seen (experienced) by seers of subtle and pointed intellect capable of perceiving subtle objects.

*लयचिन्तन – Musings on Laya (Merging) of various faculties like senses, mind, etc in Ātman*

तत्प्रतिपत्त्युपायमाह-- अब उसकी प्राप्तिका उपाय बतलाते हैं--

यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि ।

ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि ॥ १.३.१३॥

विवेकी पुरुष वाक्-इन्द्रियका मनमें उपसंहार करे, उसका प्रकाशस्वरूप बुद्धिमें लय करे, बुद्धिको महत्तत्ममें लीन करे और महत्तत्त्वको शान्त आत्मामें नियुक्त करे ॥ १.३.१३॥ - कठोपनिषद्

Ka.Up. 1-III-13. Let the wise man of discrimination merge speech, etc senses in his mind, merge that (mind) into the Prāgya (intellect) and the intellect into the Mahat. (Let him then) merge the Mahat into the peaceful Self.

Note: Here, Intellect i.e. Prāgya is said to be ātman. This is not the Real Self. There are instances in which mind is taken as ātman. Bhagavad Gītā Chapter 6 has the name Ātma Sayyam Yoga. Here Ātmā means mind and the title of chapter means Self Control or Mind Control.

*उद्बोधन (उद्बोधन) – Awakening Call*

**उत्तिष्ठत जाग्रत** प्राप्य वरान्निबोधत।

क्षुरस्थ धारा निशिता दुरत्यया

दुर्गं पथस्तत्कवयो वदन्ति ॥ १.३.१४॥

[अरे अविद्याग्रस्त लोगो !] उठो, [अज्ञान-निद्रासे] जागो, और श्रेष्ठ पुरुषोंके समीप जाकर ज्ञान प्राप्त करो। जिस प्रकार छुरेकी धार तीक्ष्ण और दुस्तर होती है, तत्त्वज्ञानी लोग उस मार्गको वैसा ही दुर्गम बतलाते हैं ॥ १.३.१४॥ - कठोपनिषद्

Ka.Up. 1-III-14. Arise, awake, and learn by approaching the exalted ones, for that path is sharp as a razor's edge, impassable, and hard to go by, say the wise.

Alternate translation:

Ka.Up. 1-III-14. Arise [O the ignorant ones], awaken [from the ignorance-sleep], and learn [the supreme knowledge of the Self] by approaching the exalted ones, for that path is sharp as a razor's edge, difficult to walk [by oneself], and hard to go by, say the wise.

**Note:** This is the famous sloka often sung for awakening the spirit and for motivation. Swami Vivekananda also quoted this sloka.

*निर्विशेष आत्मज्ञानसे अमृतत्वप्राति – Nectar of Immortality through knowledge of attributeless Ātman*

अशब्दमस्पर्शमरूपमव्ययं

तथारसं नित्यमगन्धवच्च यत्।

अनाझनन्तं महतः परं श्वुवं

निचाय्य तन््मृत्युमुखात्प्रमुच्यते ॥ १.३.१५॥

जो अशब्द, अस्पर्श, अरूप, अव्यय तथा रसहीन, नित्य और गन्धरहित है; जो अनादि, अनन्त, महत्तत्त्वसे (महत् तत्वसे) भी पर और ध्रुव (निशच्चल) है उस आत्मतत्त्वको जानकर पुरुष मृत्युके मुखसे छूट जाता है ॥ १.३.१५॥ - कठोपनिषद्

Ka.Up. 1-III-15. By knowing that [Ātma Tatva] which is beyond sound, beyond touch, beyond form, undecaying, so also beyond taste, eternal, beyond odor, beginningless, endless, subtler than Mahat and is immovable and stable (druva), man is liberated from the jaws of death.

**Note:** a-shabda etc is translated as Beyond Sound. It can also be written soundless (as the original Translator V.V. Panoli as translated). It can also be translated as in which there is no sound or absence of sound. Beyond Sound, Beyond touch, etc indicates that Ātman is beyond the grasp of 5 senses. It is beyond prakriti and so cannot be known via senses. It also indicates that Ātman is peaceful and so there is no sound, etc inside it. It is pure consciousness. It is Brahman.

प्रस्तुतविज्ञानस्तुत्यर्थमाह - अब प्रस्तुत विज्ञानकी स्तुतिके – Now, in praise of Vigyana (knowledge of Self Realisation)

श्रुति:-- लिये श्रुति कहती है– hence the shruti (Upanishad) says -

*अद्भुत विज्ञानकी महिमा – Glory / Fruit of this divine knowledge of Self Realisation*

नाचिकेतमुपाख्यानं.. मृत्युप्रोक्त सनातनम् ।

उक्त्वा श्रुत्वा च मेधावी ब्रहालोके महीयते ॥ १.३.१६॥

नचिकेतद्वारा प्राप्त तथा मृत्युके कहे हुए इस सनातन विज्ञानकों कह और सुनकर बुद्धिमान् पुरुष ब्रह्मलोकमें महिमान्वित होता है ॥ १.३.१६॥ - कठोपनिषद्

Ka.Up. 1-III-16. Narrating and hearing this eternal story of Nachiketas told by Death, the intelligent man attains glory in the world of Brahmā jī (the loka of Bhagavāna Brahmā).

य इमं परमं गुह्यं श्रावयेद् ब्रह्मसंसदि ।

प्रयतः श्राद्धकाले वा तदानन्त्याय कल्पते ।

तदानन्त्याय कल्पत इति ॥ १.३.१७॥

जो पुरुष इस परमगुद्य ग्रन्थको पवित्रतापूर्वक ब्राह्मणोंकी सभामें अथवा श्राद्धकालमें सुनाता है उसका वह श्राद्ध अनन्त फलवाला होता है, अनन्त फलवाला होता है ॥१.३.१७॥ - कठोपनिषद्

Ka.Up. 1-III-17. Whosoever, becoming pure, causes this supreme secret to be recited before an assembly of the Brahmanas, or at the time of Sraddha, that (ceremony) secures for him infinite merits secures infinite merits.

Alternate Translation:

Ka.Up. 1-III-17. Whosoever, with pure heart, reverentially recites this top secret knowledge to the assembly of Brahmaṇas (Brahmins), or at the time of Shrādha (post death ceremony), [this holy act of reciting in Shrādha] secures him with infinite merit, infinite merit.

इति काठकोपनिषदि प्रथमाध्याये तृतीया वल्ली ॥

कठ उपनिषद की प्रथम अध्याय की तृतीय (तीसरी) वल्ली समाप्त हुई ।

Thus ends Third Valli of Adhyāya One of Katha Upanishad

(Thus ends third Canto of Chapter One of Katha Upanishad.)

Hari OM

Sunday, July 17, 2022

# Sri Balarama ji's Updesha to Srimati Rukmini devi – Bhagavat Purana, Skanda 10, Adhyaya 54

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## 32. Sri Balarama ji's Updesha to Srimati Rukmini devi – Bhagavat Purana, Skanda 10, Adhyaya 54

(Available as separate booklet)

## Introduction

Namaste,

Sri Balarama ji's updesha to Srimati Rukmini devi occurs in Skanda 10, Chapter 54, slokas 42-49. There are times when, for the sake of devotees, avatars too display human emotions like anger, guilt, fear, compassion, etc so as to teach us something. Unlike Bhagavad Gita and Upanishads, Puranas teach us through stories. The teaching of this discourse is to stay neutral by staying detached and by simultaneously rooting one's Self in Self. Those who have experienced detachment will understand the importance of this teaching. Life puts us in certain situation that even an advanced sadhaka goes through an experience of being overpowered by emotions like anger, frustration, compassion, etc. In such situation, when one realises that one is under the sway of emotions, be it positive or negative, these instructions become valuable. Following them will bring one's car back on track. Even a short instruction given in few slokas are more than enough to remind one of what one has to do in order to stay detached from any incident. The instructions are suited to those practising advaita vedanta.

Instructions are a part of the Krishna-Rukmini Vivaha (Marriage) Prasanga (episode). The episode occurs in Chapters 52-54. To cut short the incident, when Krishna and Rukmini were both running away to avoid Rukmini's forced marriage to Shishupala, Rukmi, the eldest brother of Rukmini who hated Krishna, stopped them and challenged Krishna for the dual. Krishna accepted the dual and repelled all the attacks of Rukmi. Finally, when Rukmi armed with sword charged towards Krishna, Krishna shattered his sword and shield into pieces and then armed himself with a sharp edged sword to kill Rukmi. Seeing this site, Rukmini trembled with fear, and fell at the feet of Krishna and begged him not to kill her brother. Krishna dropped the plan to kill him and instead humiliated Rukmi by partially trimming hair, moustache and beard which is considered as equivalent to killing a Kshatriya, who is also a relative. In this moment Sri Balarama ji consoled her (slokas 38-41) and taught Rukmini,

who is verily Maa Lakshmi, the Vidya Shakti, the one holding the knowledge of Atma-Jnana (Self-Realisation), the art of detachment and rooting in Self. Before imparting Tattva-Jnana, it is necessary for the disciple or seeker to have a receptive mind for which one has to be calm and composed. Hence it was necessary first to console her to calm her down so that she can grasp the essence of instructions.

For those interested to know more about how the whole episode unfolded, please continue to read, others may skip to sloka 38 or even to sloka 42 from which the actual discourse starts.

It is encouraged to read the entire episode in detail verse-by-verse. It is worth reading as it produces Bhāva within the heart of a sincere devotee. Listening to their glories and Lilas will purify the devotee's heart and fill it with devotion.. Hence, for an average devotee, listening to any devotional hymn, stuti, stotra or even a praise will trigger one's faith and spiritual love for their Ishta Devata. Devotions fills the heart of devotee thereby cleansing it and purifying it of any worldly matters.

## Rukmi decides to marry Rukmini against her wishes to Shishupala

BP 10.52.21 onwards: Maharaj Bhishmaka was the king of Vidharbha desha. He has five sons and a beautiful daughter named Sati Rukmini. Eldest of brothers was Rukmi who hated Krishna. Other four brothers were Rukmastha, Rukmabāhu, Rukmakesha and Rukmamālī. **Rukmini liked Krishna and had mentally accepted Krishna as her husband. Krishna too liked Rukmini due to her excellent qualities and made up his mind to marry Rukmini. Both of them had never met each other.** Except Rukmi, father and four brother were in favour of marrying their beloved sister Rukmini to Krishna. King Bhishmaka was also a devotee of Krishna. However, out of sheer envy, Rukmi forcefully arranged marriage of Rukmini to arch enemy of Krishna named Shishupala. His father Bhishmaka though unhappy could not oppose his son as he was attached to him.

*Musings: Puranas teach us in a friendly way. They talk to us in the form of stories. This is the best way to memorise, learn and implement. We have to interpret Puranas and their teachings in such a way that it is helpful to us and there is inner transformation and inner purification. In current case, Rukmini represents Jiva and Krishna represents Parabrahman. Balarama plays the role of the guru.*

*Rukmini didn't see Krishna but just by hearing about him, his beauty and glory, she mentally got attracted and accepted him as her husband. In case of sadhaka too, initially, one does see or experience Ishvara. Still, walking on the path prescribed by shastras, sadhaka, depending upon path meditates on Ishvara, and keeps recalling his divine glories, his divine lilas (divines karma), as avatars are not born on earth due to ripening of karmas but their lives and their karmas are divine and nor normal says Bhagavan in Gita BG 4.9 says, 'Janma karma cha me divyam' (जन्म कर्म च मे दिव्यम्). Hence they do karma for kalyana (benefit) of sadhaka and the whole of samsara. Initially, a devotee simply believes in Ishvara and contemplates on him. So a devotee is extending his / her hand towards Ishvara. But when Ishvara, too gets the attention of his devotee and extends his hand towards his beloved devotee and holds his devotees hand, then it is the duty of Ishvara to make the devotee cross the ocean of samsara and know one's True nature (Atma-Jnana). The special attention given by Ishvara is represented by Krishna too liking Rukmini and mentally made up his mind to marry her.*

*Marriage means union. It is not physical union, but it is union of Jiva and Brahman or Atma and Paramatman. Hence this union is permanent and inseparable.*

*When a devotee prays from the bottom of the heart, then the prayer reaches Ishvara. This is conveyed in story form in next slokas.*

## Rukmini acknowledges her love for Krishna and appeals Krishna to abduct her

Knowing this Rukmini devised a plan and accordingly sent a message through a trusted Brahmin to Krishna. Brahmin was well received by Krishna, given respect and offered food. After Brahin had his lunch, Krishna politely asked the reason for coming here. Brahmin replied, he has been sent by Rukmini and passes on Rukmini's message to Krishna.

BP 10.52.37-43: In the message, Brahmin says that she admitted her love for Krishna and also admitted that she has mentally accepted Krishna as her husband. Rukmini said she has already surrendered unconditionally to Krishna mentally and sees him as her 'Antaryāmī'. Hence Krishna must come to Rukmini and abduct her, failing which she would not be able to live any longer and would fast until death.

Rukmini also said that if she has collected enough merits in her past life / lives by doing meritorious work like building wells, lakes, performing Yajnas, given donations, observed religious vows and fastings, and worshipped Ishvara through serving her Guru and Brahmins, then please shower your grace upon me and save me from Shishupala by abducting me and marrying me.

*Musings: This is worth noting that her mind was already purified through her meritorious deeds (karmas) in her past lives. Maa Lakshmi is Adi Shakti herself, Ishvara's Maya and so she does not have any past birth. Her birth as Rukmini devi is not due to Prarabhdha but is for divine purpose, as Krishna in Gita BG 4.9 says, 'Janma karma cha me divyam' (जन्म कर्म च मे दिव्यम्). Hence these instructions are suited for those who have purified mind and intellect. This statement of hers also indicates the true love for the beloved Krishna whom she had already surrendered unconditionally and hence she wished nothing more or nothing less than Krishna is Antaryami i.e. Atmasvarupa. This indicates that disciple has already understood the purport of vedanta which is to realise Brahman as Atmasvarupa. Krishna here represents Brahman and Rukmini plays the role of a matured disciple who is always surrendered to Brahman through Bhakti and Jnana.*

*Rukmini sends Brahmin to send her message. Brahmin here represents the prayer by purified heart. Brahmin means - that which 'abides in Brahman'. Hence this incident of choosing Brahmin symbolises prayer of purified heart directed at the Antaryami. This is the state of highly advanced seeker of truth. Such a prayer always reaches Ishvara and is well received by him. Ishvara always responds positively to such prayer of his beloved devotee.*

*Rukmini's request to abduct her symbolizes her yearning. Her firm faith in Ishvara, Krishna, is displayed by her pledge that she will fast until death but won't marry anyone. Shishupala represents ego. She does not wish to attach herself with ego which is symbolised by marriage – attachment.*

She informed that since she would be heavily guarded, it would not be possible for Krishna to enter the capital city. So she devised a plan and informed Krishna that it is their family's tradition to visit the temple of Kula-devi which is at the outskirts of the main city. In this place security will be relaxed.

