

# EKAM SAT

5

K.R. Paramahansa



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***Dedicated to the  
Being of SRI SATYA SAI  
TAT embodied***

## ***About the Author***

K.R. Paramahansa was a retired civil servant in India borne on the Indian Administrative Service. He has created the website Sri Sathya Sai Veda Pratishtan at [www.vedamu.org](http://www.vedamu.org) , a repository of all the Vedic literature available in India in Devanagari and Grantha scripts. Besides, the website hosts 415 hours of Vedic chanting of ten Veda sakhas in different modes in a representative way. He is Adjunct Faculty of the Hindu University of America in Florida. He is now a resident of the Ashram of Bhagavan Sri Sathya Sai at Prasanthi Nilayam-515134, India in pursuit of spiritual upliftment.

## ***About the Book***

The Gita literature in Sanskrit is the spontaneous outpouring of the sages and seers that have realized the Self. It is the expression of their direct experience of the Divine-the Self, the Brahman, the Atman in whatever way IT is apprehended in their supreme consciousness. It is, therefore, no surprise that every Gita sets realization of the Self as its ideal. All of them point to one Truth, the only Truth-Ekam Sat.

The Bhagavad-Gita is the most widely known classic of Sanatana-dharma, translated and commented upon by hundreds of spiritual seekers in almost every language in the world. The Hindu monks who are the torch-bearers of the Sanatana-dharma have either translated and / or commented upon a few of the other Gitas in English. It may be that most of the Gitas remain to be given free translation and brief commentary in English for an easy understanding of their spirit, for the benefit of aspirants not knowing Sanskrit.

We bring out a series of volumes titled Ekam Sat containing free translation in English of each verse of all the available Gitas other than the Bhagavad-Gita, with brief commentary wherever necessary. The idea is that the translation is true reflection of the spirit of the verse (sloka) in Sanskrit as far as practicable, and the commentary is consistent with the central thought of the Gita. The division of each Gita into chapters may be arbitrary, but indicative of the subject handled therein. Ekam Sat 1, 2, 3 & 4 have already been published.

Ekam Sat 5, the fifth volume of the series, contains a detailed exposition of the Rudra-Gita, Brahma-Gita, Rama-Gita, Vyasa-Gita, Siddha-Gita & Hamsa-Gita. The translation into English of each sloka (verse) of the five Gitas is rendered corresponding to the idea of the verse in Sanskrit of the Gita concerned. Explanatory paragraphs are added, wherever considered necessary, to elaborate the essence of the content of the verse from the point of view of Monism.

## ***About the Series***

Ekam Sat is the name of the series of Gita literature other than Bhagavad-Gita. Ekam Sat 5 is a compilation of six Gitas – Rudra-Gita, Brahma-Gita, Rama-Gita, Vyasa-Gita, Siddha-Gita & Hamsa-Gita

Currently Ekam Sat 1, 2, 3, 4 & 5 are published containing 19 Gitas.



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Rudra-Gita

## Rudra-Gita

### *Introduction*

The Rudra-Gita is contained in Slokas 16-79 of chapter 24 of Skandha IV of Srimad Bhagavata, and chapters 70-72 of Varaha-purana. They belong to the class of Hindu religious literature known as the Puranas. The word 'Purana' in Sanskrit means 'a narrative of ancient times'.

The Puranic literature was initially a branch of Vedic learning and not a separate and diversified religious literature, though in later days it came to be identified, in some cases, with sectarian religious literature. While the Vedic revelation is considered fixed and unalterable, the Puranic literature is sought to embody, explain and popularize the philosophy of the Veda cast in a form and against a background that is its own. The Puranic literature is stated to have come into being from the 6th century B.C. to the 12th century A.D. embodying the devotional teachings of numerous cults and sages, and also information on a variety of scientific, occult, social and historical themes.

The Puranas are distinguished as Maha-puranas and Upa-puranas, both being eighteen in number. Srimad Bhagavata and Varaha-purana are considered the Maha-puranas. The topics that form the subject matter of a Maha-purana are primary creation, secondary creation, means of sustenance, protection including Incarnations, epoch of Manus, genealogy of royal and priestly lines from Bhahma down, dynastic history of distinguished emperors, dissolution, purpose of all creative activity and ultimate support or the substratum.

Of the ten subjects, the last one, the Supreme Being Who is the final stay of all, and to Which man's devotion is to be unconditional and total, forms the one theme with which the Bhagavata is primarily concerned. All other subjects are subordinated to it. The object is to bring man into an adequate conception of His excellences and to generate in him unconditioned devotion to the Lord. As for Varaha-purana, it deals mainly with primary creation and secondary creation. It is full of religious and theological matters and glorification of the gods, mainly Visnu.

The Pauranikas say that their accounts are traditions based on the intuition, inspiration and revelation that have come to wise and realized sages. The

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immortal works of literature and art that have survived several centuries are always considered the works of intuition, inspiration and revelation. On the other hand, rationalists contend that the contents of the Puranas are either imaginary or absurd and do not have historical validity.

In this regard, it may be said that history, as such, has no spiritual value as events are only at the moment and are not in the next. Events become history to the extent they are remembered and become a tradition. Historical facts become spiritual reality to the extent they stimulate a myth and become a psychic verity. For example, the historicity of Christ as such gives no spiritual significance to Christianity, but its Christ Myth does. The events of the historical life of Christ as such have had no significance to posterity. But when it is accepted that he was the expression of the Second Person of the Trinity, that he was immaculately conceived, that he was the Redeemer of men, that his suffering on the Cross was in atonement for man's sins, that he rose from the dead, and that all who take refuge in him will be saved by his blood-then Christ transcends history and becomes a Myth and a Psychic Verity of universal significance. The above cited statements are not open to historical proof; but they have been accepted by the psychic being of the community. As such they have a value far transcending the events of the so called history. The same is the case with the Incarnations in the Hindu tradition. Their validity lies in the fusion their traditions have achieved with the supra-historical foundations of life.

It is not always necessary that the stimulations resulting in a Myth should occur in the dimensions of space and time. They can be purely ideal, too. An ideal manifestation in the psychic life of man can be based on the Cosmic Mind from whom events of significance can take place in the external world. It is sheer ignorance if it is considered that what is external and tangible to the senses alone is real, and what is mental or ideal is always illusory or imaginary. A sensual impact is of a much inferior order to an ideal impact of an enduring and powerful nature. So Myths that become spiritual verities need not necessarily have any historical content. They may or may not have such content. Even if they have, of what use are they that have led to these stimulations, as they are dead and gone? Only ideas as powerful psychic verities remain. In fact, even a historical personality, as a series of events, must cease to be as such, and take shape as a Myth before he becomes a spiritual verity. Also, ideal stimulations of

the Cosmic Mind without any reference to history can become psychic verities of even greater potency. Such are the deities worshipped by the Hindus like Visnu, Siva, Sakti, etc. They never had location in earthly space and time except as images used in worship. They are the manifestations of the Supreme Being as Spiritual Verities before which what we call material objects are mere shadows.

The Puranas are not at all to be read as history and geography, nor are they to be regarded as fiction. They belong to an order different from both history and fiction. They are the up-throw of a people's mind struggling to express their quest for a meaning for life and their findings in this respect. They represent the more enduring and enriched reactions of the psyche of a race to the fleeting events of space and time. It is in their cumulative spiritual effect and not in the validity of their individual statements that we should seek the values they embody. They attempt to integrate philosophy, history and traditions in a way to stimulating in man a keen sense of an omniscient, omnipotent and all-loving spiritual Reality that can be communed with, prayed to and visualized in various forms of spiritual glory. God in various forms and divine personages has become concrete to the Hindu psyche. In so far as they are facts of memory in the minds of men, they fulfill the role of history. In so far as the stimulations they generate are of spiritual dimensions, they are linked with Eternal Verities that transcend history.

The questions of three-dimensional factuality, dates and location stated in the Puranas are irrelevant matters. The true question is whether the thought-forms they generate have sufficiently soaked into the psychic substratum of the worshippers and remain potent enough to stimulate their whole being.

In a pertinent passage, the Varaha-purana observes that the mythological stories should be viewed as pertaining to two different planes, the concrete and the abstract. The concrete is exemplified by the characters figuring in the stories and the abstract by the qualities in them.

Srimad Bhagavata is also known as Visnu Bhagavata. Its excellences are of such a transcending nature that it has practically eliminated all the other Puranas from the minds of men. It is the one book that is widely studied by all devotees and commented upon by scholars of all schools of thought. Though it is a Vaishnava-related Purana, and therefore sectarian in a way, its sectarianism is not one of narrowness and exclusion, but only its way of eliciting the undivided

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attention and devotion of men to the Deity in focus. In the sublimity, fervour and comprehensiveness of the pattern of devotion it inculcates, in the dignity, elevation and terseness of its Sanskrit diction, in the lyrical beauty and wealth of its imagery, Srimad Bhagavata is unparalleled among the Puranas.

The purpose of the Bhagavata Purana is to produce a whole-hearted acceptance of the Visnu concept and evoke devotional responses of the highest order from the mind of man. The synthesizing principle for the Bhagavata is bhakti or devotion of the highest order considered the fifth value of life. Bhakti is not merely the purifying agency, a means for a higher end; but it is the highest end itself, transcending liberation.

According to Prof. Hazra, the present text of the Bhagavata must have taken shape in the early half of the 6th century A.D.