BP 10.53.2 onwards: Krishna at once acknowledged her love for him and promised to abduct her. Accordingly, he ordered a chariot to be ready and went to the kingdom of Vidarbha alone. Brahmin too followed him and carried Krishna's message to Rukmini. Balarama came to know that Krishna has left alone. He also knew there will be an army not only of Rukmi but also of other kings including Shishupala who were invited by Rukmi. Balarama readied an army joined Krishna. Krishna and Balarama reached the city. When King Bhishmaka came to know, he himself welcomed both Krishna and Balarama (along with his army) with utmost respect as he considered them as guests (atithi). He also offered Madhuparka (mixture of curd and honey, generally given to esteemed guests like bride-groom prior to marriage, etc). Likewise, the king also welcomed other kings like Jarasandha, etc and gave them deserving respect and honour. Knowing that Krishna has arrived in their city, villagers too came to meet Krishna and have his darshan which is highly meritorious and has purifying effect on mind and intellect.

*Musings: After one surrenders to Ishvara, a devotee does not need to do anything, it is the Ishvara who takes on the responsibility for liberating devotee from the clutches of samsara which cannot function with ego. Krishna, the Parabrahman, acknowledges Rukmini's love and her prayer. Without delay he set forth to liberate Rukmini, her beloved devotee.*

*Krishna being well received by the King and villagers indicates Krishna is Prem Lahiri, Ananda Lahiri and Saundarya Lahiri. Ishvara manifests through his devotees who are respected and loved by all except the haters who are filled with ego. Such a devotee earns respect by all. The other kings along with Shishupala and Rukmi represents Ego and other worldly senses which Rukmini is not interested and avoids them. Her heart and mind is filled with love, which is the highest form of devotion and such a devotee does not wish anything else in tis or other worlds like svarga, etc. Here the love is physical. It does not represent lust. It is devotional love. It represents the intensity of attraction towards Ishvara. Just like a faithful and loving married couple cannot even image to separate from each other as such a separation is unbearable, the spiritual love indicates the intensity of attraction towards beloved Bhagavan and a devotee is so much filled with devotion, faith and the surrender to Ishvara is so strong and unconditional that the mind can no longer, even for a moment think of something else. No other thought is strong enough to disturb this spiritual bonding. It is the state of Devotional Love intoxicated heart and mind. Rukmini represents such an exalted devotee. Other devotees are Shrimati Radha Rani and other Gopis. Sri Chaiytanya Mahaprabhu, Srimati Meerabai and Sri Ramakrishna Paramahamsa also experienced this type of devotional love. Devotional love is not just Bhāva, it is 'Mahā-bhāva' or 'great-devotion or 'highest devotional love'. Cultivation and manifestation of Mahābhāva is rare amongst devotees too. The hearts of these devotees were*

*indeed abducted by Krishna. Their minds transformed into Krishna. From within they were Krishna, only from outer worldly perspective they had retained their separate identity. Their mind would project Krishna everywhere and they used to naturally stay in this exalted state. Coming down to normal human plane was impossible for them. They could not do it on their own. Only by the wish of Krishna and for the Kalyana (benefit) of devotees, to show them the path of bhakti, these divine saints would bring their consciousness down to the level in which they can interact with devotees and patiently guide them with love, caring and compassion but with the spirit of detachment.*

## Krishna abducts Rukmini - Rukmini-haraṇa Prasanga (Episode of Abduction of Rukmini)

Rukmini prayed to Maa Parvati to bless her so that Krishna becomes her consort. When Rukmini was worshipping in temple, she became anxious as time was running by and she didn't hear of either Krishna or his trusted Brahmin. Finally, Krishna came to the temple along with other guests and kings. At the same time, Brahmin too reached out to her. Brahmin seemed very happy. Judging from the body language of Brahmin, she immediately came to know that Krishna is coming for her and she became happy and came out of temple. She stepped out of temple and She saw Krishna. Rukmini was very beautiful. Even the modest people would get attracted towards her beauty. When other saw Rukmini, they were so much attracted by her beauty that they were hypnotised and they unconsciously dropped their weapons and even fell down from their chariots, horses and elephants. She set her hair to get a clear vision which were on her side to the back and saw other kings with a blush. At once, Krishna reached out to her, and took her along with him to his chariot with emblem Garuda (eagle) right in front of the kings and began to flee away with her in his chariot with Balarama leading with his army.

Kings left embarrassed as though they had expected something like this would happen and so they had come prepared with their armies. Though armed, they failed to stop that cowherd Krishna who took Rukmini, the future bride of their friend Shishupala, right in front of their eyes and they couldn't do anything. So they decided to charge Krishna. Balarama too came prepared along with other Yadava allies. War broke out and Balarama defeated the allies of Rukmi.

*Musings: A time comes when a devotee even after surrendering and having faith in Ishvara, at one point, may begin to doubt – Has my prayer reached by Bhagavan? Will he respond? Why am I not getting any response from him? Is there any short coming in my devotion? Time is running out, I cannot hold on any longer. In such phase of mind, a devotee often loses patience and the bearing of separation becomes difficult with each passing moment. A matured devotee with purified heart and mind does not have to wait long. Rukmini too receives Brahmin i.e. response from Ishvara. From the body language of Brahmin who seemed very happy i.e. his heart and his entire being was filled with happiness (Bliss) Rukmini could judge that her pledge had reached Krishna and he is coming for her liberation. The happy-hearted Brahmin represents the exalted spiritual bhāva, the bliss that a devotee experiences and it makes the devotee feel that Ishvara is very near to her.*

*Her shyness in seeing other kings which represent ego and worldly sense objects represents detachment. She was not interested in him, but only in Krishna. Without any delay, Krishna reached out to her and pulled her in front of the kings and mounted her on his Chariot with the emblem Garuda. This incident happened very fast and no king was in a position to do resist this act of Krishna though they were armed. Though the sense objects were armed, i.e. ready to attract and defend Rukmini, the Jiva from Krishna and so wished to tie her down with ego and in this world, Rukmini was uninterested which symbolises vairagya. When samsara is not in the mind, then only Ishvara exist. Krishna didn't took time and overpowered all kings and abducted her. This act indicates that Ishvara takes control of mind of his beloved devotee and does not allow her to get attached with mind-body-ego and senses. In no time, Ishvara merges the mind of devotee within himself. Sense objects have no power whatsoever.*

*The chariot is well represented in Katha Upanishad Ka.Up. 1.3.3-5. This whole Valli 3 is worth reading. The Horses represents senses, reins the mind, the charioteer (driver) represents mind, the body of chariot represents the body and the owner of chariot is Jiva. Here, the owner of chariot is not Jiva but Brahman, Krishna. The emblem Garuda (eagle) on Chariot has its own symbolic meaning. It is the vehicle of Vishnu. It symbolises lower animal nature. Since Vishnu rides on Garuda (eagle), it has total control over the king of birds. This indicates Vishnu's total control over worldly objects and lower animal nature. Mounting of Rukmini on chariot indicates that now she does not have her own chariot, her chariot, her home, her body is Ishvara, Krishna. This indicates non-duality, Advaita. There is not two but one. Everything is in the control of Krishna from hereon. Such a devotee is blessed with Ishvara darshan which is followed by merging in Ishvara as taught by Kapila Bhagavan in Sri Kapila Gita. A devotee therefore must always make an attempt to surrender to Krishna, Ishvara and should develop dispassion for the samsara, the worldly objects and issues.*

## Jarasandha consoles Shishupala

BP 10.54.10-14: While fighting Balarama and Krishna, their arch enemy Shishupala too was defeated. Helpless, he saw his future bride Rukmini taken away right in front of her. Disappointed Shishupala was consoled by Jarasandha stating that all this is the will of Kala (Time, another name for Ishvara) and we are only here to act in the play like puppets. Huge army of the allies of Rukmi was defeated by relatively smaller army of Balarama, Krishna and their Yadava allies.

Sloka wise translation:

शिशुपालं समभ्येत्य हृतदारमिवातुरम् नष्टत्विषं गतोत्साहं शुष्यद्वदनमब्रुवन् १०
भो भोः पुरुषशार्दूल दौर्मनस्यमिदं त्यज न प्रियाप्रिययो राजन्निष्ठा देहिषु दृश्यते ११
यथा दारुमयी योषिन्नृत्यते कुहकेच्छया एवमीश्वरतन्त्रोऽयमीहते सुखदुःखयोः १२
शौरेः सप्तदशाहं वै संयुगानि पराजितः त्रयोविंशतिभिः सैन्यैर्जिग्ये एकमहं परम् १३
तथाप्यहं न शोचामि न प्रहृष्यामि कर्हिचित् कालेन दैवयुक्तेन जानन्विद्रावितं जगत् १४

Approaching Sisupala—who felt distressed as though his wedded wife had been abducted and was cheerless and dispirited, and with embarrassed face full of sadness—Jarasandha and others spoke to

him (as follows):—(10) **"O tiger among men, shake off this despondency. Permanence of joy and sorrow is not seen in embodied beings, O king ! (11) (Just) as a puppet dances to the will of the showman, likewise does this creature act according to the Prarabhdha (will of Providence) so as to reap joy and sorrow. (12) Having sustained defeat at the hands of Krishna [a scion of Sura] in as many as seventeen encounters, though followed by twenty-three Aksauhinis [each time], I won only one battle (viz., the last one). (13) Yet I never grieve [over defeat] nor exult [over victory]**, knowing as I do the world to be ravaged by Them coupled with destiny. (14)

*Musings: Consolation by the mighty Jarasandha who too was arch enemy of Krishna shows that the villains too had knowledge of shastras and had faith in them.*

*Sloka 13 coincides with the popular story of Maharana Pratap forgiving Muhammad Gori 16 times after defeating him while lost the 17th time by fraud and was killed.*

*This incident reminds us that nothing can be done against the will of Ishvara. All attempts are bound to fail. This is symbolised by the crushing defeat of powerful kings with huge army by relatively smaller army of Krishna, Balarama and their allies.*

*Every devotee passes through this internal tussle. The fight between good and evil is represented in stories and in Puranas is happening wince time immemorial. This fight between daivi (divine) and asuri (lower animal nature, qualities) happens in the mind of each devotee. By constant practice, one is able to control the mind and focus on Ishvara and does not fall under the sway of sense objects and emotions like anger, hatred, irritation, etc. Bhagavan Kapila informs us to use Karma, Bhakti, Jnana and Yoga to purify and overcome these negative extrovert qualities. Surrendering to extrovert tendencies is considered as a spiritual sin. One must be aware and always try to surrender to Ishvara and not develop dispassion for worldly objects and issues. A devotee must not lose hope and faith in Ishvara in these testing times.*

## Defeat of Rukmi

BP 10.54.18 onwards: Rukmi could not digest the defeat of his allies and was filled with rage. He hurried his chariot towards Krishna, chased him and challenged him for a dual. In front of all the kings, Rukmi armed himself and took a vow that if he is not able to [defeat and] kill Krishna and take back Rukmini to his kingdom, he would never ever return to the capital city of kingdom Vidarbha Kuṇḍinpura. The powerful Rukmi along with huge army then attacked Krishna. After fierce battle, Krishna managed to bring down his chariot.

*Musings: It is the ego which gives a tough fight. Ego and mind are connected. Ego retains its individual identity and mind tries to attach itself to body which is not real as it is of temporary nature. It is a question of life and death for both ego and mind. Without thoughts mind ceases to exist. Without mind there is no ego. When ego ceases to exist, there is no retention of individuality. Mind too cannot exist in this state. Both are dependent upon each other. The final destination of a devotee is moving beyond gunas, beyond mind and senses and dissolve ego into Krishna, Brahman. Once ego, which is represented by Shishupala, is defeated (dissolved) it never returns back again. Jiva bhava is*

*destroyed. This is explained in later slokas after Balarama gives Rukmini instructions on detachment and Atma Jnana. This part is not covered in this article. Rukmi too never returns back to the capitol city but establishes another city and starts living in it. He can no longer has any sway or control over Rukmini. She now belongs to Krishna.*

*Next few slokas represent a phase in life of a devotee in which almost all attachments are destroyed, but still the ego is retained as the devotee is still not able to detach oneself completely from one's own body and mind. There is still a sense of individuality. Somehow a devotee does not wish to detach form own body, though she may have detached her mind from other relatives.*

*In order to explain this state, Bhagavata Purana explains the reluctance of a devotee and a fear of losing one's own body and so indirectly wishing to retain the physical body. Hence ego is retained.*

***Rest episode is mentioned sloka wise.***

## Rukmini pleads for life of her brother

BP 10.54.30 onwards:

ततो रथादवप्लुत्य खड्गपाणिर्जिघांसया कृष्णमभ्यद्रवत्क्रुद्धः पतङ्ग इव पावकम् ३०
तस्य चापततः खड्गं तिलशश्चर्म चेषुभिः छित्त्वासिमाददे तिग्मं रुक्मिणं हन्तुमुद्यतः ३१
दृष्ट्वा भ्रातृवधोद्योगं रुक्मिणी भयविह्वला **पति**त्वा पादयोर्भर्तुरुवाच करुणं सती ३२
श्रीरुक्मिण्युवाच
योगेश्वराप्रमेयात्मन्देवदेव जगत्पते हन्तुं नार्हसि कल्याण भ्रातरं मे महाभुज ३३

**{योगेश्वर-(अप्रमेय-आत्मा)-देवदेव जगत-पते}**

**{yogeshvara–(aprameya–ātmā)-devadeva jagata-pate}**

Then, leaping down from the chariot, sword in hand, he (Rukmi, Rukmini's Brother) rushed in rage towards Sri Krishna with intent to kill Him, [just] as a moth would into a flame. (30) While he was [thus] rushing [towards Him], Sri Krishna shot arrows that broke his sword and shield (too) into sesamum like small pieces and picked up a sharp-edged sword and prepared to kill Rukmi. (31) Overwhelmed with fear upon seeing Krishna getting ready to kill her brother, the virtuous (Sati) Rukmini fell at the feet of her consort (Pati, **पति**) *[1]* and pitifully prayed (as follows):—(32) "**O Yogeshvara (योगेश्वर, Master of Yoga)**, **O Aprameya-Atman (अप्रमेय-आत्मा, Incomprehensible Atman, Immeasurable Atman), O Mahadeva *[2]* (देवदेव, Ishvara of Devas), O Jagat-pate! (जगत-पते, Master of the worlds)**, O Maha-bhuja (O mighty-armed one), please do not kill my brother, be benevolent [and spare his life]" (33)

*[1] The word consort (Pati, पति) i.e. spouse or Husband is used because both Krishna and Rukmini had mentally accepted each other as Husband and Wife. The word spouse which represents worldly Husband is used to reflect to the fact that both are spiritual consorts as Vishnu and Lakshmi, hence they are eternally married. This is why even in later slokas the word Srimati is used for Rukmini and not Sushri. Sushri and Kumari are used as titles for unmarried girl. Srimati is generally used as a salutation to married women, but at times it is used for unmarried too.*

*[2] The epithet 'Deva-deva' refers to Mahadeva and is commonly associated with Bhagavan Shankara. However here, Bhagavan Krishna is eulogised as 'Aprameya-Atman' meaning 'incomprehensible or immeasurable Atman' indicating the formless nature of Krishna. He is also referred to as Yogeshvara, Master or God of Yoga, which is also a common epithet of Bhagavan Shiva. In Gita, Bhagavan Krishna is known as Yogeshvara. Both Krishna (Vishnu) and Shiva represent all three types of Brahman - Saguna-Sakara Brahman, Saguna-Nirakara Brahman and Nirguna-Nirakara Brahman, and when eulogised in such terms other than their primary function to Protect and Destroy the universe, then it has to be taken as 'Formless Brahman' or as Atman or Atma-svarupa, as Puranas and Gita has to be understood in context with Upanishads. Hence these epithets like Yogeshvara and Mahadeva which traditionally belong to Shiva can be also applied to Krishna. They are taken as adjectives (qualities) and not as a proper noun i.e. referring to a quality of person and not person himself. This sloka beautifully covers all three aspects of Brahman. Even if these adjectives are taken as qualities of Saguna-Sakara Brahman, no harm is done. They help establish Krishna in our hearts.*

*Musings: When Krishna was about to kill Rukmi, Rukmini, trembling with fear, fell at the feet of Krishna and begged Krishna to spare her brother's life. She held on Krishna's legs tightly with the hope that Krishna will spare her brother's life.*

*A devotee does not wish for ego to completely and wishes to enjoy the bliss that she experiences through devotion and chanting the holy name of beloved Bhagavan.*

श्रीशुक उवाच

तया परित्रासविकम्पिताङ्गया शुचावशुष्यन्मुखरुद्धकण्ठया कातर्यविस्रंसितहेममालया गृहीतपादः करुणो न्यवर्तत ३४

चैलेन बद्ध्वा तमसाधुकारिणं सश्मश्रुकेशं प्रवपन्व्यरूपयत् तावन्ममर्दुः परसैन्यमद्भुतं यदुप्रवीरा नलिनीं यथा गजाः ३५

कृष्णान्तिकमुपव्रज्य ददृशुस्तत्र रुक्मिणम् तथाभूतं हतप्रायं दृष्ट्वा सङ्कर्षणो विभुः विमुच्य बद्धं करुणो भगवान्कृष्णमब्रवीत् ३६

असाध्विदं त्वया कृष्ण कृतमस्मज्जुगुप्सितम् वपनं श्मश्रुकेशानां वैरूप्यं सुहृदो वधः ३७

Sri Suka said : With His feet thus held strongly by Rukmini—whose limbs were perceptibly shaking with fear, whose mouth was being parched and throat choked through grief and whose gold necklace had been displaced through nervousness—the merciful Bhagavan gave up the idea [to kill Rukmi]. (34) Binding the evil-doer [Rukmi] with [his own] scarf (cloth), Sri Krishna disfigured him by shaving him (with the blade of His sword) in such a way as to leave (intact) a part of his moustaches and hairlocks. Meanwhile the prominent amongst the Yadava warriors (led by Balarama) crushed the extra ordinary [huge] army of the enemy [like] elephants would trample a lotus plant. (35) Making their way into the presence of Sri Krishna, they found Rukmi reduced to that (humiliating) plight and as good as dead (through shame). Filled with pity to see him bound, the almighty Bhagavan Shankarsana (Balarama) released him and spoke to Sri Krishna (thus):—(36) "Krishna ! you have perpetrated an impious act abhorred by our race. (Partially) removing the moustaches and (curly) locks of a relative and (thereby) disfiguring him is as good as killing him. (37)

*Musings: This incident is created on purpose. It is to impart the teaching of Jnana and Vairagya. Hence such an incident is created. Krishna annihilated Rukmi, i.e. ego, thereby liberating Rukmini. The last bond was broken and she will now be eternally be with Ishvara. When such a Self Realised Bhakti still retains the physical body and mind, it is the pseudo ego and mind and not the real one. This ego is only there to keep a connection with physical body. Just like a burned rope will retain its shape but cannot be used to trying, such a ego cannot do any harm. Until the body exist, Jnani Bhakti retains the ego of 'bhakta' i.e. devotee or ego of Jnana (Knowledge of Brahman) for the sake of devotees to assist in their spiritual progress.*

*In this state of fear of losing individual identity, the final attachment is broken by the guru, here represented by Sri Balarama ji. Sri Balarama ji consoles Rukmini and calms her down.*

## Balarama ji Consoles Rukmini devi

मैवास्मान्साध्व्यसूयेथा भ्रातुर्वैरूप्यचिन्तया सुखदुःखदो न चान्योऽस्ति यतः स्वकृतभुक्पुमान् ३८

बन्धुर्वधार्हदोषोऽपि न बन्धोर्वधमर्हति त्याज्यः स्वेनैव दोषेण हतः किं हन्यते पुनः ३९

क्षत्रियाणामयं धर्मः प्रजापतिविनिर्मितः भ्रातापि भ्रातरं हन्याद्येन घोरतमस्ततः ४०

राज्यस्य भूमेर्वित्तस्य स्त्रियो मानस्य तेजसः मानिनोऽन्यस्य वा हेतोः श्रीमदान्धाः क्षिपन्ति हि ४१

(Turning towards Rukmini,) please do not take offence with us, O good lady, thinking of the disfiguration of your brother. None else is responsible for one's joy and sorrow; for a man reaps the fruit of his own doings (in the shape of pleasurable and painful experiences). (38) A relative does not deserve death at the hands of his relative even if he has committed an offence deserving such treatment and should be let off. Why should he who stands killed by his own offence be killed again? (39) Such is the dharma (code of conduct) specially prescribed for the Kshatriya race by Brahma ji (the creator), by virtue of which even a brother is permitted to kill his (own brother). Hence it is [so] exceedingly cruel. (40) (Reverting to Sri Krishna,) Blinded by pride of fortune, proud men offend others for the sake of dominion, land, [other movable] property, women, honour, dignity, authority or any such other consideration. (41)

*Musings: Sri Balaram ji, the guru, which is technically not different from Ishvara, calms down Rukmini and prepares her mind for Tattva Jnana. Guru reminds disciple the selfish, material nature of samsara and samsarin (house holders) thereby producing vairagya in disciple.*

## Sri Balarama ji's Instructions to Shrimati Rukmini devi

तवेयं विषमा बुद्धिः सर्वभूतेषु दुर्हृदाम् यन्मन्यसे सदाभद्रं सुहृदां भद्रमज्ञवत् ४२
आत्ममोहो नृणामेव कल्पते देवमायया सुहृद्दुर्हृदुदासीन इति देहात्ममानिनाम् ४३
एक एव परो ह्यात्मा सर्वेषामपि देहिनाम् नानेव गृह्यते मूढैर्यथा ज्योतिर्यथा नभः ४४
देह आद्यन्तवानेष द्रव्यप्राणगुणात्मकः आत्मन्यविद्यया क्लृप्तः संसारयति देहिनम् ४५
नात्मनोऽन्येन संयोगो वियोगश्च सतः सति तद्धेतुत्वात्तत्प्रसिद्धेर्दृग्रूपाभ्यां यथा रवेः ४६
जन्मादयस्तु देहस्य विक्रिया नात्मनः क्वचित् कलानामिव नैवेन्दोर्मृतिर्ह्यस्य कुहूरिव ४७
यथा शयान आत्मानं विषयान्फलमेव च अनुभुङ्क्तेऽप्यसत्यर्थे तथाप्नोत्यबुधो भवम् ४८
तस्मादज्ञानजं शोकमात्मशोषविमोहनम् तत्त्वज्ञानेन निर्हृत्य स्वस्था भव शुचिस्मिते ४९

(Turning to Rukmini once more) It is your improper biased outlook through which you are acting like an ignorant person - constantly bear ill-will towards those who are ill-disposed to you, and wish well to those who are kind towards you [and remaining neutral to those who are indifferent to you]. (42) By the Bhagavan's Maya (deluding shakti) is engendered this self-deception in the mind of those who are identified with the body, that a certain individual is your friend, another your enemy and a third, neutral to you. (43) **Indeed the Supreme Atman, which is only one [Self reflected] in all embodied beings, is [erroneously] perceived due to the ignorance (avidya) as many**, even as a luminary (such as the sun or the moon) is viewed as different (in relation to the different vessels full of water in which, the luminary is reflected), or as the sky (Nabha, Akasha, space) is conceived as different (in relation to the different apartments or pots in which it is enclosed). *[1]* (44) This [objective] body, constituted of five elements (earth, water, fire, wind and space), the [five] senses and the objects of their perception (viz., sound, touch, sight, taste and smell), and three gunas; has a beginning and an end, and which has been projected on [eternally free] Atman through ignorance which causes the embodied Atman i.e. Jiva to [be trapped in] the cycle of samsara (birth and death). (45) **There is no union or disunion of the Self with or from any other substance** (such as the body i.e. form, or the eye with which it is perceived), there being no such substance (other than the Self), O virtuous lady, the Self is the cause of such appearances just like the Sun is not connected or remains untouched with eye and vision (form), though it is only due to Sun (Light) that eyes can see the form. *[2]* (46) **Changes commencing from birth (and ending in death) pertain to the body alone and never to the Atman,** [just] as waxing and waning etc., pertain to the phases [of the moon] and not to the moon itself [which is ever the same]. And indeed death [of the body] is attributed to the Atman in the same way as the total disappearance of moon is spoken of as Amavasya (new moon, denoting the disappearance of the moon itself). *[3]* (47) [Just] as a dreaming man perceives himself, the sense objects of enjoyment, and experiences the fruit (experiences), i.e. pleasure, pain, etc even though none of these things exists in reality similarly, an ignorant person undergoes the unending cycle of birth and death (samsara) *[4]* (48) **Therefore, through realization of Truth, completely eliminate the grief born of ignorance, that deludes the Atman. Be comforted and serene, O young lady of beautiful smiles !** *[5]* **(49)**

*[1] The Supreme Atman or Self or Brahman is only one. This same Atman is present in all living beings. It is not many (i.e. divided). However, under influence of Maya it is erroneously experienced as many just like Sun or Moon or Sky. The reflection Sun or moon is seen in different pots filled with water. Though reflections appear as many, in reality, there is only one Sun or Moon. Similarly, sky (Nabha, Akasha, space) though one appears to be divided as many in empty closed containers like pots. When the pot is broken, the sky or space (Ghatakasha) present in pot merges in the vast sky*

*(Mahakasha) and becomes indistinguishable. In reality there was only one sky but due to pot, it appeared as if the space within pot is isolated (different) from the outer vast sky or space.*

*[2] Atman is untouched by Prakriti, Maya and everything that is created from it like Body, Five senses (mouth, skin, eyes, tongue and nose) and their functions (Vishayas) like shabda, sparsha, rupa, rasa and gandha (speech, touch, form, taste and smell), three Gunas (Sattva, Rajasa and Tamasa), etc. When this untouched Atman, under the influence of Maya, falsely associates itself with mind-body-senses and Gunas then it becomes Doer or karta. Developing attachment with them cause Ahamkara. Thus by association with Mind-Body-Senses and Ahamkara, Atman becomes Jiva. Jiva, assumes the doership and so gets trapped in the unending cycle of birth and death. Eyes can see form due to light (Sun), however, the Sun is not connected to eyes or form. It remains untouched. Similarly, Atman truly is and remains untouched. The idea here is to break the false notion 'I' attributed to body-mind-senses and Ahamkara. This is the purport of the sloka.*

*[3] Atman is changeless. Changes appearing in body like birth and death are not to be understood as changes in Atman itself. They are limited to body only. Just like Moon appears in different sizes each night during waxing and waning, in reality moon never ever changes its size, similarly, Atman remains changeless though body is born and dies. Just like in the night of new moon (Amavasya), there is no sight of moon, but in reality the moon remains unaffected, the body dies, but Atman continues to exist.*

*The purport of this sloka is - Atman is unchangeable and does not undergo transformation nor does it ever die. It is only the body that is born and dies.*

*[4] Objects in dream appears real within a dream, but upon waking up they do not exist. Suppose a person had a discussion with his friend and the discussion ends without any conclusion, then the person may in dream recreate the whole scene and try to convince his friend. The conversation ends when the friend gets convinced. In this dream, the creator is one's own mind, the person himself plays an active role along with other character, the dream scene is sustained until conversation is going on and finally the dream ends. There is creation, preservation and destruction of dream world, but you as a person is not affected by it and were probably lying on your bed all this time. Similarly, the waking state is also like a dream. The only difference is that the dreams are abstract while waking state continues the next day. Atman remains untouched. This untouched nature of Atman which is just a witness and not a doer is stressed in all slokas so as to produce detachment.*

*[5] Hence, one must detach oneself i.e. 'I' from the Mind-Body-Ego-Senses complex and establish oneself in truth i.e. in one's own Self and attain mukti. Sri Balarama ji cheered up young Rukmini devi (by complimenting her beautiful smile) and reminded her to detach and abide in her own Self, Krishna Tattva, which is present in her heart as antaryami.*

*Musings: When any Sadhaka or a Yogi faces such a situation and experiences sorrow and grief, one must remember the instructions of Sri Baladeva ji and Abide in Self like Shrimati Rukmini devi did. Attachment with non-Self (Anātman) is very necessary. Atman is untouched by the three gunas (sattva, Rajasa and Tamas). One must also get beyond Sattva guna which has qualities like compassion, etc and completely detach from mind and establish oneself in Antaryami Krishna, one's very own Self.*

## Rukmini Devi detaches herself from emotions and abides in Self through reasoning

श्रीशुक उवाच

एवं भगवता तन्वी रामेण प्रतिबोधिता वैमनस्यं परित्यज्य मनो बुद्ध्या समादधे ५०

When the beautiful slim lady was thus enlightened by the glorious Bhagavan Balarama ji, she overcame her grief, [sorrow and depression] and attained equipoise her mind through Tattva Jnana (logical reasoning). *[1]* (50)

*[1] Rukmini devi, when cheered and encouraged by Sri Balarama ji detached herself from the situation and became witness through the tattva Jnana i.e. the process of Advaita – neti-neti.*