As for the Varaha-purana, it is in the form of a conversation between Varaha, the Boar-incarnation of Lord Visnu and Dharani, the Earth held up by him in his tusk, as given by Suta, the mythological narrator. The whole discourse is in reply to Earth's questions to the Lord seeking enlightenment as to the creation, sustenance and destruction of the world and what constitutes righteous conduct and virtuous action for happiness in life, and ultimate liberation from worldly existence.

According to P.V. Kane and R.C. Hazra, the earlier parts of the Varaha-purana could not be later than the 10th century A.D. while there could have been some interpolations as late as the 15th century.

The Rudra-Gita is in the nature of exposition of the hymn of praise of Lord Visnu by Rudra for liberation, in so far as it is from Srimad Bhagavata. As for the content from Varaha-purana, it speaks of the identity of Visnu, Siva and Brahma as given by Rudra and a hymn on Visnu. Though the Rudra-Gita, drawn from the two Maha-puranas, is primarily meant to extol Visnu glorifying his achievements and inculcating steadfast devotion for him, it is not biased. Devotion for Visnu is only preferential, but not exclusive. It emphasizes the identity and oneness of all divinities.

The Gitas that find place in Maha-puranas such as the Uddhava-Gita, the Rudra-Gita, the Bhikshu-Gita, the Sruti-Gita, the Hamsa-Gita propound Monism as the essence of their philosophy.

## ***Hymn of Liberation***

### ***Vidura said:***

Oh holy one! How did the Prachetas happen to meet with Sri Rudra on the way, and what was the precious instruction he imparted to them?

Embodied beings cannot contact Sri Rudra. Even *rishis* practising renunciation can commune with him only in meditation but not physically.

The Perennial Philosophy considers that Pure Consciousness is the true state of the divine Ground or the Godhead and it permeates the whole universe as the pure activity of the Godhead. God is, therefore, Spirit and one can commune and be one with God only in spirit-in consciousness.

Even though Sri Rudra is immersed in the bliss of the Self, he, for the proper functioning of the world order, often goes about in a mood and form that strike terror in all.

The pure Infinite Consciousness appears to become whatever forms It takes whenever It manifests Itself. When the Infinite Consciousness in the form of life-breath enters into bodies and begins to vibrate various parts, it is said that those bodies are living. It is a small part of the Infinite Consciousness that becomes the intelligence in these bodies. This intelligence, entering into these bodies, brings into being the different organs like the eyes, hands, legs, etc.

It is this intelligence which is part of the Infinite Consciousness that fancies itself differently in different objects. When it fancies itself to be a human being, it becomes so.

### ***Maitreya said:***

The noble-minded Prachetas, in obedience to their father's command, set their mind on practising austerity and, for this, travelled in a westerly direction.

Austerity does not mean the practice of mortification which does not necessarily lead to a virtuous life. The mortified may practise all the cardinal virtues such as prudence, fortitude, temperance and chastity and yet remain a thoroughly bad man. This is for the reason that his virtues are accompanied by, and connected with, the sins of pride, envy, chronic anger and uncharitableness assuming the proportion of active cruelty. Mistaking the means for the end, the puritan fancies himself holy because he is austere. But austerity is just the

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exaltation of the ego of the individual. Holiness, on the other hand, is the total denial of the separative self and abandonment of the will to God. To the extent that there is attachment to 'I', 'me' and 'mine', there is no attachment to God and only affirmation of self. It is austerity coupled with holiness that leads to divinity.

On nearing the sea coast, they found an extensive lake with water as pure and limpid as the minds of *mahatmas*.

Blue lotuses, red lotuses, white lotuses, *kalhara*, blue water-lilies, etc were blooming on the surface of the lake. Birds like swans, storks, *chakraoakas* and *karandavas* filled the air with their varied warblings. There were trees and creepers which looked as if they were covered with horripilations on hearing the buzzing of honey-beetles maddened with flower-nectar. The whole atmosphere there was fragrant with the pollen of flowers, with which the place abounded.

The Prachetas were astonished to hear notes of heavenly music to the accompaniment of many musical instruments like *mridanga* and *panava*.

They saw coming out of that lake the blue-throated, three-eyed Lord Siva of the complexion of burnished gold, accompanied by his retinue and a host of singing *gandharvas* and *Devas*. Seeing him, the thrilled Prachetas made prostrations before him.

Lord Siva, who always relieves the sufferings of those who seek his protection and who is fond of those who follow the *dharma*, was highly pleased with the Prachetas for their virtues and their knowledge of the ways of righteous living. He spoke to them as follows:

Prayer is the most important medium of spiritual practices. Prayer is the petition asking of something for ourselves; and intercession for others.

To acquire his petition answered, a man need not have to know or to love God or even His image. All that he requires is a burning sense of fulfillment of his desires, coupled with firm conviction that there exists, out in the universe, something not himself, which can be dragooned into satisfying these desires. With the necessary degree of faith and persistence, the chances are that, sooner or later, somehow or other, he gets what he wants. It is the experience of human beings through ages that whatever is sought with firm faith and conviction that

God delivers. Whether what he gets, in response to his petition, is morally or materially good or not, only time can say. It may, however, be legitimate for us to pray for anything, which is legitimate for us to desire.

***Rudra said:***

You are the sons of Prachinabarhis. I understand what you are after. May good fortune attend on you! It is only to bless you that I have made myself visible to you.

Dear to me is that fortunate devotee who has taken shelter whole-heartedly at the feet of Vasudeva, who is subtler than, and transcends, both *Prakrti* and *Purusa*.

Vasudeva is the *Brahman*, considered the Supreme Deity. IT is not one among many. Everything in the world has its being in the *Brahman*. It is concrete in the sense that IT IS and asserts itself in the form 'I-AM'. We only know that IT IS. It cannot be a person, as the word is generally understood. IT IS, and yet indeterminate, beyond speech and concept.

The *Brahman*-the highest Being is the Absolute, Transcendental Self. The three distinctions-Being (Existence), Reality and Truth become one in the Absolute Reality.

Those, who have lived adhering to their *svadharma* for a hundred lives, go to the sphere of Brahma; those, who have done so for a still longer period, come to my sphere. But the greatest devotees of Mahavisnu go directly to His transcendent sphere immediately after the death of the physical body, just as Indra, I and other *Kalas* (specially commissioned souls) do at the end of our mission.

The Bhagavad-Gita teaches, 'It is better to perform one's own *svadharma* (obligations) poorly than to do another's well'. *Svadharma* does not refer to one's individual or chosen personal obligations. Indeed it connotes an impersonal generic ethical category, which impels one to discharge one's duties determined by one's place in society. *Svadharma* embodies the same ethical values, as does *varna-asramadharmas*.

You, the devotees of Bhagawan Visnu, are as dear to me as the Bhagawan Himself. And to the devotees of Bhagawan, there is none as dear as I am.

I shall teach you a hymn of praise which takes man to the highest goal of liberation. You have to repeat this holy and auspicious hymn in clear accents. Now listen to it.

Liberation is entering the realm of Freedom-*Moksa* or salvation. The ways to enter the said realm are self-control, spirit of enquiry, contentment and good company.

The seeker who rests his mind in the eternal is fully self-controlled and is, therefore, in peace. He sees that pain and pleasure chase and cancel each other. In that wisdom there is self-control and peace. One cannot rest one's mind in the eternal by rites and rituals, by pilgrimage or by acquisition of life. Such state is attained only by transcending the mind and by the cultivation of wisdom. The transcending of the mind with the resulting self-control is the fruit of wisdom. When the mind is at peace, pure, tranquil, free from delusion or hallucination and free from cravings of sense pleasure, it does not long for anything, nor does it reject anything. This is self-control or transcending the mind. Self-control is the main way to liberation.

***Maitreya said:***

Saying so with a very loving heart, Siva, who was wholly devoted to Narayana, spoke thus to those Prachetas standing before him with hands joined in salutation.

***Sri Rudra said:***

Oh Lord! Victory unto Thee! Thy supremacy is for the exaltation of the great knowers of the *Atman*! May good befall me! Thou art the ever Self-fulfilled. Salutations to Thee who bears the cosmic Lotus in Thy navel, to Thee who art the controller of all the evolutes of *Prakrti* latent in that Lotus. Salutations to Thee manifest as Vasudeva, the peaceful, the unperturbed, the self-effulgent, and the Lord of *chitta* (mental stuff).

The self-conscious *atman* in a human being is the spirit within, ontologically. It seeks realization of itself, meaning to be real with it. It is self-realization. It is an experience for the spirit or the self. It is beingness what it seeks.

The 'I' consciousness is the pure being, eternal existence, free from ignorance and thought illusion. If the seeker stays as the 'I', his being alone, without thought, the 'I' thought for him will disappear. The illusion will vanish for him

forever.

The real Self is the infinite 'I'. The infinite 'I' is eternal. It is perfection. It is without a beginning or an end.

When the 'I' (ego) merges into the 'I' (existence-consciousness-*sat-cit*), what arises is the infinite 'I'. This is the true 'I' consciousness-the *Atman*.

Salutations to Thee as Sankarshana-the master of the category of *ahamkara* or the ego-sense, whose nature is subtle and infinite and who consumes the worlds. Salutations to Thee as Pradyumna-the controller of the intellect, the bestower of consciousness on all beings, and the inner ruler.