*Musings: Rukmini didn't actually saw Krishna in person. Still her mind was fully occupied in his beauty. This indicates that the seeker is a matured one and though has not achieved Self Realisation, firmly believes in existence of Ishvara without an iota of doubt and has unconditionally surrendered to the beloved Ishvara. Mind of such a devotee is always occupied with thoughts about beloved Ishta devata, Bhagvan Krishna in this case, indicating one-pointed devotion and firmness in belief of him residing in heart as Antaryami or Atmasvarupa. This is the best type of devotion. A devotee often forgets one's own being unaware of surroundings totally engrossed in Ishvara-chintan i.e. thinking constantly about Ishvara. Such a devotee or Yogi does not think about the opinion of others including family members. This blissful state very near to Self Realisation. The meeting of Krishna and Rukmini symbolically indicates merging of Self in Brahman.*

*Knowing Ishvara without seeing him in person is known as Jnana and seeing Ishvara in person is known as Vignana (Vigyana) as mentioned in Gita Chapter 7 Jnana-Vigyana Yoga. Here Jnana i.e. the knowledge of Brahman refers to knowledge derived from shastras while Vigyana refers to abiding in the state of Self Realisation i.e. Abiding in Brahman.*

*When a matured devotee faces adverse situation, through Tattva-Jnana, one can detach oneself from the situation and be a witness.*

*Puranas through such stories help us to cultivate love for Ishvara and through their teachings, help us develop vairagya and give us Jnana through logical reasoning. Puranas teach both Ishvara-paridhana and Vairagya – two wings needed for a bird to fly into the infinite sky of Atma Jnana*

## Ending Prayer

**May we all become matured devotees all by the grace of compassionate mother Maa Rukmini devi and attain Krishan tattva in this life, in this physical body itself.**

**May the blessings of both Rukmini and Krishna be upon us.**

**May we all attain Param Gati, and realise Krishna as our very own Self.**

**|| Śrī Kṛṣṇa parabrahmārpaṇamastu ||**

**Salutations to Sri Krishna, the Parabrahman**

**|| Hari OM Tat Sat ||**

**Hari is OM, the formless Brahman. That Brahman (tat) is Sat (Truth).**

## 'Rukmini-harana' - Musings on the name of Episode

Though this episode is known as Rukmini-Harana i.e. abduction / kidnapping of Rukmini (BP 10.54.59), on practical sense it is Rukmini who fled with Krishna. Krishna just fulfilled her wish. This incident reminds of BG 9.29 where Bhagavan says that in his eyes all devotees are equal but pays more attention to those who approach him. Adi Shankaracharya ji has explained that Ishvara is like a bonfire. It gives warmth to all those who are near it without any bias, but those who are away from fire cannot experience its warmth. Hence Bhagavan in Gita BG 3.34 instructs one to surrender and stay devoted to Ishvara. Such a devotee is very dear to him. The point is that the first step of extending hand towards Ishvara has to be taken by devotee. Ishvara has given us free will and so it is our own choice to approach Ishvara or live a worldly life. In order to feel the warmth, a person has to make an effort and come near the fire. As one gets closer to fire, one experiences warmth. Similarly, as a devotee renounces samsara in his / her mind and devotes herself to Ishvara, Ishvara comes closer to her and finally after attaining sufficient inner purity, Ishvara is so near that he immediately responds to the prayer which comes from the heart purified with constantly longing for the darshan of beloved Krishna, the Ishta devata.

However, the title is justified from spiritual standpoint. Generally, it is the devotee who extends his / her towards Ishvara which Rukmini did. However, in some cases or in case of selected matured devotee, it is Ishvara himself who extended his hand towards his / her chosen devotee. Not only he extends his hand towards devotee, Ishvara grabs the hand so now devotee has no choice but to get pulled towards Ishvara. Sri Ganesha is depicted as holding a rope. This rope represents Ishvara (Ganesha) tying devotee with his rope. It symbolizes that Ishvara has himself chosen the devotee and taken his devotee's responsibility. Ishvara will himself see to it that the devotee does not get side tracked. It is Ishvara's responsibility to raise the consciousness of his beloved devotee so that the devotee can reach the final destination (param pada) and attain mukti.

In this episode, Krishna accepts the appeal or prayer of Rukmini, who plays the role of disciple / devotee and he decides to take her with him. The bond between them is so strong that it cannot be broken and no human interference is capable of breaking it. Finally, Krishna, the Bhagavan himself, marries Rukmini thereby establishing the union of Jiva and Paramatman. They are no more two separate identities. They are one. Rukmini's spiritual journey has come to an end and she i.e. her mind is completely transformed into Krishna or say Krishna consciousness which is nothing but Atma-sthiti. She got established in her own Self, which is so dear and near to her and resides in her own heart that it is not separate from her. Ishvara, Krishna, is her very own Self.

In the next chapter 55, sloka 1, it is said that Kamadeva was born out of Rukmini. He was born as son of Krishna and Rukmini. He was named Pradyumna. In Skanda 3, Kapila Gita (BP 3.26.29) occurs

which corelates the 24 tattvas of Sankhya with different devi-devatas (deities). Here, Pradyumna is the Buddhi. Buddhi in this context is an awakened Intellect or Jnana or Pragya. This coincides with the Mahavakya Pragyanam Brahma (Prajñānam Brahma, प्रज्ञानम् ब्रह्म - Consciousness is Brahman - Rig Veda, Aitreya Upanishad 3.3). Rest story follows and Kamadeva meets his wife Rati, etc, etc.

The second manifestation of Prakriti as per Sankhya is Ahamkara (Ego) also identified as Sankarṣaṇa (संकर्षण). Here, in sloka 36 (BP 10.54.36), Balarama is identified as Sankarashana (Sankarṣaṇa). Though here he plays the role of a guru and instructs Rukmini. Ego originates from Mahat Tattva which originates from Prakriti, which in turn is under the control of Ishvara, from vedanta view point. The ego, here is just another reflection of Ishvara, Krishna which appears separate due to Krishna's maya. Hence in reality, it would not be wrong to conclude that it was Krishna who was thus speaking through Balarama. Balarama, from Practical view point, since is an avatar of Shesha Naga and elder brother of Krishna, he too knows the true essence of Krishna Tattva. It is only for the sake of service, out of devotion that he retains individual identity.

## Krishna and Shiva

Krishna is also known as Prem-Lahiri, Ananda-Lahiri and Saundarya-Lahiri. Lahiri or lahara means waves. So Krishna is [infinite] waves of Love, [infinite] waves of Bliss and [infinite] waves of beauty.

Similarly, Shiva represents three types of Shaktis – Iccha Shakti, Vidya Shakti and Kriya Shakti, each represented by Vigyanamaya Kosha, Manomaya Kosha and Annamaya Kosha. Pranamaya kosha is the bridge between Annamaya and Manomaya kosha.

Iccha shakti means power of thought

Vida shakti means power of knowledge

Kriya shakti means power of kriya (action) i.e. power to act.

Without these shaktis, nothing can be done.

We need the blessings of both Krishna and Shiva. Shiva and Krishna (Vishnu) are each others devotees. They reside in each other's heart. They are one as Brahman. As shaktis (energies) they appear as different. Each has unique personality.

## Q: Can a Devotee of Shiva or Ganesha read and benefit from reading glories of Krishna?

A: Yes, it helps an average devotee. Though each form of Ishvara have their distinctive qualities and personality, in reality, they are one as Brahman. There is no difference between them

If someone argues that how can glories of Krishna help a Shiva devotee, then the reply is, it will help in the same way as reading Bhagavad Gita does. Bhagavad Gita is not only for Krishna Bhaktas, it is for all. However, japa of only one mantra is advised.

Devotion or faith in Ishvara is one Sattvika quality. Reading glories of Bhagavan helps cultivate and intensify this quality. It does not harm he devotee. Infact, a Shiva devotee will develop respect for Krishna and vice versa. The qualities of Bhagavan will enter into the heart of devotee and will thus enrich devotee's heart and one will experience a different kind of energy in them. There will be an emotional nourishment, a sense of emotional fulfilment.

One pointedness is necessary and so one can have only one Ishta Devata. The japa mantra too can be only one, however listening to glories of other devi-devatas helps one on emotional, mental, spiritual and social level.

## Is description of Rukmini's beauty an indication of lust?

If we read this episode sloka wise, then there is a detailed description of Rukmini's beauty. There are some who would take meaning not intended to be taught in Bhagavat Purana. Her beauty represents Maya as she is verily the Maya. Maya deludes Jivas no matter how much powerful they are or no matter if they are good person or noble person. We have heard of stories of great Rishis like Vishvamitra an even Sages Narada who could not avoid them falling in trap of maya and enjoyed their marital life. Bharthruhari, a great king and one of the 84 siddhas of Natha Sampradaya too was mesmerised with the beauty of his queen. But upon the grace of Maha Yogi Guru Gorakshananth, he finally came out of this maya-jala or web of maya and attained his true nature. He finally wrote Vairagya Shatakam, hundred slokas on Vairagya (dispassion in worldly matters). This was the same king who had earlier composed Shringara Shatakam (hundred slokas on objects of adornment worn by woe=men). It talks about kamini-kanchan meaning the slokas focusing on expression of women, their attitude, etc is given.

The description of physical beauty describing different body parts and wearing of jewels etc is not to generate lust in the heart of devotees. The purpose of such description is that the maya is such that it is unavoidable. The kings were so much mesmerized by her beauty that they fell unconscious or rather went in trance. They never knew when their hands dropped weapons. They could not even figure out when they fell from their chariots, horses and elephants. Only Krishna and others under the protection of Bhagavan, the controller of Maya, i.e. Balarama, their allies and their army didn't fell for her. This same beauty didn't infatuate them. Balarama never saw her with an eye of lust, but rather through compassion as he reminded of rooting in her true nature.

Often it is described that woman is the cause of downfall for men. This is not just to be taken physically or with lustful intent. Even the soft corner for a girl, though pure without lust, will also make one bound in samsara. It is true that a person who is attracted towards woman will not be able to detach himself from maya as he lacks vairagya (dispassion). Puranas, Itihasa, Gita and Upanishads teach us Brahma-Jnana or the knowledge of Brahman. They focus on the fourth purushartha – moksha. The message of the shastras is to be interpreted in this context. When it is written that it is

sin to do so and so, it is to be interpreted that if a person does not make any effort in walking on spiritual path then it is a sin. Jnana and Vairagya are the lakshyartha (destination) of all the shastras.

Coming back to topic, the simple inference from description of Rukmini's beauty and kings getting mesmerized with her beauty is that they all fell in trap of maya. Even the modest kings and people fall in trap of maya. This indicates that even noble, kind hearted people are also bound in the unending cycle of birth and death. Only Ishvara and his representative, Guru can help one rise above maya. This happens all by the grace of maya too, as she and Ishvara are two sides of same coin. The spiritual path is to detach from worldly senses objects and issues and meditate on Ishvara with bhava (spiritual emotion).

## Interpretations of Rukmini' Beauty

There can be many interpretations of kings getting mesmerised after seeing Rukmini's beauty.

### Interpretation #1 – Symbolic interpretation from Devotional viewpoint

The simple explanation is that without the grace of Krishna, Maya, Lord's eternal potency, is inescapable even for modest and noble men well versed in shastras. The description of beauty symbolises her deluding attractive power. It keeps men bound in samsara (material world filled with sense objects) and veils one's true nature.

### Interpretation #2 – Symbolic interpretation from Advaita viewpoint

Kings and their army represents material worldly objects for senses. Krishna and Balarama's Army represents divine Sattvika qualities. Krishna is Parabrahman. Balarama is awakened Intellect or pragya or Guru. Rukmini represents Jiva and her beauty, her charm represents Maya. Kings and their army getting mesmerised by Rumkini's beauty i.e. maya and become unconscious. This indicates that senses are under the inescapable influence of maya. Only Krishna, Balarama and their army remains awake as are detached from the sense objects and so are pure, Sattvika in nature. Kings regaining consciousness indicates that only after the maya allows them then they can act. Since sense objects are too many, their army is depicted as large and Balarama's army is relatively small as one needs only sattvika qualities to detach and stay rooted in Parabrahman. Rukmini's wish to marry Krishna represents devotion of Jiva towards Parabrahman and Krishna accepting Rukmini and deciding to marry her indicates that Ishvara has decided to take of his beloved devotee himself. Brahmin represents prayer from the bottom of the heart of Rukmini, a longing for Ishvara. Rukmini only prayed. Everything was done by Krishna. Initially only Rukmini extended her hand towards Krishna. But now even Krishna (Bhagavan) has grabbed her hand. This indicates that now it is up to Krishna to do the needful. Now even if the devotee tries to get astray, Ishvara will not let it happen as he has taken the responsibility. He is not leaving the hand. This is the beauty of Bhakti, the path of devotion and so it is the recommended path for Kaliyuga i.e. in our times. The act of abducting indicates that

Krishna will use his power and will not let her get astray especially in the hands of Shishupala who represents ego. With Krishna's grace, their relatively smaller army defeated the bigger mightier army with mighty heroic kings. This represents that when Ishvara is by your side, even the strongest of attractions will not be able to drag you back to samsara. Rukmini's fear indicates that though she has been pure, she still has not get rid of her attachment towards few people like her family members. It indicates that a pure devotee may have a few traces of attachments and some desires left even if the devotee has renounced the samsara. They are dormant and one does not know if one is attached or not. One comes to know only when the situation arises like in case of Rukmini when Krishna got ready to kill Rukmi, her elder brother. But she was a matured devotee and so her awakened intellect, personified by Balarama became her own guru and reminded her of detaching her and getting rooted in her true Self. It doesn't take much time for Rukmini to implement it and she too renounced the attachment and became free from dualities like joy and sorrow and established herself in her own Self. Attachment is due to ego, sense of individuality. This is represented by Rukmi who took wrong decision due to his ego as he was envious to Krishna. Krishna leaving Rukmi alive indicates that the original ego, represented by Rukmi though is dead, an ego for the sake of devotion exits until the material earthly body lasts. It is like a burned rope. A burned rope retains the shape of rope but cannot be used to tie objects. It is the pseudo ego.

Let us try to interpret this incident the way Gaudiyas would accept.

## Interpretation #3 – Possible interpretation by Gaudiyas

Gaudiyas believe that there are two bodies – physical (material) and subtle spiritual body. Devotees of Krishna wishes to ascend to Goloka and be in eternal company of their beloved Krishna in their subtle spiritual bodies (as one cannot be in physical body). They wish to experience bliss by watching his eternal divine lilas (sports / acts) which he does in Goloka. Rukmini is his spiritual consort, it is his energy, power or potency. She is Maya Shakti the illusionary power or deluding power. Krishna performs Lilas with the help of her potency Rukmini or he does Lila in company of Maya, the wonderful creative energy. So both Krishna and Rukmini had material and spiritual body, one connected to the material world and other to Goloka. This divine form of theirs cannot be seen by non-devotees. Impure devotees who have not sufficiently purified their heart and mind cannot perceive their divine form or Goloka. Even if somehow, they manage to see the divine form of the Lord or Maa Rukmini, a devotee will be overwhelmed and will fell unconscious. Arjuna once wished to see the divine form of Krishna. Krishna granted him spiritual divine eyes, and Arjuna saw his divine macrocosmic form. But he soon trembled with fear and pleaded to the Lord to take back this divine vision and that he is happy to see Krishna's physical body.