Salutations to Thee manifest as Aniruddha, the controller of *manas* (mind), which regulates the senses. Salutations also to Thee manifest as the sun, whose glorious light spreads everywhere and who is ever the same.

Salutations to Thee, the gateway to heaven and to salvation, the eternal resident of the pure heart. Salutations to Thee in the form of fire-the accomplisher of the rite of *Chaturhotra* and the support of all *yajnas*.

Salutations to Thee who assume the form of the food of the *pitris* and the *Devas*, who protects the *Devas*, and who are the *soma* juice which forms the essence of *yajnas*. Thou art the essence of water which satisfies the thirst of creatures and keeps them happy and contented.

Salutations to Thee who are of the nature of Earth, who are the bodies of all beings, and who abide as the Cosmic Body. Salutations again to Thee who are the ether that holds sway over the whole universe and who are the vitality that supports the minds, the senses and the bodies of all.

The cosmic Being is the omnipresent omniscience. It shines eternally. When a vibration arises in the cosmic Being, creation ensues comprising countless varieties of animate and inanimate, sentient and insentient beings in the universe. The cosmic Being shines in all the beings so created.

The Cosmic Being has two bodies, the superior body that is Pure Consciousness and the other that is the cosmos. All activity that takes place in the cosmos originates in the Pure Consciousness. As a result, the cosmos is seen to be real. The Cosmic Being exists in its Pure Consciousness as a sage exists in his *atman* in his meditation.

Salutations to Thee who are the support of the conceptions of within and without, and who, as the ether, manifest sound by which objects have come to be denoted. Salutations, again, to Thee who are unlimited brilliance and the heavenly region that is attained through great merit.

Space (*dik*) and ether (*akasa*) are interrelated. On the basis of the Upanisads, both *dik* and *akasa* are associated with the ear and sound. Often it is space that is associated with the ear (*srotra*). But *dik* generally means direction. We know by experience that our ears recognize the directions from which sounds come.

Etymologically, *akasa* (ether) means that which shines in all directions or everywhere. Shining is primary and "from or on all sides" is secondary. The second meaning is that of scope, place, room, etc in the sense that there is no room enough for ten persons here. In the present context, *akasa* (ether) is what makes the appearance possible on all sides of the object facing one. This is not ether. Nor is it the scientific concept of space that does not have the connotation of appearing or shining. Then, 'all round and everywhere' turns out to be not oneself as the subject, but an object for one. As in the case of time and space, we are to bear in mind that *dik* and *akasa* are not mere physical substances existing independently and in separation of one's personality. We have to identify and equate the two. They constitute the basis of one's personality-one's I-am.

Salutations to Thee who are the meritorious deeds that take one to the worlds of enjoyment, and the holy living that leads one to the realms of spiritual glory-to Thee who are also Death and the inflictor of the suffering which accrues as the result of evil deeds.

*Dharma* is, on one count, the ethical potency or the force or the power of merit and demerit that controls the universe. It is the governing ethical force of the universe.

The Mimamsa says that merit and demerit are not qualities (*gunas*); they constitute the potential force, which are the Extraordinary and the Unseen. This force resides in the *atman* in the agent and controls and determines the future life of the atman here, hereafter and in the future lives, which it takes through transmigration. Enjoyment or suffering physically arises as a result of the merit or demerit of the actions performed. On the other hand, austerity coupled with holiness leads to liberation.

Salutations to Thee who are the fulfiller of all prayers and the omniscient First Cause. Salutations again to Thee, Krishna, who are infinite intelligence and the teacher of the Universal Gospel-to Thee who are also the ancient Being who revealed the *Sankhya* and the *Yoga*.

*Sankhya* is the science of the spirit. *Yoga* is the art of spiritual communion.

Salutations to Thee who are Rudra, the embodiment of the I-sense and the seat of the triune efficiency of action, instrument of action, and action itself. Salutations to Thee, who are also Brahma, the source of all scriptures and endowed with the power of knowledge and action.

There is no experience that is not the experience of the ego (I-sense). Neither the mind nor the senses work in the absence of the ego such as 'I see', 'I do', etc. They work only in unison with the ego. If the ego is not present, the mind does not think, nor do the senses perceive. Yet the Ego is a product of *Prakrti* or Nature.

The ego is of three kinds, depending on which of the three attributes is dominant-the transparent ego, the active ego and the static ego. In fact, the three are aspects or phases of the same ego. All the other non-physical categories such as the mind, the five senses, the five organs of action, the five subtle elements and the five gross elements, all of which constitute the world of experience issue out of the ego. It comprehends and covers the entire world. It is not merely related to any one point of reference.

Shankara says, "Talk as much philosophy as you please, worship as many gods as you like, observe all ceremonies, sing devoted praises to any number of divine beings-liberation never comes, even at the end of a hundred aeons, without realization of the Self. This realization of the Self is within and yet transcendently other than the individual ego. The realization of the Self is enlightenment of the ignorance and deliverance from the mortal consequences of that ignorance".

Thou who are the Light of Consciousness that reveals all perceptions! Grant unto us, who are praying for it, the vision of that form of Thine which is dear to all devotees and which is worshipped by all *bhagavatas*.

Shankara says, 'If you do not have a consciousness, then everything is dark

and nothing in the universe exists'. This corresponds to the view of the modern quantum mechanics that unless you can observe a thing, it just does not exist. This is for the reason that there must be an interaction between the observer and the observed to complete a measurement. It is consciousness that fills the bill in the material world in the sense that it determines its existence and makes possible its perception.

Grant unto us the vision of Thee, who have the blue complexion of a fresh water-laden rain-cloud and who are endowed with four well-proportioned arms, and a handsome face;

who have eyes like lotus petals, attractive eyebrows, nose, teeth, cheeks, face and ears;

whose side long-glances overflow with joy; who have handsome locks of hair, ear-ornaments and a wearing-cloth yellow in colour like the inside of a lotus flower;

who are bedecked with a shining diadem, bracelets, pearl necklaces, anklets, girdles, etc and rendered attractive with hands holding the conch, discus, mace and lotus, besides jewel-chain and the like;

who have shoulders powerful like those of a lion and lustrous with various ornaments, a neck beautified with the gem *kaustubha*, and a chest with *Sri* clinging to it, which thereby eclipses the beauty of a polished stone edged with gold;

who have an abdomen broad and indrawn like a banyan leaf and beautified by its three creases, and the slight movement caused by breathing;

who wear on Thy comely waist of bluish tinge a bright yellow cloth encircled by a golden waist-band; who have handsome flanks, thighs, knees and feet; and

whose feet resemble an autumnal lotus in beauty and remove the darkness of sin overcasting the mind with the spiritual radiance of its nails. Oh Teacher of all! Thou are verily the revealer of the path to be trodden by all spiritual aspirants, groping in the darkness of ignorance.

To those who aspire for self-purification, meditation on this form offers the means. For those who discharge their duties as offerings unto Thee, their devotion provides them with protection.

Only men endowed with supreme devotion can attain Thee-the rarest of all attainments for men, the object of the quest even of inhabitants of heavenly regions, and the supreme goal of all endowed with self-knowledge.

After having worshipped Thee with single-minded devotion, which is very difficult of attainment and rare even among holy men, who would desire any blessings other than the shelter provided by Thy holy feet!

Even Yama, who destroys the whole world with a slight but energetic and threatening movement of his brows, considers devotees who have taken shelter at Thy feet as beyond his sway.

I consider not the attainment of heaven, or even of liberation, not to speak of worldly attainments, as comparable with the blessing of contacting a real devotee of the Lord even for a moment.

The highest devotion to God transcends the three qualities-*tamasic*, *rajasic* and *sattvic*. It is a spontaneous and uninterrupted inclination of the soul towards God. Such devotion springs up spontaneously in the heart of a true devotee, as soon as he hears the mention of God or His attributes. A devotee possessing love of God of this nature desires nothing even if he is offered the happiness of Heaven in whatever way it is conceived. The devotee's desire is only to love God under all conditions-in pleasure and pain, honour and dishonour, prosperity and privation.

Therefore, may we have the company of holy men who have attained to purification of their minds and bodies by Thy holy communion-of the mind by hearing about the sin-destroying accounts of Thy excellences and of the body by bathing in the holy Ganga, which is the ablution of Thy feet. Such holy men are full of love, benevolence and straightforwardness, and there is no place in their heart for any low passion.

By the practice of devotion of Thee, the sages attain to a state where the mind is neither drawn to, nor agitated by, external objects; nor is it overcome by dullness and sleep but stays in itself perfectly still and awake. In such a state of mind, the sage intuits the Truth.

The fictitious moment of energy in consciousness is known as mind. The expressions of the mind are thoughts and ideas. Consciousness minus

conceptualization is the eternal Brahman. Consciousness plus conceptualization is thought.

The mind is free of delusion when it becomes devoid of all attachment, when the pairs of opposites do not sway it, when it is not attracted to objects and when it is totally independent of all supports.

The transcendence of the mind where even the form vanishes pertains to the disembodied sage. In the case of such a mind, no trace is left. In it there are neither qualities nor their absence, neither virtues nor their absence, neither light nor darkness, neither existence nor non-existence, neither conditioning nor notions, etc. It is a state of supreme quiescence and equilibrium. This is the state of *nirvana*, the state of supreme peace where the sage intuits the Truth.

Thou are that Light of lights, expansive and all-pervading like the sky, the *Brahman* whose consciousness is the revealer and sustainer of the universe, and whose glory everything in it proclaims.

In the Infinite Consciousness, there is an inherent non-recognition of its infinite nature that appears to manifest as 'I' and the 'world'. Just as there is an image in a marble slab even if it has not been carved, the notions of 'I' and the 'world' exist in the Infinite Consciousness. This is its creation. The word 'creation' has no other connotation. No creation takes place in the Supreme Being or the Infinite Consciousness. The Infinite Consciousness is not involved in the creation. They do not stand in a divided relationship to each other.

It may be said that the world appearance is real so far as it is the manifestation of consciousness and because of direct experience. It may be said that it is unreal when it is grasped by the intellect. This is similar to wind being perceived real in its motion while non-existent when there is no motion. The mirage-like appearance of the cosmos exists as not different from the Absolute Brahman. Thou, Oh Lord, are the free and unaffected Being, although Thy power *Maya*, giving rise to myriad forms (the multiplicity), creates, preserves and destroys this universe, and leads one to wrongly feel that this multiplicity has an existence apart from Thee.

The verbal root of *Maya* is *ma*, meaning to measure. The etymological root of the word *Maya* makes it clear that it is something that makes the object we experience determinate through spatial, temporal and causal laws.

The Svetasvatara Upanisad gives an idea that *Maya* is a kind of net thrown on Being, making it look like the world fixed by some laws, constituting the structure of the net. This idea makes it clear that *Maya* is not mere illusion. The object of any illusion, like that of dream, disappears later, whatever fright it may have created in the person experiencing it. The idea of the *Brahman* creating the world, which does not exist on its own, through His will, involves something like the idea of illusion. Salvation as the ultimate goal is freedom from determinateness whether it is the life of pain or pleasure, happiness or sorrow, good or bad, knowledge or ignorance. It is the same as freedom from *Maya*.

P. Sriramachandrudu explains succinctly that *Maya* is indescribable. It is neither existent, nor non-existent, nor both. It is not existent, for the *Brahman* alone is the existent (*sat*). It is not non-existent, for it is responsible for appearance of the world. It cannot be both existent and non-existent as such a statement is self-contradictory. It is thus neither real, nor unreal; it is *Mithya*. But it is not a non-entity or a figment of imagination like the son of a barren woman. In the example of a rope mistaken for a snake, the rope is the ground on which the illusion of snake is super-imposed. When right knowledge dawns, the illusion disappears. The relation between the rope and the snake is neither that of identity nor of difference, nor of both. It is unique and known as *non-difference* (*tadatmya*). Similarly, the *Brahman* is the ground, the substratum on which the world appears through Its potency-*Maya*. When right knowledge dawns, the real nature of the world is realized as *Maya* disappears.

With various rituals and kindred supports, the *yogis* worship Thee in several forms of spiritual glory, with faith in the rituals and hope in their success. Only those who understand all these forms to be Thyself can be considered knower of the Veda and other scriptures.

Prior to creation, Thou alone did exist, with *Maya*, Thy creative power, abiding in Thee latent. Then *Maya* manifested itself as *Prakrti*, with its constituents of *sattva*, *rajas* and *tamas*, and out of these have come all the categories, and the worlds formed out of them and all beings such as the celestials, *rishis* and men inhabiting them.

The Supreme Being (*Purusa*) carries in IT all of *Prakrti*, sometimes keeping its forces latent and other times patent, and identifying IT with its manifestations.

For the Supreme Being to throw reflection into *Prakrti*, Its consciousness must have a direction towards *Prakrti* into which Its reflection is to be thrown. The Supreme Being is, therefore, to hold *Prakrti* as Its innate part. This is best explained in the Svetasvatara Upanisad that *Prakrti* is an ingredient of the Supreme I-am. This directionality or intentionality has its orientations within Existence itself, in which a split is introduced. We may not know why it has been introduced, but it is a matter of experience of its being. This experience cannot be explained without assuming transcendental implications pointing to the ultimate unity of Existence or Being.

From the point of view of ontology, *Prakrti* may be the process of the energy emanating from the Being, forming into objects all around. The split in the Being may be due to Becoming issuing out of Being, which the transcendental I-AM is. There is no Becoming without Being. The activity of Becoming has to occur in a field, sub-consciously stable in order to be recognized as the activity of Becoming. There can be no Becoming without a force behind. This force is to be operative in the Being Itself. There can be no other source for it.

*Prakrti (Unmanifest)* is the world of change in its unmanifest state. For this reason it is called the Unmanifest (*Avyakta*). It is also called the Primary (*Pradhana*) as it is the source, the origin of everything therein.

*Prakrti* has three attributes-*Sattva* (serenity, tendency to manifestation), *Rajas* (activity) and *Tamas* (inertia, obstruction to manifestation). Everything in the world is the product of these three attributes.

Into the four kinds of bodies created by Thy *sakti*, Thou do enter with an aspect of Thine. A reflection of Thyself in the body is the *Jiva*, who enjoys the world of objects with the senses as the bee does the nectar in flowers.

The Upanisads proclaim that the living beings on earth are born in four ways-born from the womb (*garbhaja*), born from an egg (*andaja*), generated from sweat or warm vapour (*svedaja*) and sprouted out of seeds (*udbhijja*). These four ways of creation cover all living beings on earth from the Creator to a blade of grass.

The Infinite Consciousness abandons, as it were, its supreme state, to limit itself as the *Jiva*. This happens merely by the creative thought inherent in the Cosmic Being, not as real transformation of the Infinite Brahman.

From the vibration in the Infinite Consciousness, the *Jiva* becomes manifest. The mind becomes manifest from the *Jiva* as the *Jiva* thinks. The mind itself entertains the notions of the five elements and it transforms itself into those elements. Whatever the mind thinks of, it sees. Thereafter, the *Jiva* acquires the sense organs one after the other. In this there is no causal connection between the mind and the senses, but there is the coincidence of the thought and of the manifestation of the sense organs. This is how the cosmic *Jiva* comes into being. The intelligence that identifies itself with certain movements of life force in the Self is known as the *Jiva* or the living soul.

Thy presence behind Nature cannot be seen but can be inferred. It is Thou as Time, imperceptible but irresistibly fast in movement that drives, with terrific speed, all manifested beings along their course like a terrific wind blowing away the massed clouds, and ultimately brings them to their destruction by the interaction of elements.

The true ontological Being-the Supreme I-AM is the God (*aham asmi*) of the Upanisads. It is also called the *Brahman*. The word *Brahman* is derived from the Sanskrit verbal root *brh*, meaning to grow, to expand. The *Brahman* is the ever growing, the ever expanding and the infinite dynamic being without limits or bounds. This dynamism involves infinite energy, force or power. The *Brahman* is thus not understood as mere abstract being, but as the root of the cosmos itself.

Time wears everything out in the cosmos. There is nothing in creation, which is beyond its reach. Time alone creates innumerable universes and destroys everything, too.

Time allows a glimpse of itself through its partial manifestation as the moment, the year, the age, the epoch, etc. There is essentially no difference between a moment and an epoch, both being measures of time. But its essential nature is inexorable. It overpowers everything. It cannot be analyzed. However much it is divided, it still survives, indestructible. It has an insatiable appetite for everything. It is indeed this Time that successively creates and dissolves the universe (s) again and again. As a mighty mountain is rooted in earth, the Time is established only in the *Brahman*-the Absolute Being may be identical with it. No one really knows what this Time is as no one really knows what the *Brahman* is.

There are two more aspects of Time. One relates to the phenomenon of birth and death. In this aspect we refer to it as the deity presiding over death. The second aspect of Time is *Krtanta*-the end of action, its inevitable result or fruition. Every action in Time has its own inevitable result. On account of this *Krtanta*, everything in this world is ever in change. There is no permanency in the world. For this reason, this world is considered unreal, not non-existent. This is the mysterious power that governs the creation and is innate in all. Its individualized aspect is regarded as egotism. Egotism is what destroys creation. The entire universe is under its control; its will alone prevails.

All the creatures of the world, steeped in lust and greed, and engrossed in thoughts on the ways and means of securing their worldly ambitions, are quickly consumed by Thee, the un-winking and watchful spirit of Time, as a hungry serpent might swallow a rat that it comes upon.

In all the experiences of happiness and unhappiness, as also in all the hallucinations and imaginations, it is mind that does everything and experiences everything. It is the performer of all actions.

The seed of this world-appearance is ignorance. Man acquires this ignorance or mental conditioning effortlessly. It seems to promote pleasure though, in truth, it is the source of grief. It creates a delusion of pleasure only by the veiling of self-knowledge. When one becomes aware of the unreality of this mental conditioning, one's mind ceases to be. As long as there is no natural yearning for self-knowledge, so long ignorance or mental conditioning throws up an endless stream of world-appearance. This ignorance perishes when it turns towards self-knowledge.

Even Brahma, the supreme teacher of us all, worships Thee, conscious of the limits of his own existence. All the fourteen *Manus*, the Lords of the world, adore Thee in absolute faith without any intrusion by the questioning of the intellect. Under the circumstances, which intelligent man would forsake Thy feet, knowing that his life has no meaning and is spent in vain if it has not been utilized for Thy worship?

Oh Supreme Lord! The whole world is gripped with the fear of death; but to us who know Thee, Thou are a haven free of fear.