Subtle Divine body of divine beings are so strong and they have so bright opulence and halo that it is too overwhelming for a lay devotee. The higher worlds like svarga, Vaikuntha, etc are not accessible to laymen. They are so bright and the bliss and experience is so overwhelming that a person cannot bear it for long.

So the interpretation the Gaudiya way would be -

Thus, when Kings saw Rukmini's beauty, both material and inner beauty i.e. spiritual beauty having great eye blinding glow (halo) which was intensely blissful, they were overwhelmed with Bliss and fell unconscious as they were not pure enough to see her divine form having great opulence. The kings too were attracted towards Rukmini devi, the deluding maya shakti, but since their mind was attached to worldly objects their attraction was not purely spiritual like Jiva attracted to Ishvara, but it was polluted by lust. Unable to bear the intensity of pure bliss mixed with lust they fell unconsciousness. Such is the grace of Ishvara and the compassionate mother Rukmini that she gave them the taste of spiritual bliss though unasked by them. The effect was that they were not been able to fight relatively small army. After losing the battle, Jarasandha consoles Shishupala and giving him knowledge that all is in the hands of Maya and their Prarabhdha and we are just puppets of Prarabhdha, so do not grieve for the loss. This indicates that even the villains did had the knowledge of scriptures but they were not able to get rid of their lower animal qualities like pride, ego, hatred, and their attachment with their body and kingship.

### Interpretation #4 – Another possible Gaudiya Interpretation

Krishna and Rukmini have two bodies – one material and another subtle (divine spiritual body). Non devotees cannot perceive her subtle divine body. So kings were attracted only to her physical beauty which is just a pale reflection of her glorious bright glowing subtle divine body of Rukmini. This wonderful bright body can be seen by Krishna, some fortunate Bhagavatas and by the inhibitants of Goloka, a divine spiritual kingdom where Krishna lives eternally. Mesmerized by the beauty, under the influence of Maya, which is Rukmini herself, they all fell unconscious. Their hands loosened their grips and weapons fell from their hands. The kings and the army fell from their mounts like elephants, horses and even chariots. Immediately, Krishna reached out to Rukmini and took her to his Chariot having flag with emblem Garuda and mounted her on it. He started fleeing with her and the army led by Balarama. This is the state of all the states

It is left to readers to accept whichever interpretation they agree.

## Is the symbolic interpretation allowed? Is it in line with shastras?

Yes, symbolic interpretation is allowed and it is in line with shastras.

### Chariot Analogy in Katha Upanishad 1.3.3-5

**Katha Upanishad 1.3.3-5** describes ratha rupaka meaning Chariot analogy. Horses are Indriyas (senses), reins the mind, Charioteer (driver) is Buddhi (intellect), Body of chariot is Body. Owner of Chariot is Bhokta Atman (Jiva).

**The analogy describes Chariot -**

Ātmā (Jīva) is the Rathī (owner),
Ratha (Chariot) is the Body
Sārathi (charioteer, driver of car) is the Buddhi (Intellect)
Pragah (reins) – rope used to control horses) is the Mana (mind)
Horses represent Indriyas (5 senses)
If we imagine horses as senses, then their viṣhayas (subject matter) is the road. The road represents the path (of 5 senses) i.e. path which 5 senses drag the mind
And Ātman associated with body, 5 senses and mind is the Bhoktā enjoyer (of subject matter). i.e. Bhoktā-Ātman is the Jīva.

## Personification of 24 Tattvas of Sankhya Darshan in Bhagavat Purana BP 3.26.26-31 (Kapila Gita)

**Kapila Gita**, which is a part of Bhagavat Purana teaches 24 tattvas of Sankhya Darshan in 3.26 and assigns presiding deities to each tattva which is not found in Sankhya Karika of Ishvara Krishna. Two main tattvas are Purusha (as 25th Tattva) and Prakriti.

**BP 3.26.26-31** -
Mahat Tattva (Cosmic Intelligence, undifferentiated Buddhi) = Vāsudeva, वासुदेव
Ahamkara (Ego) = Sankarṣaṇa, संकर्षण
Indriyas and Mana (Mind) = Aniruddha, अनिरुद्ध
Buddhi (Intellect) = Pradyumna, प्रद्युम्न

## Creation of various organs, their functions and then their Presiding deities

From BP 3.26.54-61

Tattvas – Functions – Presiding Deities

Following where created in order -

1. Mouth - speech - Agni deva (God of Fire)
2. Nostrils - smell - Vayu deva (God of Air)
3. Eyes - sight - Dig devata (dig or dik means disha means directions i.e. God of directions)
4. Skin - hair - Aushadhiya, etc meaning herbs and food products / Ashvinikumars Gods of medicines
5. Generative organ - Semen - Aapa dev (jala deva, God of water)
6. Anus - apaana Vayu - Yama deva, God of death
7. Hands - strength, grasping - Indra deva (King of Demi-Gods)
8. Feet - Gati (power of movement) - Vishnu deva
9. Nerves - Blood - Various River Goddess
10. Stomach - feeling of thirst, hunger - samudra devata (God of Ocean)
11. Heart - mind - Chandra deva / Soma deva (Moon God)
12. Heart - intellect - Brahma deva (Brahma ji the creator)
13. Ego - Rudra deva
14. Chitta (memory, retention power) - Kshetrajna (knower, as witness)

Note: Both mind and intellect are born out of Heart. After Ego Rudra deva was created. After Chitta, Kshetrajna was created as these three do not have any special organs of functions or Tanmatras.

Presiding deities were created after creation of Indriyas and their functions. Gods exists both inside us and outside us. i.e. they have both microcosmic and macrocosmic presence (Pindanda and Brahmanda). Within body, they are present as energy points in subtle bodies.

For more details, please read Sri Kapila Gita.

Interpretation of shastras is to be done in such a way it points to the path of Self Realisation. One has to realise Ishvara as Antaryāmī, our very own Self.

## Sole Purpose for the composition of Srimad Bhagavat Purana is Kaivalya Mukti

Bhagavat Purana in slokas 12.13.11-12 describes the purpose of the Purana.

आदिमध्यावसानेषु वैराग्याख्यानसंयुतम् । हरिलीलाकथाव्रातामृतानन्दितसत्सुरम् ॥ ११ ॥
सर्ववेदान्तसारं यद ब्रह्मात्मैकत्वलक्षणम् । वस्त्वद्वितीयं तन्निष्ठं कैवल्यैकप्रयोजनम् ॥ १२ ॥

BP 12.13.11 Beginning, middle and end [of this Purana] is filled with stories cultivating vairagya (dispassion) [in the hearts of devotees]. This Maha-Purana which contains the divine Lilas of Sri Hari is like drinking nectar of immortality (Amrut – elixir of immortality). Listening it and contemplating on it gives delight to pious men as well as celestials (devatas).

BP 12.13.12 You all *[1]* know that the essence of Upanishads is 'Brahman and Atman are one. It is non-dual (one without second) Truth'. This is the central or underlying message [of Srimad Bhagavad Purana] too. The sole purpose of composing Srimad Bhagavat Purana is Kaivalya [mukti] (Advaita-Sthiti, Non-dual Self Realisation).

*[1] King Parikshit, Rishi Shaunak ji and other saints listening to the discourse on Bhagavat Purana*

**|| Śrī Kṛṣṇa parabrahmārpaṇamastu ||**

**Salutations to Sri Krishna, the Parabrahman**

**|| Hari OM Tat Sat ||**

**Hari is OM, the formless Brahman. That Brahman (tat) is Sat (Truth).**

Date: 19-Aug-2022

## 33. Sri Shukadeva ji's Last message to Maharaja Parikshit - Brahmopadesha – Srimad Bhagavat Purana BP 12.5.1-13 and BP 12.6.1-10

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# Wishing You all a Happy Janmashtami (2022)

On the auspicious occasion of Janmashtami, pleased to publish the final teachings of Sri Shukadeva ji

The article contains three topics

1. Sri Shukadeva ji's Final Message

2. Short Narration of Curse of a Brahmin Shringi to Parikshit from Mahabharata Adi PArva Ch 40-44

3. Sole purpose of composing Bhagavata Purana

Maharaja Parikshit (Great King Parikshit or King Parikshit, the great), son of Abhimanyu, was cursed by a young Brahmana Shringi to be killed by a poisonous snake named Takshaka. He only had a week before he was going to die. In order to enlighten him, Sri Shukadeva ji gave him the Brahma Jnana in just seven days. The story of Bhagavata Purana was narrated within a week to the king and other ascetics.

The message imparted by Sri Shukadeva ji in Skanda 12, Adhyaya 5 is titled '*Brahmopadesha*' meaning 'Instruction on attaining Brahman i.e Self Realisation'. This was his last instruction to Maharaja Parikshit and was also his last instruction in Srimad Bhagavat Purana. He departed the place after he gave his final message to Maharaja Parikshit. Maharaja Parikshit followed the advice diligently and by his power of logical reasoning he detached himself from his physical body and merged his mind in Self, *Brahman* or *Vasudeva*. He became still, motionless and attained the breathless state of *Nirvikalpa Samadhi* and became free while still in his physical body. This final message of Sri Shukadeva ji, the son of Bhagavan Veda Vyasa (Badrayana) is of utmost importance.

The purport of Bhagavata Purana is indeed Kaivalya Mukti. It is declared in BP 12.13.12 by Bhagavata Purana itself. We will cover this teaching too.

श्रीशुक उवाच –

(अनुष्टुप्)

अत्रानुवर्ण्यतेऽभीक्ष्णं विश्वात्मा भगवान् हरिः । यस्य प्रसादजो ब्रह्मा रुद्रः क्रोधसमुद्भवः ॥ १ ॥

त्वं तु राजन् मरिष्येति पशुबुद्धिमिमां जहि । न जातः प्रागभूतोऽद्य देहवत्त्वं न नङ्क्ष्यसि ॥ २ ॥

न भविष्यसि भूत्वा त्वं पुत्रपौत्रादिरूपवान् । बीजाङ्कुरवद् देहादेः व्यतिरिक्तो यथानलः ॥ ३ ॥

स्वप्ने यथा शिरश्छेदं पञ्चत्वाद्यात्मनः स्वयम् । यस्मात्पश्यति देहस्य तत आत्मा ह्यजोऽमरः ॥ ४ ॥

घटे भिन्ने घटाकाश आकाशः स्याद् यथा पुरा । एवं देहे मृते जीवो **ब्रह्म** सम्पद्यते **पुनः** ॥ ५ ॥

मनः सृजति वै देहान् गुणान् कर्माणि चात्मनः । तन्मनः सृजते माया ततो जीवस्य संसृतिः ॥ ६ ॥

BP 12.5.1-6 - Sri Shukadeva ji says: O Parikshit! This Bhagavat Mahapurana herein every now and then extols the omnipresent *Vishvatma* (Atman of all) Bhagavan Sri Hari. Brahma ji and Rudra are expressions of Sri Hari. Brahma, the creator, the *rajasika* expression, while Rudra, the destroyer, is the *tamasika* expression of Sri Hari [who himself represents *sattva guna* as he is the preserver of the universe]. (1) O King! Now please do give up the foolish animal-like intellect [of identifying body as *Jiva*], [and do not think] that 'I will die'. This body was not present before its birth and will perish i.e. will not be present after it dies, however, *Atman* was neither born nor will it die upon the birth and death of body. (2) Just like tree sprouts from seed and from tree seed is born which in turn sprouts into another tree, in the same way, from one physical body [of father] a son is born who in turn becomes father and gives birth to his son. In this way from one body, another body is born. However, this is not the case with *Atman* as it is neither born nor it dies. Just like fire is separate (distinct) from wood (its fuel), you are separate / distinct from the body. (3) Just as a person in the dream sees himself beheaded [while in reality, he is not as he is the witness of the dream incident], so also in wakefulness he sees the death of his body which is composed of five elements, etc. But as a matter of fact, *Atman* is neither born nor dies. [It is the witness of birth and death of body] (4) When an earthen pot is broken, it is observed that the space enclosed within the pot becomes one with outer space (*akash*, not air) [just as it was before the creation of pot – one unified space], however in reality it was always unified, in the same way, [after Self realization], after the [gross and subtle] bodies die, one may observe that *Jiva* merges in ***Brahman*** and one **again** attains *Brahman*, [however, in reality, it was always [one unified] *Brahman*]. *[1]* (5) It is the mind that creates bodies, objects of senses and karmas. This mind is created by *[avidya] Maya*. Hence it is the *[avidya] Maya* that is the cause of transmigration of *Jiva* in *samsara.* (6)

[1] The word *sampadyate* means, to attain to unite, to merge, to become, etc. The purport is, one feels that the once separated *Jiva* again becomes one with *Brahman*, attains *Brahman*, merges with *Brahman*, unites with *Brahman*. However as explained in the example of pot and space (*ākāsha*), after the pot if broken, it appears that the *ghaṭākāsha* (pot-space) again merges with *mahākasha* (outer space). This implies that the outer space *(Brahman)* was one, then after the creation of pot, it was divided into two spaces – pot-space *(ghaṭākāsha)* and outer-space *(Mahākāsha)*, thus creating the two identities until the pot exists. However, the example says that this is not the case. The two spaces (pot-space and outer space) were always one. This is because the element space is untouched by the other four elements – earth, water, fire and air. Hence it interpenetrates everything gross and subtle. The more subtle the object is the more *vyāpaka* (spread out) it is. Since *Ākāsha* is the subtlest of all five elements, it is more spread out and is present undivided into the entire universe.

Then the *Ātma – tattva or Ātman* is subtler than *ākāsha* and so it is always untouched by the five elements and so remains untouched by the creation. It is only the attachment with the body (composed of five elements), mind and ego that one feels separate identity until one realizes oneself as *Ātman* and this *Ātman* is *Brahman*, the doership remains. Thus, the doership *(kartā bhāva)* due to association with that which is not *Ātman* (mind-body-ego complex) is known as *Jīva Bhāva*. Once one realizes that one is not even the *Jīva* who transmigrates from one body to another, one detaches from all that is not-Ātman *(anātmān)* one realizes oneself as omnipresent, undivided, immovable *Ātman* and this *Ātman* is none other then *Brahman*. Since *Ātman* is present everywhere, it does not need to move from one place to another i.e. transmigrate from one body to another as transmigration indicates that when *Jīva* is present in one body, it is absent in another body or anywhere else in general. *Jīva* is not omnipresent and so bound by space and time. When the notion of Jīvahood *(Jīva bhāva)* is renounced, one realizes, it does not become, but realizes oneself or 'I' as omnipresent *Ātman*. This omnipresent *Ātmā* or *Ātman* is immovable as it is present everywhere and so does not need to move. There are many *Jīvas* but there is only one *Ātmā / Ātman*. There is only one *tattva* that is omnipresent and immovable and divided. It is *Brahman*. Hence there is *Mahāvakya – ayamātma Brahman* i.e. this *Ātman* is *Brahman*. As *Ātman*, is and was always untouched by creation. This is to be realized. This is the purport of the Upanishads and so the final teaching of Śrī Shukadeva jī (Shukadev ji).