Renunciation of everything puts an end to all sorrow. By renunciation,

everything is gained. Renunciation of the ego-sense leads to realization of the Absolute. There is total renunciation when the mind-*citta* with the ego-sense is abandoned. When one abandons the mind, one is no more afflicted by fear of old age, death and such other events in life. That alone is supreme bliss. All else is terrible sorrow.

Oh princes! Pure in life and performing your *svadharma*, you should repeat this prayer hymn.

Ever meditating on Him and praising Him, adore Him who pervades everything and resides in you as the *Atman*.

Hear and repeat this hymn known as '*Yoga-adesa*' again and again with concentration, to the exclusion of all other thoughts.

In days of yore, Brahma imparted this hymn to Bhrigu and the other offspring of His who were desirous of multiplying the species.

All those *Prajapatis*, so commissioned, are engaged in bringing forth various beings, with their ignorance dispelled by the repetition of this *stotra*.

Those devotees who study this hymn everyday with faith and concentration will surely attain to the highest goal.

Of all the blessings a man can receive, the highest is what is got by spiritual enlightenment. With spiritual enlightenment as the boat, man crosses the limitless ocean of *samsara*.

The ocean of the world is the cycle of birth-death-rebirth syndrome, without end, known as *samsara*. He who falls into an ocean is tossed about hither and thither by the waves and the currents of the ocean. He finds it very hard to reach the shore. He suffers in the process. Similarly, in *samsara*, in the cycle of birth and death, desires and sensual actions toss us about hither and thither. We suffer in the process and cannot attain the goal of Self Knowledge. A seeker is able to overcome the *samsara* only if he has no attachment to or aversion from any objects of the world. This arises when he realizes the Self and is free from ignorance and the resultant desires, and *karma*.

Whoever recites, with faith and devotion, this hymn imparted by me is able to please Sri Hari, whom it is difficult to please with other forms of worship.

Man attains, whatever he seeks, from Him when He is propitiated with the steady repetition of the hymn imparted by me.

Whoever, getting up early in the morning, hears or recites this hymn with faith and devotion, will be able to break the bonds of all *karma*.

Oh princes! Perform *tapas* by way of concentrated repetition of this hymn addressed to the *Paramatman*. In the end, you will obtain the highest that can be achieved by man..

## **Moha-sastra**

### ***Bhadrasva said:***

Oh sage, what *vrata*, *tapas* or *dharma* was done by you to get at that world again?

### ***Agastya said:***

No one can think of getting at those worlds without worshipping Visnu with devotion. When once He is worshipped, all of them are easily attainable.

Thinking, thus, oh king, I worshipped the eternal Visnu with sacrifices in which *daksina* was liberally given.

*Daksina* is an offering to the *brahmanas* for participation in the *vaidika karmakanda* strictly according to the scriptures.

As I was worshipping Him in His form as Sacrifice for a long time, *Devas* who were invoked in the sacrifice came there together with Indra.

When Indra and the other gods were remaining in their positions in the sky, the great god Rudra arrived there. He, too, stood in his position.

Seeing all the gods, sages and great serpents arrive there, the sage Sanatkumar, son of Brahma, came there in a very minute aerial car resembling the sun and he, a great *yogi* who could know the past, present and future, prostrated before Rudra.

At the sight of these *Devas*, sages like Narada, and Sanatkumar and Rudra, I asked who among them was the greatest to whom sacrifices could be offered. Then, in the presence of gods, Rudra told me thus:

### ***Rudra said:***

Listen to me, all of you, *Devas*, *devarishis*, *brahmarishis*, and you intelligent Agastya in particular.

He for whom sacrifices are to be performed is the great and omnipresent Lord Narayana from whom the entire universe has arisen and in whom it is dissolved along with *Devas*.

The *Brahman* is ontologically prior to everything. IT is, therefore, to be regarded as the origin of everything. The *Vedanta* Aphorisms define the *Brahman*

as that to which the birth, maintenance and destruction of the world have to be attributed. The *Brahman* is, therefore, considered the creator, the sustainer and the destroyer of the world.

The world-appearance is said to have the Absolute Brahman as its cause, in the same way as the sky (space) is the cause of the growth of the tree, for the sky does not obstruct its growth. In fact, the Brahman is not an active causative factor.

That great Lord put himself to a three-fold transformation. With *sattva* predominating in Him, He associated Himself with *rajas* and *tamas*, and created out of His navel Brahma seated in the lotus. Brahma, associated himself with *rajas* and *tamas*, created me.

*Prakrti* has three attributes-*Sattva* (serenity, tendency to manifestation), *Rajas* (activity) and *Tamas* (inertia, obstruction to manifestation). Everything in the world is the product of these three attributes.

Lord Hari is *sattva* and He is the ultimate. Brahma, the four-faced god who arose from the lotus, is *sattva* and *rajas*. That, which is both *rajas* and *tamas* is, no doubt, me.

When the mind is transcended or ceases to be, purity and noble qualities arise. The existence of such purity in a liberated sage is known as *sattva*. This state of the mind is called 'death of the mind where form remains'. Lord Hari is *sattva* embodied as He is Pure Consciousness.

There is the trio constituted of *sattva*, *rajas* and *tamas*. *Sattva* is of the nature of Narayana and all living beings are liberated by it.

By *rajas* associated with *sattva* arises this creation which has got *rajas* predominating. This is well known as the creation of Brahma.

*Prakrti* is considered to be in a state of dormancy when its three attributes are in perfect equilibrium. This is said to be the original state of *Prakrti* when there is no world of forms and names-objects. The Sankhya philosophy states that when the reflection of the Supreme Being (*Purusa*) is thrown in *Prakrti*, the latter is disturbed. This disturbance upsets the original equilibrium of the three attributes. As a result, any one attribute dominates the other two. Evolution ensues into the world of forms.

Ontologically, the attributes constituting *Prakrti* are ever active. But the stability of *Prakrti* like any other object or any society means that the forces inherent in it are in a state of equilibrium, none becoming dominant over the others, all being equally active and the activities of each force being harmonious with the activities of the others. Stability, then, does not mean inactivity, lethargy but harmony in activity. What is essentially and by nature force cannot but be active. What we call its in-activity may really be its pulsations of activity under the same conditions and in the same circumstances and pattern. In such an event, the change is not observable, though it always exists.

The actions not laid down in the Veda but are, however, based on Sastras are called Raudra (pertaining to Rudra) and it is not commended to people.

Actions not out of *rajas*, but purely out of *tamas*, lead people to ruin both in the present world and in the world beyond.

One who does not do actions out of ignorance is under the influence of the attribute of the Darkness (*tamas*). One who gives them up because of the difficulties they involve is under the influence of the attribute of the Active (*rajas*). Either is wrong. The one who performs actions without any self-interest is under the influence of the attribute of the Transparent (*sattva*). He is the true renouncer of action, the true knower and the truly wise.

*Sattva* pertains to Narayana, and living beings have *sattva* as the means of liberation. And Narayana is considered as of the nature of sacrifice.

In the *Krtayuga*, Narayana is worshipped in His pure and minute form. In the *Tretayuga*, He is worshipped in the form of sacrifice and in the *Dvaparayuga*, according to *pancaratra*.

Three things prevent man from knowing that God is Spirit. The first is time, the second is corporeality and the third is multiplicity. These things must go out that God may come in. As long as God is thought of as being wholly in time, there is a tendency to regard Him as a numinous Being rather than a moral Being. The tendency is to treat Him as mere unmitigated Power rather than the Being of Power, Wisdom and Love. This leads to propitiating Him by sacrifices for temporal power rather than worshiping Him as Spirit in spirit.

*Pancaratra* is a system of worship of the Vaisnavas mainly practised for

attaining various things like health, wealth, progeny, peace, regaining lost possessions, etc. The *pancaratra* system is claimed by the Vaisnavas as equal to the *vaidika*, and eulogized. The Vaisnavas claim that the follower of the *pancaratra* system is superior to all others.

In the *Kaliyuga*, Narayana is worshipped in the manner laid down by me in various *tamasic* forms, and with the motive of gain and animosity.

The Isvara form of God, which Arjuna witnesses in Bhagavad-Gita, which Krishna makes him, behold, is the terrible form of God of Time. God in time is normally worshipped by material means. The objective is to achieve temporal ends. God in time is manifestly the destroyer as well as the creator. Because of this nature, it has seemed proper to man to worship God by methods, which are as terrible as the destructions he himself inflicts. This accounts for the offer of sacrifices in the worship of deities for temporal gains. In all such cases, the divinity addressed is always a god in time or a personification of Nature. The deity is nothing but Time itself, the devourer of its own offspring. In all these cases, the purpose of the rite is to obtain a future benefit or to avoid an evil, which Time and Nature hold in store forever. History is replete with instances that where religions and philosophies take Time too seriously are correlated with political theories that inculcate and justify the use of large-scale violence.

There is no god above Him in the past, present or future. He who is Visnu is Brahma and he who is Brahma is Maheswara, too.

The *Brahman* is considered the Supreme Deity. IT is not one among many. Everything in the world has its being in the *Brahman*. IT is concrete in the sense that IT IS and asserts itself in the form 'I-AM'. We only know that IT IS. It cannot be a person, as the word is generally understood. IT IS, and yet indeterminate, beyond speech and concept.

Men who are learned in the three Vedas and adept in sacrifices have declared that he, who draws a distinction among us three, is sinful and wicked, and faces downfall.