The word ***punaḥ* (again)** is used in the sense that one may feel that *Jīva* merges in *Brahman* like drop merges in ocean. It is said for the sake of explanation, else *Brahman* will get divided which is not acceptable. During meditation if one chants a mantra, one realises one is infinite weightless *Brahman*, or by *neti-neti* (not-this not-this – the process of *nididhāsana*) one experiences oneself as infinite. One does not feel the merging of Self. It is the merging of mind or intellect, or dissolving of ego, but not 'I', the Self or *Ātmā / Ātman*. All thoughts dissolves or merges or terminates in infinite Self, its source.

स्नेहाधिष्ठानवर्त्यग्नि संयोगो यावदीयते । ततो दीपस्य दीपत्वं एवं देहकृतो भवः । रजःसत्त्वतमोवृत्त्या जायतेऽथ विनश्यति ॥ ७ ॥

न तत्रात्मा स्वयंज्योतिः यो व्यक्ताव्यक्तयोः परः । आकाश इव चाधारो **ध्रुवोऽनन्तोपमस्ततः** ॥ ८ ॥

**ध्रुवोऽनन्तोपमस्ततः**

**ध्रुव-अनंत-उपमा:-ततः**

**druva – Ananta – upamāḥ – tataḥ**

**unmoving/immovable/fixed - infinite/endless/unending – comparison - that**

That [Atman] is immovable (like space), infinite and [beyond] comparison

**उपमा: (upamāḥ) or उपम (upama). upamāḥ = comparison, upama = highest (which may be taken as beyond comparison)**

BP 12.5.7-8 - A light [of an oil-lamp] retains its characteristics [of giving light] so long as there is association of - oil, wick [soaked in oil], container (oil lamp / diya) in which oil is kept i.e. clay / metal body of oil lamp and fire. Similarly, [until there is association of] karma (oil), mind (the container of oil), the body (wick), and [its contact with] fire (consciousness, *Jiva*), the body is born and dies as it is

trapped in *samsara*. The body comes into existence, sustains and dies through *rajasa, sattva and tamasa gunas.* (7) *Atman*, which is Self-luminous *[1]*, [embodied in body does not cease to exist]. It is separate from that which is manifest and unmanifest (gross and subtle bodies), just as the *akasha* (space) is immovable / unchanging [in this ever changing material and subtle world], so also the *Atman* is immovable ***(dhruva)***, changeless, eternal, infinite ***(Ananta)*** and beyond comparison [i.e. it is one without a second.] *[2]* (8)

[1] Self Luminous means that which does not need any external consciousness represented by light to reveal itself. It is self revealing, self existent without any need from any external force for its own existence. *Atman* is consciousness which makes other *jada* (non-conscious tattvas and matter like mind, etc) conscious. *Atman* is not *jada* (unconscious), hence it is said to be Self-revealing or Self-Luninous which lights or gives power *(Chaitanya)* to other matter like mind to become active but itself does not need any external power as it is the power itself. (It is *Chaitanya*.)

[2] Since *Ātman* is *Ananta* (endless, infinite), it is omnipresent. *Ātman* is also beyond comparison.

एवमात्मानमात्मस्थम् आत्मनैवामृश प्रभो । बुद्ध्यानुमानगर्भिण्या वासुदेवानुचिन्तया ॥ ९ ॥

BP 12.5.9-13 – O great king! By logical reasoning stay immersed on the contemplation on *Vasudeva* and realise your true Self *(Atman)* abiding in your body. (9)

Musings: Using the decisive power of intellect *(nishchayatimika buddhi)*, by the power of discrimination and detachment i.e. *viveka* and *vairagya* one must direct one's mind to contemplate on *Vāsudeva*, who is the *Ātman* of all i.e. is *Vishvātmā or antarātmā (antar-ātmā)* (ref BP 12.5.1) as your own Self. Realise that your Self i.e. *Ātman* which is abiding in your body. The *antar-ātmā* is *Srī Hari* or *Vāsudeva*. It is our very own Self or *Ātman*. *Vāsudeva* is *Brahman*. The *Jīva*, indweller and controller of bodies, the doer *(kartā)* is not your true Self. Once the identification of oneself with mind-body-ego complex is disassociated and one becomes witness of all that is being done by mind-body-ego complex, the sense of doership or ownership of body fades away as one is no mor a doer *(kartā),* but a witness *(sākshi)*. This *sākshi bhāva* detaches oneself from mind-body-ego and sense of doership and ownership and so from the sense of 'I' (individual identity) and 'mine' (sense of ownership, attachment towards objects and persons). Thus *Jīva-bhāva* is destroyed and so one realizes oneself as omnipresent *Ātman*.

*Vāsudeva* or *Srī Hari* is *Brahman* and is our true Self. Contemplation on *Srī Hari* or *Vāsudeva* as inner Self or *antar-ātmā* is advised as *Brahman* or *Atman* is always free from and beyond the reach of three Guṇas and so beyond *māyā*. In the beginning a seeker may think of himself or herself as *Jīva* as one may not be able to detach from doership and *Jiva bhāva* until, by the grace of *Īshvara*, one is able to detach oneself from body and experiences as infinite consciousness. Here, *Vāsudeva* does not mean Krishna *(Kṛṣṇa)* as a person holding flute, nor does *Srī Hari* has to be understood as *caturbhuja* Vishnu *(Viṣṇu)* holding *Sudarshana chakra*, mace, etc in four hands. *Vāsudeva* and *Srī*

*Hari* is formless *Brahman* and is the *antar-ātmā* (Inner Self). Once a seeker experiences oneself as infinite *Ātman*, then one can directly contemplate on *Ātman*, one's own Self. Until then one has to contemplate oneself as not different from *Vāsudeva*, the formless *Brahman*. This is *abheda bhakti* (devotion with understanding of non-difference between *Ātman* and *Brahman*) practiced with the understanding of non-difference between Self and *Vāsudeva*, the *Brahman*.

चोदितो विप्रवाक्येन न त्वां धक्ष्यति तक्षकः । मृत्यवो नोपधक्ष्यन्ति **मृत्यूनां मृत्युमीश्वरम्** ॥ १० ॥

**मृत्युनाम् मृत्यु-ईश्वरम्**

**mṛityunāṁ mṛityu – Īśvaram**

BP 12.5.10 – Impelled by the curse of a Brahmana (Brahmin), Takshaka, the great snake, will not be able to burn you. All the causes of death cannot burn [you], **the Ishvara**, who is itself the **death of the agents of death.** (10)

Musings: Here the word used is 'Īshvara' / 'Īśvara'. It means formless Vishvātmā, the Self of All beings. A Self Realised *Yogi* also realizes he is the Self of all beings as there is only one *Ātman*, not many. Hence the word 'you' is added after 'All causes of death cannot burn'. This will be clear in the next sloka where the method of contemplation is taught.

The word Īshvara also means the one who has control over maya and so entire creation. It also indicates that Īshvara is not influenced by Māyā. By referring the Self as Īshvara, here it is indicated that one becomes the cause of entire creation. Ātman cannot be killed [i.e. cut into pieces by weapons like sword etc], nor can it be burned says *Bhagavan in Gita* BG 2.23. *Ātman* cannot be killed by any means as it is unborn eternal reality'.

अहं ब्रह्म परं धाम ब्रह्माहं परमं पदम् । एवं समीक्ष्य चात्मानम् आत्मन्याधाय निष्कले ॥ ११ ॥

BP 12.5.11-12 – Consider contemplating as such – 'I am *Brahman, the param-dhama* (supreme Adobe). I am *Brahman, the param-pada* (highest state)'. Thus realise yourself to be the [Supreme] *Ātman* and remained absorbed in it.

Musings: This type of contemplating reflects another *Mahāvākya 'Aham Brahmasmi'* (I am Brahman). In earlier sloka, the Mahāvākya used was *'Ayamātmā Brahman'* (This *Ātman* is *Brahman*). The words *parama-dhāma* and *parama pada* does not refer to *Vaikuntha* or any heavenly adobe. They refer to the supreme state of consciousness. Our consciousness cannot go beyond this state.

Katha Upanishad 2.3.10-11 explains the meaning of the word *parama-gati* which is interchangeably used for *parama-dhama* and *parama-pada*.

Kaṭha Upanishad 2.3.10

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।

बुद्धिश्च न विचेष्टते तामाहुः **परमां गतिम्** ॥ १० ॥

When five *Īndriyas* (senses of perception) along with mind merges [in *Ātman*] and intellect too ceases to be active, that state is known as ***parama gati*** (highest state).

Kaṭha Upanishad 2.3.11

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति **योगो** हि प्रभवाप्ययौ ॥ ११ ॥

This firm stillness of *Īndriyas* (senses of perception) i.e. firm holding back of senses in mind, is known as ***Yoga***. In this state a person becomes aware or watchful i.e. becomes witness, because *yoga* is the origin *(utpatti)* and termination *(laya)* of all objects.

Kapila Gita also explains that Jivahood is to be renounced and *Jīva* is destroyed. It also explains that *Purusha (Paramātmā, Brahman)*, was formless and attributeless

Swami Tejomayananda has selected a few slokas from Kapila Gita, translated and commented on them under the book title 'Sri Kapila Gita'. However, in introduction Swamiji has mentioned its name as *'Kapilopakhyana Sarah'*. Sloka numbers mentioned are not original numbers from Bhagavat Purana but are as given in Swami ji's book.

**Jiva is renounced**

KG 1.23-24: **I take such devotees across death who, having renounced** all others, this world, the other world, **the jiva-hood** that goes from this world to the other, the body, and all that relates to it like prosperity, animals, and houses, worship Me alone of universal form with single pointed devotion - *Kapila Gita 1.23-24*

**Jiva is destroyed - Nirvikalp Samadhi**

**KG 3.13: Due to the elimination of jIva-hood, and the mind firmly abiding in the Reality, the Lord, who is the support of all jIva-s, her afflictions were destroyed and she attained total peace.**

**KG 2.14: As her mind remained absorbed in the Truth, she transcended the delusion of the qualities of prakriti and, at that time, did not even remember her body like the one who awakes (does not remember) objects seen in the dream.**

**PuruSa was attribuless before creation**

KG 2.3: Before creation, **the *PuruSa* was the beginningless Self, attributeless, beyond prakriti,** the very subject and Self-shining, and even now it alone pervades the world - *Kapila Gita 2.3*

Swami Tejomayananda in his book *'Kapilopakhyana Sarah'* further explains the meaning of AtmA (Self) from *viShNu purANa* as -

*Ātmā* is that which pervades (the universe), takes back (the universe at the time of dissolution), enjoys (as the illuminator or experiencer of) objects here (in the world), and has eternal existence.

दशन्तं तक्षकं पादे लेलिहानं विषाननैः । न द्रक्ष्यसि शरीरं च विश्वं च पृथगात्मनः ॥ १२ ॥

BP 12.5.12 – In such [Self Realised state], when Takshaka, the great snake, comes to kill you and bites you on the foot with his poisonous fangs or is licking your feet with his poisonous mouth, you will be unaware of Takshaka biting you, your dying body and the entire world, as you, *Atman*, are separate from them [and have reached a state which is beyond the reach of senses and *maya* and so the entire creation] (12)

Musings: State of Self realization is known as *Nirvikalpa Samādhi*. It is beyond *māyā*. In *Nirvikalpa Samadhi*, there is negation of *māyā*. There is no other *tattva* or object or separate consciousness other than 'I' or Self. Hence it is beyond five senses and so it is said to be indescribable. Hence in this state, if something happens to your body, one is not aware of it. Consciousness 'I' has completely separated from the body, mind and this world, from *māyā* and is beyond them. As one realizes one is pure consciousness, one cannot die, it is only the body that dies. *Ātman* is unborn, eternal, omnipresent, immovable, supreme reality.

एतत्ते कथितं तात यदात्मा पृष्टवान् नृप । हरेर्विश्वात्मनश्चेष्टां किं भूयः श्रोतुमिच्छसि ॥ १३ ॥

BP 12.5.13 – O Parikshit! I have answered you as per your enquiry related to *Vishvatma Sri Hari's* sportful divine activities. What more do you wish to hear form me O king! (13)

Note: This sloka marks the end of final instructions given by Sri Shukadeva ji to Maharaj Parikshit in Bhagavat Purana.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे ब्रह्मोपदेशो नाम पंचमोऽध्यायः ॥ ५ ॥

हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Thus ends chapter five named ***'Brahmopadesha'*** of skanda 12 (canto 12) of Paramahamsa Samhita Srimad Bhagavad Mahapurana.

**Hari OM Tat Sat**

**Sri Krishna-arpanamastu**

Chapter 6 does not contain the instruction of Sri Shukadeva ji. After Maharaja Parikshit gave him respects, the saint left the place. Then Maharaj Parikshit too returned to his kingdom and immersed himself in the contemplation of *Brahman* and abided in it. Takshaka, the great snake, impelled by the curse of *Brahmaṇa* (Brahmin Shringi) came to kill him i.e his body, bit him and the king's body burned into ashes as a result of the great poisonous power of the great snake Takshaka. However, his *Jīva* didn't transmigrate to another body as Maharaj Parikshit was already abiding in the *Brahman*. We will cover few relevant slokas (upto 15) from chapter 6 of skanda 12 of Srimad Bhagavat Purana.

अथ षष्ठोऽध्यायः

सूत उवाच

एतन्निशम्य मुनिनाभिहितं परीक्षिद् व्यासात्मजेन निखिलात्मदृशा समेन -

तत्पादमूलमुपसृत्य नतेन मूर्ध्ना बद्धाञ्जलिस्तमिदमाह स विष्णुरातः १

BP 12.6.1 – Suta ji said – Having heard the exposition from Sri Shukadeva ji, the son of Vyasa [Bhagavan], who abided in his own Self *(Atman)*, the Self of all living beings and who sees (knows) his own Self in all living beings equally i.e. has equal divine vision that all beings have same divinity, Maharaja Parikshit, who had been protected by Bhagavan Vishnu (Krishna) right from the womb of his mother [Uttara], came closer to Sri Shukadeva ji and with folded hands [humbly] bowed down his head to the lotus-like feet of the great saint thus said – (1)

राजोवाच

सिद्धोऽस्म्यनुगृहीतोऽस्मि भवता करुणात्मना श्रावितो यच्च मे साक्षादनादिनिधनो हरिः २

BP 12.6.2 - King Parikshit said [to Sri Shukadeva ji] – O the very embodiment of compassion, by your grace, my purpose of life [of gaining the divine knowledge of *Atman*] is accomplished. You have shown great mercy upon me by directly narrating in person, the divine *Lilas* (actions) of Sri Hari, who has neither beginning nor end.