Oh Agastya! Listen. I shall tell you about the early times when people were not having devotion to Hari.

In olden times, the people of the *Bhuloka* (earth) performed sacrifice to

Janardana, and went to the *Bhuvanloka*. There they worshipped Him and attained heaven, being liberated gradually.

Even after liberation, everyone began to meditate on Hari, and He, being present everywhere, appeared before them.

The *Brahman*-the highest Being is the Absolute, Transcendental Self. The three distinctions-Being (Existence), Reality and Truth become one in the Absolute Reality.

He asked them all as to what He might do for them. They then bowed to Him and said:

‘Oh great God! All people have now been liberated. How then will creation proceed and who will go to hell?’

Thus asked by *Devas*, Lord Janardana told them: ‘During the first three *yugas*, most people reach Me.

But in the last *yuga* (Kali), those who attain me will be a few. I then create the force of stupefaction which deludes people.

Oh you Rudra! You produce the *Mohasastra* (the science of stupefaction). With a little effort, you produce delusion’.

When the Infinite Consciousness vibrates, the worlds appear to emerge. When IT does not vibrate, they appear to submerge. Vibrating or not vibrating, IT is the same everywhere and ever. Not realizing it, one is subject to delusion. The delusion of the world-existence attains expansion by its repeated affirmation. When it is realized, all cravings and anxieties vanish.

The delusion that veils self-knowledge is seven-fold-seed state of wakefulness, wakefulness, great wakefulness, wakeful dream, dream, dream wakefulness and sleep. These seven states have their own innumerable subdivisions according to Yogavasistha.

One is wise not to desire those experiences, which one does not effortlessly obtain, and to experience those that have already arrived. One who has realized one’s oneness with the entire universe, and has thus arisen above both desire ‘for’ and desire ‘against’, is never deluded.

So saying, the great Lord concealed Himself, and I was made very manifest.

From then onwards people became more interested in the Sastras which I promulgated.

Following the Vedic path, worshipping Lord Narayana and finding unity in all the three gods, people get liberation.

To remain established in self-knowledge is liberation. The state of self-knowledge is that in which there is no mental agitation, distraction and dullness of mind, egotism or perception of diversity.

Liberation arises when ignorance ceases through self-enquiry.

Liberation or realization of the Infinite is attained when one arrives at the state of supreme peace after intelligent enquiry into the nature of the Self, and, after this, has brought about an inner awakening. *Kaivalya* or total freedom is the attainment of 'pure being' after all mental conditioning is transcended consciously, after thorough investigation, in the company and with the help of enlightened sages.

Liberation is but a synonym for pure mind, correct self-knowledge and a truly awakened state. The attainment of inner peace by total non-attachment to anything in the world is liberation.

Liberation is the Absolute Itself, which alone is. As one sees only gold in ornaments, water in waves, emptiness in space, heat in mirage and nothing else, the liberated yogi sees only the Brahman everywhere, not the world.

Those who consider me as different from Visnu or Brahma are driven to do sinful deeds and reach hell.

It is for the delusion of those who are outside the Vedic fold that I introduced the Sastras called Naya, Siddhanta, etc.

This is the rope (*pasa*) that binds men (*pasu*), and that should be snapped. Therefore, it is the *Pasupata*-sastra which is *Vaidic*.

Oh sage! My body is of the Veda. This truth is not known by those who propound other Sastras.

I am to be known through the Veda and particularly by the *brahmanas*. I am the three *yugas* and also Brahma and Visnu.

The *Brahman* is the Supreme Being, permeating and pervading everything in

the world. IT is the Supreme Consciousness. IT is also considered the Supreme Spirit or the *Atman*. By Its very nature, IT is all-encompassing and all-pervading.

I am the three *gunas-sattoa, rajas* and *tamas*, the three Vedas, the three fires, the three worlds, the three *sandhyas* and the three *varnas*.

I am the three *savannas*, the three bonds in the world.

He, who knows this and also knows me as Narayana, the lotus-born Brahma and myself as one made different by the qualities, has right knowledge. We are essentially One; it is ignorance that produces the sense of difference.

## ***Pasupata-samhita***

### ***Agastya said:***

Said thus by Rudra, all the gods and sages bowed to him; I too did the same.

After bowing thus, when I looked at him, I saw in his body Brahma.

I also saw in his heart Lord Narayana in an extremely minute form glowing like the sun.

Seeing this, all the sacrificing sages were wonder-struck and hailed him uttering the *Sama*, *Rig* and *Yajur* Vedas.

Then they asked Paramesvara (Rudra) how in one and the same god all the three gods are seen.

### ***Rudra said:***

Oh learned men! Whatever is offered in the sacrifice for me is shared by all the three of us.

Oh great sages! There is no diversity among us, and discerning people do not find any such thing.

Thus said by Rudra, Oh king! All the sages asked him about the purpose of *Mohasastra* (which deludes people).

### ***The sages said:***

You have produced a separate Sastra to stupefy the world. Be pleased to tell us why you have done this.

### ***Rudra said:***

There is in Bharatavarsa a forest called Dandaka. There a *brahmana* named Gautama was performing severe penance.

Brahma was very much pleased at this, and he asked the ascetic to seek a boon for him.

Thus asked by Brahma, the creator of the worlds, Gautama requested, 'Give me abundance of crops and grain'. And Brahma granted it.

Getting this boon, the ascetic built a large hermitage at Satasrnga, and there he used to reap every morning the ripe grain and cook it at noon and offer

sumptuous food to *brahmanas*.

He was doing this for a long time. Once a severe drought occurred which lasted twelve years.

Distressed at this drought and very much famished, all the sages in the forest went to Gautama.

Seeing them all in his hermitage, Gautama bowed to them and asked them to stay there.

They remained there eating a variety of food till the drought was over.

Then those sages felt a desire to undertake a pilgrimage.

Knowing this, a great sage Marica spoke to the sage Sandilya.

***Marica said:***

‘Oh Sandilya! Sage Gautama is like our father. Without telling him, we should not leave this place, for penance (elsewhere)’.

When told thus, the sages laughed and said, ‘Have we sold ourselves to him by taking his food’?

Again they discussed of leaving the place and decided to do so. They also created a magical cow and left it at the hermitage.

Seeing that cow wandering in the hermitage, Gautama took some water in his hand and splashed it on its body.

Then that magical cow fell down like a drop of water.

Seeing it thus hurt, he turned to the sages starting to leave and asked them with reverence:

‘Oh *brahmanas*! Please tell me why you are going to leave me, your devotee’.

***The sages said:***

‘Oh sage! So long as the sin of killing the cow remains in you, we shall not eat your food’.

Told thus, Gautama, who knew what was righteous, asked them to tell him what the atonement was for the sin of having killed the cow.

***The sages said:***

'This cow is not dead but has only become unconscious. Bathed in the water of Ganga, it will doubtless rise up.

The atonement is only with regard to one that is killed. For this sin, only penance may be performed. Please do not be angry'. So saying they all left.

When they were gone, Gautama went to the great mountain Himalaya to perform severe penance.

For one hundred and one years I was worshipped, and, being pleased by that, I asked him to seek a boon.

He sought that the river Ganga in my matted hair be made to follow him.

I then let off the river from one part of my head and Gautama let it to the place where the cow was lying.

Washed by that water the cow rose up, and the river became great with holy water, and passing through sacred places.

Seeing that great wonder, the seven sages came there in aerial cars saying 'Well done, well done.

Blessed are you, oh Gautama! Who is there equal to you in that you have brought this Ganga to this Dandaka forest?'

Then Gautama wondered as to how he had become the cause of hurting the animal.

He realized that it was all the result of the magic adopted by the sages (who had lived in his hermitage), and cursed them who were sages only in appearance.

'You will all be outside the three Vedas and ineligible to perform Vedic rites'.

Hearing the curse of Gautama thus pronounced on those sages, the seven sages told him, 'although your words will have due effect, you should not mean it for all time.

In the *Kali* age, let the *brahmanas* become such as to be ungrateful to those who do them good.

Burnt by the fire of your curse, let them, in the *Kali* age, become devotees of

the Lord.

Let them be outside the fold of Vedic rites. Let this river also have the second name as Godavari.

In *Kaliyuga*, those, who come to this river and give gifts of cows and other materials according to their capacity, will delight themselves with the gods.

If, at the time when Jupiter is in Leo, one takes bath there and propitiates the manes according to the scriptures, they (the manes) will go to heaven even if they have fallen in hell, and those who are already in heaven will attain liberation.

You will attain great fame, and gain eternal liberation’.

Then the seven sages came to Kailasa where I was with Parvati, and told me:

‘In the *Kali* age, many will have your form with crown of matted hair, assuming ghostly forms and wearing *lingas*.

For their sake, give a Sastra to redeem them from the influence of *Kali*’.

Requested by them thus, I produced a *Samhita* which contained rules for Vedic rites as well.

This *Samhita* is named *Nissovasa*; and Babhravya and Sandila are absorbed in it.

Deluded by me, people, out of selfish motives, will promulgate their own Sastras in *Kaliyuga*.

The *Nissavasasamhita* with a lakh of verses alone is authoritative, and that gives the discipline regarding *Pasupata*.

This follows the path of the Veda, and whatever is outside its scope should be considered as impure.

The *Vedantins* in *Kaliyuga* resort to Rudra. Fickle-minded people frame their own Sastras, but I do not remain with them.

In yore, I assumed the fierce Bhairava form for the sake of the gods and for the annihilation of the wicked demons, and laughed terribly.

Out of my tears, which fell then on the earth, raised innumerable terrible beings.

They were fond of flesh, wine and physical pleasure, and were out to create terror in the world.

The *brahmanas* cursed by Gautama will be born in their clan. Among them, those, who follow the rules I have laid down and are of good conduct, will attain heaven and get liberation.

Those, who doubt the doctrine I have laid down, ridicule my followers and go to hell.

Formerly burnt by the curse of Gautama and now by my words, they go to hell and we need not doubt this.

***Rudra continued:***

Told thus by me, the sons of Brahma (the seven sages) went away. Gautama too returned to his abode.

I have thus told you what *dharma* is. He, who is averse to this naturally, is prone to do only wicked things.

## ***Determination of Prakrti and Purusa***

### ***Varaha said:***

Agastya asked the omniscient Rudra, 'Who is the most ancient one and the creator of everything?'

### ***Agastya said:***

You, Brahma and Visnu constitute the Trio and the three Vedas. Like the flame of the lamp, you illumine everything and permeate all Sastras.

Oh God! Tell me at which time you are Rudra, at which time Brahma and at which time Visnu.

### ***Rudra said:***

Visnu is the Supreme *Brahman* in Veda and Sastras. He is spoken of as having three forms. But this is not known to the ignorant.

From the root *vis* meaning 'to enter', with the nominative singular suffix we get the word 'Visnu'. He is the eternal and the supreme among all gods.

This Visnu who is spoken of as having a ten-fold form as well as of a single form is the Aditya with all *yogic* powers.

The ten-fold form refers to the generally held view of ten incarnations of Mahavisnu.

The great God, for the sake of *Devas*, assumes human form in every *yuga* and praises me.

Mythological epics refer to Divine Incarnations. They represent the actual descent of the *Brahman* in various mundane forms into the world, when evil prevails and good is about to be destroyed. The Immanent dwells in all souls and accompanies them in life and death. It is the *Brahman* residing in the spirit (*atman*) of man like lightning in a cloud. The Incarnate as worshiped is the idol of God in various forms acceptable to devotees.

The *Saguna Brahman* is meant for devotees. In other words, a devotee believes that God has attributes and reveals Himself to the devotee as a Person assuming the form he believes in. It is He who listens to the prayers of the devotee. The prayers are directed to Him alone.

A devotee, therefore, accepts Divine Incarnation in human form for worship. It provides an object of meditation and prayer resulting in *mahabhava* and *prema*.

Those who follow the path of devotion seek an Incarnation of God, to enjoy the sweetness of devotion.

For the sake of the world as well as gods, I worship these two forms of the Lord (divine as well as human) in the *Swetadvipa* (White Island) in *Krtayuga*.

At the time of creation, I extol the four-faced Brahma and become Time. And in *Krtayuga*, Brahma, *Devas* and *asuras* extol me always.

People who seek pleasures sacrifice to me in my form as *linga* (*phallus*); and those who seek liberation sacrifice to me mentally in my form as the thousand-headed. It is to this form that the universal God Narayana Himself offers sacrifices.

Those that perform *Brahma-yajna* daily propitiate Brahma, because the Veda is Brahma.

The Supreme *Brahman* is enshrined in the names Narayana, Siva, Visnu, Sankara and Purusottama.

For those who perform Vedic rites, we, Brahma, Visnu and Maheshwara are the spirits of the *mantras*. There need be no doubt in this matter.

There are said to be three levels before reaching the *Brahman*. They are the *Virat* (*Cosmic Person*), *Hiranyagarbha* (*the soul of the Cosmic Person*) and *Isvara* (*the personal God*). All the three are higher forms than the finite 'I' consciousness, but are continuous with it and the Supreme *Brahman*. These three are the three levels of the Cosmic Person or the Logos. All may be considered cosmic personalities. The Logos is a kind of unity in Trinity.

I am Visnu as well as Brahma with the eternal Veda. The three gods are really one, and wise men should not consider them as different.

He who considers otherwise is a sinner and he goes to the terrible hell.

I am Brahma and Visnu, and the Veda-*Rig*, *Yajur* and *Sama*. The difference is only in name.

## Brahma-Gita

### *Introduction*

The Brahma-Gita is contained in chapter 35, slokas 96 & 97 of Chapter 37, and Chapter 38 of Brahma-purana (Part I). It belongs to the class of Hindu religious literature known as the Puranas. The word 'Purana' in Sanskrit means 'a narrative of ancient times'.

The Brahma-purana is classified as *Rajasa* and is assigned to Brahma, the god of *rajas* characteristic. The Purana takes the name after Brahma, for it is Brahma that narrates this Purana to the sages on the mount Meru. That version with certain modifications was repeated by Vyasa to the sages at Kurukshetra, and by his disciple Romaharsana to the sages at Naimisa. The Purana derives its name merely because it has come out of the mouth of Brahma.

The Brahma-purana is predominantly Visnuite. It glorifies Visnu, incarnated in various forms and worshipped in different forms and different continents. It also portrays the legends of Siva, immolation of Sati, the Sun-god, etc. For this Purana, Visnu and Siva are paramount Lords, while Brahma occupies the third position. Brahma himself speaks highly of Visnu and Siva.

In spite of the presence of a multitude of gods, the central theme of the Purana is towards monotheism. It is a strong advocate of non-sectarian religion where all gods stand on equal footing.

The Gitas that find place in *Maha*-puranas such as the Uddhava-Gita, the Rudra-Gita, the Bhikshu-Gita, the Sruti-Gita, the Brahma-Gita, the Hamsa-Gita, etc propound Monism as the essence of their philosophy

## ***Latent Impressions***

### ***Brahma said:***

When the marital ceremony of Lord Siva of unmeasured splendour was performed, Indra and other deities were highly pleased. They eulogized the Lord in glorious words and paid obeisance in reverence, in the following way.

### ***The deities said:***

Obeisance to the Lord whose symbol is the mountain!

Obeisance to the Lord who is the wind in velocity!

Obeisance to the Lord, the destroyer of pain and the bestower of splendid riches!

Obeisance to the Lord who has the blue tuft!

Obeisance to the Lord, the lord of Uma!

Obeisance to the Lord in the form of the wind!

Obeisance to the Lord of one hundred forms!

The Veda declares emphatically that there is only one Rudra. At the same time, it declares of numerous Rudras on earth. In other words, the Supreme Spirit is One; Its manifestations are innumerable.

Obeisance to the Deity of terrible form, deformed eyes, one thousand eyes and one thousand feet!

The primeval Being-Purusa is referred to as the thousand-eyed and the thousand-footed.

Obeisance to the Lord in the form of deities!

Obeisance to the Lord, the ancillary of the Veda!

Obeisance to the Deity who stunned the arms of Indra!

Indra lifted up his arm to strike Siva in the form of an infant lying in the lap of Parvathi. But his right hand remained stunned, and he could not hurl his thunderbolt.

Obeisance to the germinating sprout of the Veda!

Obeisance to the Overlord of mobile and immobile beings! Obeisance to the One who suppresses sinners!

Obeisance to the Deity whose symbol is a water-reservoir! Obeisance to the One who annihilates the yugas!

Obeisance to the Deity who has skulls for garlands!

Obeisance to the Deity who wears skulls for the sacred thread! Obeisance to the Deity with a skull in his hand!

Obeisance to the Deity holding a staff!

Obeisance to the Deity holding the iron-club!

Obeisance to the Lord of the three worlds!

Obeisance to the Deity interested in the world of mortals!

Obeisance to the Deity with the iron club in the hand!

Obeisance to the Lord who dispels the agony of those who bow down to him!

Obeisance to the Destroyer of the head of sacrifice!

Obeisance to the Lord who removed Krisna's tresses!

Obeisance to Him who plucked the eyes of Bhaga!

Bhaga is one of the twelve Aadityas. According to mythology, the deities once assembled and decided upon the share of sacrifices due to each one of them. While so doing, they left out Rudra. Enraged at this neglect, Rudra made a bow and fought against the deities. During the fight, He extracted the eyes of Bhaga and the teeth of Pusan. Ultimately, the deities satisfied Rudra. Pleased with them, He returned the eyes and the teeth to Bhaga and Pusan respectively.

Obeisance to the Deity who removed the teeth of Pusan!

Pusan is one of the twelve Aadityas born to Kasyapa and Aditi. It is stated in Sauptika parva of Mahabharata-chapter 18, that there was a fight between Siva and the deities in a sacrifice which Siva attended un-invited. In this fight against Siva, Pusan lost his teeth.

Obeisance to the Wielder of Pinaka, trident, sword, dagger and iron-club!

Pinaka is the name of the bow of Siva.

Obeisance to the Destroyer of the god of Death!

Obeisance to the Deity with the third eye!

Obeisance to the One who annihilated the god of Death!

Siva gave a boon to Markandu that a pious son would be born to him, but would live only for sixteen years. The child was born and named Markandeya. He was educated in the Veda and the Sastras. When the hour of his death arrived, the boy embraced the linga idol of Siva. When Yama, the god of Death, came to take him, Siva arose furiously out of the idol and killed Yama. At the request of gods, Siva revived Yama to life, and granted Markandeya youth forever.

Obeisance to the Deity who resides on the mountain!

The mountain is Kailash in the Himalayas.