OR

BP 12.6.2 King Parikshit said [to Shukadeva ji] - I am indebted to you O great saint whose heart is full of compassion. By your grace my purpose of life [of gaining the divine knowledge of *Atman*] is accomplished. O embodiment of compassion, you have showered special grace upon me by directly narrating in person, the divine *Lilas* (actions) of Sri Hari, who has neither beginning nor end.

नात्यद्भुतमहं मन्ये महतामच्युतात्मनाम् अज्ञेषु तापतप्तेषु भूतेषु यदनुग्रहः ३
पुराणसंहितामेतामश्रौष्म भवतो वयम् यस्यां खलूत्तमःश्लोको भगवाननवर्ण्यते ४
भगवंस्तक्षकादिभ्यो मृत्युभ्यो न बिभेम्यहम् प्रविष्टो ब्रह्म निर्वाणमभयं दर्शितं त्वया ५
अनुजानीहि मां ब्रह्मन्वाचं यच्छाम्यधोक्षजे मुक्तकामाशयं चेतः प्रवेश्य विसृजाम्यसून् ६
अज्ञानं च निरस्तं मे ज्ञानविज्ञाननिष्ठया भवता दर्शितं क्षेमं परं भगवतः पदम् ७

BP 12.6.3 – I do not consider it as a wonder that the grace of the great noble saints, whose heart and mind is always absorbed in *achyuta* (Krishna), [such that they consider Krishna as their very own *Atman*], should be showed on ignorant human beings who have been greatly suffering by miseries [of material world]. (3) We have heard from you the compilation of this [Bhagavata] Purana which extolls and praises the glories of *Bhagavan* [Vishnu] in a great poetic way. (4) O worshipful saint!, I am not afraid of either Takshaka or of any other causes of death as now I have entered [i.e. established my mind] in the blissful state of *Brahman* as taught [and guided] by you. (5) [Now] give me permission, O *Brahmana* sage! I shall control [all my senses including] speech and, having established my mind, which is free from [all] cravings, in [the thought of] *Bhagavan* Vishnu [who is above sense-perception], I shall give up this body. (6) My ignorance [nescience] including its seed has been eradicated by firmness in *Jnana* (the knowledge of truth gained from shastras or from Self realised Guru) and Vijnana (its Realization i.e. direct experience) since the supreme state of Vishnu, which rids [one] of all fear, has been graciously revealed [to me] by you. (7)

सूत उवाच
इत्युक्तस्तमनुज्ञाप्य भगवान्बादरायणिः जगाम भिक्षुभिः साकं नरदेवेन पूजितः ८

BP 12.6.8 - Suta Said – The worship sage *Bhagavan* [Shukadeva ji] *[1]*, the son of Badrayana (Vyasa), who was thus addressed and respectfully worshipped by the great king *(nara-deva) [2]*, gave permission [to the king] and departed the place along with other ascetics. (8)

[1] The word *'Bhagavāna'* is used out of respect for Sri Shukadeva ji. Saints who are one with *Brahman* and know themselves as the substratum of entire universe, as taught by Sri Shukadeva ji, are, at times, reverentially referred with the honorific title of 'Bhagavāna' (Bhagavan). By referring them as Bhagavāna, they are not compared to Sri Hari or Vishnu. It is a way to give respect as it is Īshvara who manifests through them and expresses himself through Self-Realised saints.

[2] The great kings were highly respected and were often equalled to the king of demi-Gods Indra. *Indra deva* is the title given to king of demi-Gods. Similarly, the great kings were extolled as

*nara-deva* or king of human race. The word *'deva'* in *'nara-deva'* means 'the shining ones' or 'the one who stand out amongst others' like the king, etc. *'Deva'* is not taken as 'god' or 'demi-god'.

Musings: This is the last spiritual instruction by Sri Shukadeva ji. After been given due respect by the humble King Parikshit, the great, respected saint worthy of worship gave the king permission to abide in own Self by pulling back senses in their source which is mind and then focusing the mind on Sri Hari, as *Antaryāmī*, the formless, infinite Self and abide in *Brahman* and rise above *māyā*.

Contemplation on one's own *Ātman*, on *Brahman* and on *Sri Hari* (as formless omnipresent *tattva* who is also present in our heart as *Antaryāmī*) is one and the same. Hence these words are used interchangeably.

परीक्षिदपि राजर्षिरात्मन्यात्मानमात्मना समाधाय परं दध्यावस्पन्दासुर्यथा तरुः ९

BP 12.6.9 – King Parikshit, a Rajarshi, [without any external help] by logical reasoning, by power of discrimination, directed his mind to contemplate on the Supreme *[Brahman]*, his own Self, *Atman*. [As a result of complete absorption of mind in *Brahman*], he rose above *maya* and her three *gunas*], reached breathless state and became motionless like a tree. (9)

Musings: Here, King Parikshit is addressed as *Rājarshi* meaning *rāja-rishi*, a king who is also a *rishi*, great saint. *Rājā* Janak was also known as '*Rājarshi'*. This title of *Rājarshi* is given to those great kings who have realised their true nature and always abide in their own Blissful Self like *Rājā* Janak. Such kings are indeed great *Yogis* and have an equal status to that of a *rishi*. They do carry out their kingly duties and rule their kingdom in a just and noble way.

Such instructions are also found in various other *shāstras* like *Gita* and *Upanishads*. *Bhagavad Gita* in chapter six says BG 6.5 'उद्धरेदात्मनाऽऽत्मानं' (uddharet ātmanā ātmānaṃ) i.e. lift yourself by your self. Here, Self is taken as mind. The word 'उद्धार' *'uddhāra'* means 'to raise up, to lift, or to save'. The word *'ātmā'* is taken as 'mind'. It is by the mind that one is bound and not is free. Mind is the cause of bondage and freedom. There are two parts of mind – the extrovert or disciple mind and the introvert *guru* which is directed by the decisive intellect *(nishchayātimikā buddhi)*. We all understand that we will withdraw the senses and tame the extrovert mind and make it obey the will directed by intellect. So it is the other *guru* mind that convinces the extrovert untamed disciple mind in which there is constant inner chatter and constant longing for sense objects that needs to be disciplined and made obedient. The use of will or force to stop the extrovert nature and to force it to chant a mantra and contemplate on Brahman is counter productive and after some time the seeker will realise that the mind is resisting the order of other mind and intellect and revolting against it not allowing mantra to continue. Hence it is by proper reasoning that one has to arrive at a conclusion that the extrovert tendencies of the mind and constant pulling of the senses forcing the mind to focus on external smell, or sound etc or to start thinking about incomplete task or a project and overpowering the mantra and breaking the smooth flow of chanting has to be dealt with in a peaceful way. *Vairāgya* i.e. dispassion in the worldly objects and *samsāra* in general is highly important. Thus, importance of *samsāra* that our mind gives has to be decreased and nullified. Only then the mind will not get dragged in sense objects or keep thinking on worldly issues. This requires proper study of *shāstras*

which gives us both *viveka* (power of discrimination) and *vairāgya* (absence of worldly desires, where? - in our mind).

In Sri Kapila Gita, *Bhagavāna* Kapila also gave similar instruction to his mother Devahuti who cultivated *viveka* and *vairāgya* and renounced her palace-like lavish *āshrama*, underwent intense *tapa*, contemplated on the supreme *Brahman*, which is her own Self, a became motionless like a tree. Dust began to settle on her body as a result of prolonged meditation on Self and finally she realized her own Self as the Self of all.

मैत्रेय उवाच -

इति प्रदर्श्य भगवान् सतीं तां **आत्मनो गतिम्** । स्वमात्रा ब्रह्मवादिन्या कपिलोऽनुमतो ययौ ॥ १२ ॥

सा चापि तनयोक्तेन योगादेशेन योगयुक् । तस्मिन् आश्रम आपीडे सरस्वत्याः समाहिता ॥ १३ ॥

अभीक्ष्ण अवगाहकपिशान् जटिलान् कुटिलालकान् । आत्मानं च उग्रतपसा बिभ्रती चीरिणं कृशम् ॥ १४ ॥

BP 3.33.12-14 - Maitreya continued : The venerable Bhagavan Kapila showed the **path leading to *Atman* (Self Realisation)** to his pious mother, who now declared that all was *Brahman*, asked for her permission to leave and then departed [from hermitage]. (12) She too applied herself to the practice of *Yoga*, according to the process of meditation taught by her son, in that hermitage, which stood like a diadem of flowers on (the head of) the Saraswati, and attained composure of mind (peace of mind). (13) The curly locks she wore on her head turned brown on account of ablutions performed thrice a day, and became matted; while her body, which was clad in rags, grew emaciated as a result of severe penance. (14)

प्रजापतेः कर्दमस्य तपोयोगविजृम्भितम् । स्वगार्हस्थ्यमनौपम्यं प्रार्थ्यं वैमानिकैरपि ॥ १५ ॥

पयःफेननिभाः शय्या दान्ता रुक्मपरिच्छदाः । आसनानि च हैमानि सुस्पर्शास्तरणानि च ॥ १६ ॥

BP 3.33.15-16 - She renounced her incomparable house, which had been enriched by the austere penance and Yogic power of the Prajapati Kardama (her husband), which was coveted even by the gods, furnished as it was with beds of ivory, soft and white as the foam of milk and adorned with gold, and seats of gold provided with cushions exceedingly soft to the touch. (15-16)

एवं सा कपिलोक्तेन मार्गेणाचिरतः परम् । आत्मानं **ब्रह्मनिर्वाणं** भगवन्तं अवाप ह ॥ ३० ॥

BP 3.33.30 - In this way, by following the path pointed out by Bhagavan Kapila, within short time, by her own effort i.e. directing her mind on the supreme state, she attained [the abode of] the *Bhagavan*, who is eternally free and is no other than the **Supreme *Brahman*** and thus attained the state known as ***Nirvana***. (30)

Now, let us continue the slokas 10 to 15.

प्राक्कूले बर्हिष्यासीनो गङ्गाकूल उदङ्मुखः ब्रह्मभूतो महायोगी निःसङ्गश्छिन्नसंशयः १०

BP 12.6.10 – On the bank of holy river Ganga, the great Yogi seated on the *darbha / kusha* (seat made up of bunch of grass), the ends (tips) of which (i.e. grass) pointed towards east, he [himself] faced north. With all his doubts resolved, the great *Yogi*, completely free from attachment, was completely merged in *Brahman*. (10)

Musings: This marks the end of the spiritual journey of Rajarshi Parikshit, the son of Abhimanyu and Uttarā, Grandson of Arjuna and the father of Janamajeya. From *Mahāraja* Parikshit i.e. King Parikshit the great, he transformed into *Rājarshi* Parakshit – Self Realised Royal *Rishi* Parikshit.

तक्षकः प्रहितो विप्राः क्रुद्धेन द्विजसूनुना हन्तुकामो नृपं गच्छन्ददर्श पथि कश्यपम् ११
तं तर्पयित्वा द्रविणैर्निवर्त्य विषहारिणम् द्विजरूपप्रतिच्छन्नः कामरूपोऽदशन्नृपम् १२
ब्रह्मभूतस्य राजर्षेर्देहोऽहिगरलाग्निना बभूव भस्मसात्सद्यः पश्यतां सर्वदेहिनाम् १३
हाहाकारो महानासीद्भुवि खे दिक्षु सर्वतः विस्मिता ह्यभवन्सर्वे देवासुरनरादयः १४
देवदुन्दुभयो नेदुर्गन्धर्वाप्सरसो जगुः ववृषुः पुष्पवर्षाणि विबुधाः साधुवादिनः १५

BP 12.6.11-15 – O Shauknaka et al rishis *(Brahmanas)*, impelled by the ill-willed curse by *Rishi* Shringi, the son of *Rishi* Shamika *[1]* Takshaka, the snake king, moved in the direction of Parikshit with the intent to kill him. On the way he met *Maharshi* Kashyapa [who knew how to cure the effects of poison]. (11) [Kashyapa *muni* was going to king Parikshit in order to save him. However], Takshaka offered huge sum of money which gratified Kashyapa *Muni* and Takshaka successfully managed to turn back Kashyapa. Takshaka, the snake king could assume any form. He approached the king disguised himself as a *Brahmana* and bit him. (12) The body of *Rajarshi* Parikshit, who abided in the state of Self Realisation, i.e. abided in Brahman [completely detached from body], immediately turned into ashes by the fire of poison of the snake king Takshaka, while all the embodied beings [present there in the inner chamber of palace like ministers, etc] stayed there as a mere witness [unable to do anything]. (13) There arose large hue and cry all over the world, in the sky and in all the directions as all the *devas (demi-gods), asuras (demons),* men, etc became astonished by witnessing this event. (15) [But this was also an event of joy as *Rajarshi* Parikshit was absorbed in *Brahman*, the ultimate state had attained *mukti*]. Thus, the drums sounded in the heavens, *Gandharvas* and *Apasaras* (celestial musicians and dancers) sang praises [in his honour]. While the *devas* sent down showers of flowers and applauded in praise [of Self Realised Parikshit]. (15)

[1] One day King Parikshit was hunting for deer in forest. He shot an arrow and injured one deer. Generally, the wounded deer would fall down immediately, but this time it vanished. King searched for the wounded deer moving branches with the edge of his bow. He became tired and thirsty. While searching he saw a *Rishi* and approached him. He asked about the deer to which the *Rishi* Shamika, who was under the vow of silence didn't replied and ignored the king. Tired and thirsty king was enraged and he put a dead snake on the shoulder of the *rishi* with the help of his edge of his bow. The *Rishi* didn't react to this. Seeing this the king felt guilty and went back to his kingdom. The dead snake was still lying on *Rishi* Shamika's shoulders. When his young short tempered son Shringi, who himself was an accomplished saint heard about this unfortunate incident from a friend named Krusha who told the incident sarcastically and advised him that since now you have lost honour, you should not speak in between and give your opinion when we are discussing subtle topics of *shastras*

with other *Brahmins*. Enraged son impelled by the insult by king and mocking by his friend Krusha, he cursed the king to die after seventh night from the day of curse. When compassionate Shamika *Rishi*, who had already forgiven the just king came to know about the curse, the sent his disciple Gaumukh to the king to inform him of the curse and requested the king to make necessary arrangements to save himself. He also disapproved his son for his act and asked him to live on fruits and roots and undergo intense penance until he conquered his anger as anger destroys the dharma. He asked his son to practice *Shama*, the control over his mind and the be compassionate to the king as it is due to just rule and the protection of king that we saints can freely practice *dharma* and perform *Yajna* which pleases *devas* who in turn bless us with rain which generates crops which in turn nourishes the entire kingdom. Thus a part of merits of *Yajna* also goes to the king. The rule of law instils fear of punishments in the heats of evil men who would otherwise, in the absence of such king, would not hesitate to do evil acts. King Parikshit was a just king practising dharma like his grand father Yudhisthira. Such rare acts should be forgiven by showing compassion. This was the message of the *Rishi* Shamika to his son young Shringi.

It also contains an important message for us.

It is because of this curse that Sri Shukadeva ji narrated Srimad Bhagavat Purana within seven days and gave him *Brahma-Jnana* i.e. knowledge of *Brahman* with the help of which the great king abided in his own Self, *Brahman* and became free from the cycle of birth and death.

On the last day, when Takshaka was moving in the direction of palace where King Parikshit was living, he encountered Kashyapa *Muni* who was skilled in curing the effects of all kinds of poison. He was going there in order to achieve name and fame and for the wealth. Takshaka, who could transform himself into any shape approached him as a *Brahmin* and asked for the reason of his going to Parikshit. Kayshyapa *muni* told the truth. Takshaka returned into original form and asked the *muni* to return back as Takshaka said no one can cure the effect of his poison. Seeing the *muni* undeterred, Takshaka burned a tree with his poison and challenged the *muni* to revive it. Kashyapa *muni* gathered the ashes of tree and then started chanting the mantra. The ashes turned into seed, which sprouted into small branch with two leaves which then transformed into a tree thus showing his skill in reviving the tree. Impressed Takshaka then said that the end time the king on this earth had come and if revived beyond his life span, this act would not earn him (the muni) any merit. He said that he is willing to give more money than the king and so should the saint return back. Kashyapa Muni saw with his divine vision that indeed the end of Parikshit had come. He accepted the offer and returned back.

Takshaka now resumed his task, reached the specially built palace with high security, full of ministers, medicinal herbs and *Brahmins* well versed in curing the effects of different types of poisons were present. He managed to get into the king's inner chamber and bit him immediately turning him into ashes from the flame generated by the power of his deadly poison.

The story of Mahabharata do not have any mention of Narration of Srimad Bhagavata Mahapurana. However, Bhagavata is composed for the *moksha* of the devotees and so it instructs and focuses on spiritual message in the form of a story connected with the event in *itihasa* (history) i.e. Mahabharata. Bhagavata Purana does not have detailed explanation of the events but only those

which are necessary for creating the a priori for giving knowledge of the *Brahman* or for glorifying the divine *lilas* of *Bhagavan*. This is why Bhagavata Purana is very important for seekers of truth. It contains all the spiritual essence necessary for spiritual progress. The stories may not be taken as the history, but they are indeed the giver of nectar of immortality. Srimad Bhagavata Purana covers all paths – *Karma, Bhakti, Jnana, Yoga and Sankhya. Sankhya* is well connected with *vedanta* in this Purana thus bridging the complimentary pair of *Sankhya and Yoga* to *Uttara Mimamsa (Vedanta)*, thus integrating the four out of six main darshans, *Sankhya and Yoga, Purva Mimamsa (vedic yajnas, etc) and Uttara Mimamsa (upanishads). Nyaya,* the school of logic and its extension *Vaiseshikha* are the remaining pair of belonging the six main branches of knowledge or *shat-darshan* of *Sanatana Dharma.*

Those interested can continue reading the story from Mahabharat compiled chapter wise in brief. Reading the larger version will make one understand the reasons for the event. It also has learning lessons for all of us. The final message of Bhagavata Purana which is Kaivalya Mukti is also given as a separate topic in the end.

This instance of 'Curse on Parikshit' is found in Mahabharata Adi Parva, Chapters 40 – 43. It continues in chapter 44 up to sloka 6.

Mbh. Adi Parva, 40.10 to 44.6 (Chapter 40 sloka 10 to Chapter 44 sloka 6)

Pages 314-337 in Sanskrit Hindi Vol 1 of Gita Press.

## Story of the Curse of Shringi to King Parikshit from Mahabharata Adi Parva, Chapters 40-44

**Chapter 40**

Once King Parikshit was hunting in the forest. He shot an arrow to the deer who got injured but still was running. Parikshit searched for the deer but could not find it. Usually, the prey falls dead soon after being shot by arrow and the king could easily find the dead body, but this time the wounded deer vanished. He lost his prey and got tired and thirsty after unsuccessful attempts to find the deer. He approached *Rishi* Shamika who was under the vow of silence. Unaware of the vow, tired and thirsty king asked him about the direction in which the prey went. Rishi obviously remained silent and ignored him. Angered by the behaviour of rishi, king Parikshit put a dead snake over the shoulder of Rishi with the help of his bow. Rishi didn't react to it and still stayed silent. Parikshit realised his mistake and left the place feeling embarrassed. *Rishi* Shamika, an accomplished Siddha, didn't react to this incident.

When his young son Shringi, who himself was an accomplished rishi, who had anger management issues got this news through his friend Krusha / Krisha that his father had a dead snake on his shoulder, he was enraged. His friend Krusha, was known as 'Krusha' because he was very thin and physically weak due to always being striving hard to practice dharma (and undergo penances), mocked him that though you undergo penance but your father carries a dead snake on his shoulder so do not feel proud of your achievements. So, when we *Brahma-Jnani* and *tapasvi* (great *rishis*) are discussing on subtle topics of *shastras* you do not speak anything i.e. don't give your opinion. There

is no misdeed by your father, still he had to undergo this misfortune of getting insulted. He is like my father and I really feel pity for him getting insulted as though such insult has happened to my father.

**Chapter 41**

Upon requested by Shringi, Krusha narrated the entire incident. The dead snake was still lying on your father's shoulder said Krusha. [Since his ego was hurt], Shringi promised to show his power of penance. Young Shringi, who would lose control over his speech and spew venomous words when angry, was enraged by hearing this incident. Under anger, he cursed Parikshit to die by the bite of snake king Takshaka after the seventh night from that day (day of curse). Then he went to see his father and saw the dead snake was still on his shoulder and the rishi was sitting still in penance. Shringi became very sad upon seeing his father insulted and still in this pitiable state.

Knowing that his son has cursed the king, *Rishi* Shamika made his son realise that he acted in a wrong way due to his uncontrolled anger and he needs to control his anger. Though the curse was not reversed, he advised his son to live on fruits and roots and undergo intense penance to get rid of his anger. He made his son understand that the king is responsible for the just ruling of his kingdom and provides security for us, *Brahmins* and *Rishis* who too who are living in his kingdom under his patronage. Under his protection, we are protected from thieves and other evil men. Due to his protection, we are able to undergo penance and practice our dharma to the fullest without worry and perform yajnas. It is under his rule that law and justice prevails as the king punishes the wicked who have gone astray from dharma. The fear of getting punished for evil deeds makes even the wicked people stay on the path of dharma. There is peace due to such strict and just ruling. Without such just king, there will be fear amongst those practising dharma and performing *Yajna shradha,* etc. *Yajnas* please Gods and they in turn bless the entire kingdom with rain and good weather. Good rains yield good crops, which in turn gives us nourishing food which protects the entire kingdom. Thus, a part of share our merit due to our penance and *Yajnas* goes to the king as well and so we must try our best not to act harsh on the king. King Parikshit, like his elder grandfather King Yudhisthira was practising dharma and is a just king. Such isolated rare acts are to be forgiven out of compassion.

**Chapter 42**

Shringi said that I do not speak lie even when talking in humorous mood, so what I have said is going to happen. Father Shamika too said that this curse will not go infective. I have to advice you even though you have grown up. Anger consumes the matured *rishis* too then what can be said about a young boy like you! But it is necessary to overcome and neutralise this anger as anger destroys *dharma*. Due to your act (of cursing in anger) I feel it is necessary to instruct you for your own good. So, O son, undergo penance and gain control over anger, be compassionate and be firm in dharma. *Sham* (control over mind) leads to forgiveness and is a noble quality in this and the higher world *(svarga)*. It is only due to practising forgiveness that you can go to *Brahmaloka.*

*Rishi* Shamika sent his disciple Gaurmukh to inform the king about the curse and that at that time when the king asked question, the saint was under vow of silence so he could not reply back to him. The saint had requested king to make necessary arrangements for his own protection. King was not much worried by the curse but was filled with guilt by his rude behaviour towards the compassionate saint.

The king and his ministers made adequate arrangements and created a new high security palace, which was constructed on top of just one pillar. Brahmins having knowledge to remove the effect of poison were called upon. Necessary herbs were arranged for that day. King continued to rule and perform his daily routine from his new palace.

As the seventh day approached, Takshaka, impelled by the curse started to move in the direction of palace. On the way he saw *Rishi* Kashyapa who was well versed in removing the effect of all kings of poisons. Kashyapa *Rishi* intended to attain name and fame and money after curing the king from the effect of poison. Takshaka, who could change his form at will, approached the saint disguised as a Brahmin and asked him why and where was he rushing. The saint told him his true intention. Takshaka then reverted back to his original form and said to the *rishi* that no one can save the one bitten by him and asked Kashyapa muni to return back. Undeterred Kashyapa muni was confident of his skills and had firmly resolved to save the king.

**Chapter 43**

Seeing Maharshi Kashyapa's confidence, Takshaka asked him to demonstrate his skill and burnt a tree with his poison. The saint collected the ashes of the tree and chanted the mantra which turned ashes into seed, which then sprouted into small branch with two leaves and further expanded into a fully grown up tree. Impressed Takshaka said that the time of death for the king has already come and so it would not be wise to revive him, and such act would not earn him, Kashyapa Muni, any merits. Also, Takshaka said that I will give you more money than the king, so please return back. Maharshi Kashyapa by his divine vision saw that it is indeed the time of death of the king and so he accepted the offer and returned back.

Takshaka reached the well guarded palace and devised a plan to enter into the inner chamber of the king and his ministers. He sent his shape-shifting snakes, disguised as pious Brahmins to offer fruits. He himself transformed into a tiny insect and sat on one of the fruit. Snakes did what they were told and returned back from Palace. Thus, Takshaka reached the inner chamber of king. King Parikshit wished to share the fruits blessed by Brahmins with his ministers and picked up one to consume it. Day had almost passed and so the king thought that the bite of Takshaka snake would be ineffective. But soon he noticed tiny insect. He recognised it as Takshaka and asked him to fulfil the curse by biting him. The snake turned into his original form, and tightly wrapped around the body of king and bite him.

**Chapter 44 (only first six slokas)**

Instead of taking all precautions, as destined, the snake did managed to bite the king resulting in the king's death. His body was instantly burned into ashes by the flame generated from the power of poison. The ministers were spelled bound and could not do anything. Due to poisonous fumes the

entire palace was burning and they cried for their king as they saw Takshaka rising up and leaving the palace. After completing his post death procedure as sanctioned by *shastras*, the ministers installed his very young son Janamejaya as the king.

Thus ends the story of 'The Curse on King Parikshit by Shringi' from Mahabharata Adi Parva.

Useful Information on the curse of Parikshit from Mahabharata:
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## Kaivalya Mukti – the main reason for the composition of Srimad Bhagavata Purana BP 12.13.12

Bhagavat Purana in slokas 12.13.11-12 describes the purpose of the Purana.

आदिमध्यावसानेषु वैराग्याख्यानसंयुतम् । हरिलीलाकथाव्रातामृतानन्दितसत्सुरम् ॥ ११ ॥
सर्ववेदान्तसारं यद ब्रह्मात्मैकत्वलक्षणम् । वस्त्वद्वितीयं तन्निष्ठं कैवल्यैकप्रयोजनम् ॥ १२ ॥

BP 12.13.11 Beginning, middle and end [of this Purana] is filled with stories cultivating *vairagya* (dispassion) [in the hearts of devotees]. This Maha-Purana which contains the divine *Lilas* of Sri Hari is like drinking nectar of immortality (*Amrut* – elixir of immortality). Listening it and contemplating on it gives delight to pious men as well as celestials *(devatas)*.

BP 12.13.12 You all *[1]* know that the essence of Upanishads is '*Brahman* and *Atman* are one. It *[Brahman]* is non-dual Truth (the one without second)'. This is the central or underlying message [of Srimad Bhagavad Purana] too. The sole purpose of composing Srimad Bhagavat Purana is *Kaivalya [mukti] (Advaita-Sthiti,* Non-dual Self Realisation).

*[1] King Parikshit, Rishi Shaunak ji and other saints listening to the discourse on Bhagavat Purana*

**|| Śrī Kṛṣṇa parabrahmārpaṇamastu ||**

**Salutations to Sri Krishna, the Parabrahman**

**|| Hari OM Tat Sat ||**

**Hari is OM, the formless Brahman. That Brahman (tat) is Sat (Truth).**

## Sources

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https://sa.wikisource.org/wiki/श्रीमद्भागवतपुराणम्/स्कन्धः_१२/अध्यायः_६
or
https://sa.wikisource.org/wiki/%E0%A4%B6%E0%A5%8D%E0%A4%B0%E0%A5%80%E0%A4%AE%E0%A4%A6%E0%A5%8D%E0%A4%AD%E0%A4%BE%E0%A4%97%E0%A4%B5%E0%A4%A4%E0%A4%AA%E0%A5%81%E0%A4%B0%E0%A4%BE%E0%A4%A3%E0%A4%AE%E0%A5%8D/%E0%A4%B8%E0%A5%8D%E0%A4%95%E0%A4%A8%E0%A5%8D%E0%A4%A7%E0%A4%83_%E0%A5%A7%E0%A5%A8/%E0%A4%85%E0%A4%A7%E0%A5%8D%E0%A4%AF%E0%A4%BE%E0%A4%AF%E0%A4%83_%E0%A5%AC

Srila Prabhupada's translation and commentary on vedabase
Chapter 5 -
https://vedabase.io/en/library/sb/12/5/1/
Chapter 6 -
https://vedabase.io/en/library/sb/12/6/1/

Archive.org -
Hindi (link contains both volumes 1 and 2), English and Gujarati Translation published by Gita Press were reviewed. Gita Press's translations has 'bhāva'.

Bhagavat Purana translated by Shri Ganesh Vasudeo Tagare Published by N.P. Jain for Motilal Banarsidas was also reviewed. Online copy is available at getwisdom.in. This translation is very apt rather then those published by Gita Press.

Direct link to Skanda 12, Chapter 5:

https://www.getwisdom.in/index.php?mdi=D&flg=N&pmd=W&vip=puran+eng&puran=5+Bhagavat&sec=13&chap=5&cod=bgp&pn=2154&bn1=chap&bn=page

Direct link to Skanda 12, Chapter 6:

https://www.getwisdom.in/index.php?mdi=D&flg=N&pmd=W&vip=puran+eng&puran=5+Bhagavat&sec=13&chap=6&cod=bgp&pn=2150&bn1=chap&bn=page

Hari OM