Obeisance to the Deity with the necklace of gold!

Obeisance to the One wearing ear-rings!

Obeisance to the Destroyer of yogic power of demons!

Obeisance to the Yogin!

The reference is to Sakti, the power of Siva.

Obeisance to the preceptor!

Obeisance to the Deity with the moon and the sun for eyes! Obeisance to the Deity with an eye in the forehead!

The two eyes of Siva represent the sun and the moon. The third eye in the forehead is the eye of wisdom. But it emits fire when it opens at the time of dissolution of the universe, or even earlier when Siva is angry.

Obeisance to the One taking delight in the cremation-ground!

Obeisance to the Bestower of boons in the cremation-ground!

Obeisance to the Destroyer of the rude and the impolite!

Obeisance to the Deity devoid of garments!

Obeisance to the Deity who laughs as boisterously as hundred thunderbolts!

Obeisance to the Deity who laughs as boisterously as hundred thunderbolts!

Obeisance to the Lord of mountain!

Obeisance to the householder Saint!

Obeisance to the perpetual Wearer of matted hair!

Obeisance to the celibate One!

Obeisance to the One with partially shaven head!

Obeisance to the Lord of *pasus*!

*Pasus* are the individual souls or the *Jiva*.

Obeisance to the One who performs penance in water!

Obeisance to the One who bestows yogic powers and prosperity! Obeisance to the One who is calm and tranquil!

Obeisance to the One who has controlled His sense-organs!

Obeisance to the One who causes dissolution!

Obeisance to the One who causes blessings!

Obeisance to the One who sustains the world!

Obeisance to Rudra!

Obeisance to Vasu!

Obeisance to Aditya!

Obeisance to Aswin!

Obeisance to the father of all!

Obeisance to the Supreme Being of perfect knowledge!

Obeisance to Visvedevas!

Obeisance to Sarva, Ugra, Siva, the bestower of boons!

Obeisance to the Terrible One!

Obeisance to the Commander-in-chief!

Obeisance to the Lord of *pasus*!

Obeisance to the Pure!

Obeisance to the Destroyer of enemies!

Obeisance to Sadyojata!

Obeisance to Mahadeva!

Obeisance to the Wonderful!

Obeisance to the Deity that bears the trident!

Obeisance to Pradhana!

Obeisance to the Incomprehensible!

Obeisance to the Effect!

Obeisance to the Cause!

Obeisance to You-Purusa!

Obeisance to the One who causes the wish of Purusa!

Obeisance to the One who causes the gunas of Pradhana to get into contact with Purusa!

Obeisance to the One who makes Prakrti and Purusa function! Obeisance to the One who is the doer of what is done and what is not done!

Obeisance to the One who bestows union on the act and its fruit!

Obeisance to the Knower of the time of all!

Obeisance to the One who restrains all!

Obeisance to the One who disturbs the equilibrium of gunas! Obeisance to the One who bestows means of subsistence!

Obeisance to You, the lord of the chiefs of deities!

Obeisance to You, the creator of living beings!

O Siva! Be gentle in face to be looked at!

O Lord! Be gentle to us!

On being eulogized thus by all deities, the Lord of the universe, the Lord of

Uma spoke thus to the immortal beings.

***Lord Rudra said:***

O Deities! I am both harsh and gentle to you. Tell me the boons you wish to choose. I shall grant them undoubtedly.

***Brahma said:***

Thereafter, the deities bowed down to the three-eyed Lord and said to Him.

'O Lord! Let this boon be retained by You alone. When there is any need, You may grant the boon desired by us.'

***Brahma said:***

After saying 'let it be so', the Lord bade farewell to the deities and others. Thereafter He entered His abode together with the Pramathas.

Pramathas are the attendants of Siva, known as ganas.

## ***Prayer to Siva***

### ***Brahma said:***

The Lord Siva who removed the eyes of Bhaga said.

'So be it!'

The Patriarch Daksha bowed to the three-eyed Lord Siva, the presiding Deity of virtue. After securing the boon from the Lord Siva, Daksha knelt on the ground and eulogized the bull-bannered Lord by His thousand and eight names.

O excellent Brahmins! On seeing the virility of Siva thus, Daksha joined his palms in reverence and bowed down. Then he began to eulogize.

Obeisance to You, o Lord of the chiefs of deities!

Obeisance to You, o slayer of Bala!

O Lord of deities! You are the most excellent one in strength; You are worshipped by deities and demons! O thousand-eyed One!

O One of deformed eyes!

O Three-eyed-one!

O One fond of the overlord of Akshas!

O You have hands and feet all round!

O You have eyes, heads and mouths all round!

O You have ears all round!

O You stand enveloping everything in the world!

O You are Sanku-karna (pike-eared)!

O You are Maha-karna (long-eared)!

O You are Kumbha-karna (pot-eared)!

O You are Arna-valaya (ocean-dweller)!

O You are Gajendra-karna (elephant-eared)!

O You are Go-karna (cow-eared)!

O You are Sata-karna (hundred-eared)!

Obeisance to You, Sata-udara (hundred-bellied)!

O You are Sata-avarta (having hundred curly locks of hairs)!

O You are Sata-jihva (having hundred tongues)!

O You are Sanata (eternal)!

O One who is worshipped by the *gayatrins*, singing songs of praise! O One who is worshipped by those who have stopped performing any acts!

O You are Devadanavagopta (protector of deities and demons)!

O You are Brahma and Satakratu (Indra)!

O You are Murtiman, (embodied)!

O You are Mahamurti (having physical form)!

O You are Samudra (ocean)!

O You are Sarasam Nidhi (storehouse of lakes)!

O You in whom deities abide as cows in the cowshed!

I see in Your body the moon, fire, lord of waters, sun, Visnu, Brahma and Brhaspati (Jupiter)!

You are the cause, action and effect, the maker and the instrument! You are Sat and Asat (existent as well as non existent)!

You are the source of origin and the seat of dissolution!

Obeisance to Bhava!

Obeisance to Sarva!

Obeisance to Rudra!

Obeisance to the Bestower of boons (Varada)!

Obeisance to Pasupati (Lord of pasus)!

Obeisance to Andhakaghatin (one who hit Andhaka)!

Obeisance to Trijata (having three locks of matted hair)!

Obeisance to Trisirsa (having three heads)!

Obeisance to Trisulavaradharin (one who holds excellent trident)! Obeisance

to Tryambaka (three-eyed)!

Obeisance to Trinetra (tree-eyed)!

Obeisance to Tripuraghna (one who destroyed the three cities)! Obeisance to Chanda (the fierce)!

Obeisance to Munda (one with shaven head)!

Obeisance to Visvachandadhara (one who holds the universe fiercely)!

Obeisance to Dandin (one who holds a staff)!

Obeisance to Sanku-karna (one having pike-ears)!

Obeisance to Chandi-chanda (fierce lord of the fierce goddess)! Obeisance to Urdhva Dandi-kesa (one who holds the staff pointed

upwards and one who has hair growing up)!

Obeisance to Suska (dried, skeleton-like)!

Obeisance to Vikrta (the deformed)!

Obeisance to Vilohita (one who is particularly red)!

Obeisance to Dhuumra (smoke-coloured)!

Obeisance to Nilagriva (the blue-necked)!

Obeisance to Apratirupa (one who is beyond replication)!

Obeisance to Virupa (the deformed)!

Obeisance to Siva!

Obeisance to Surya (the sun)!

Obeisance to Suryapati (the lord of the sun)!

Obeisance to Surya-dhvajapatakin (one having the sun as flagstaff and emblem)!

Obeisance to the Lord of *Pramathas*!

Obeisance to Vrsa-skandha (bull-shouldered)!

Obeisance to Hirnyavarna (golden coloured)!

Obeisance to Hiranya-varchas (gorgeous appearance)!

- Obeisance to Hiranya-krtachuda (one with golden tufts)!
- Obeisance to Hiranya-pati (lord of gold)!
- Obeisance to Satru-ghata (one who kills enemies)!
- Obeisance to Chanda (the fierce one)!
- Obeisance to Parna-sanghasaya (one who lies amidst clusters of leaves)!
- Obeisance to Stuta (the eulogized one)!
- Obeisance to Stuti (the eulogy)!
- Obeisance to Stuyamana (one who is being eulogized)!
- Obeisance to Sarva (all)!
- Obeisance to Sarva-bhaksha (one who eats everything)!
- Obeisance to Sarva-bhuta-antaratman (the immanent soul or spirit in all living beings)!
- Obeisance to Homa!
- Obeisance to Mantra!
- Obeisance to Sukla-dhvajapatakin (one whose flag-staff and banner are white)!
- Obeisance to Anaamya (one who cannot be bent)!
- Obeisance to Naamya (one who should be bowed to)!
- Obeisance to Kilakila (tumultuous noise)!
- Obeisance to Sayamana (lying down)!
- Obeisance to Sayita (one who has already lain down)!
- Obeisance to Utthita (one who has got up)!
- Obeisance to Sthita (one who is immobile)!
- Obeisance to Dhavamana (one who is mobile)!
- Obeisance to Bhuuta (one who has become)!
- Obeisance to Kutila (the crooked)!

Obeisance to Nartanaseela (one habituated to dancing)!

Obeisance to Mukha-vaaditrakaarin (one who plays with his mouth, as with a musical instrument)!

Obeisance to Baadhaphaha (one who dispels (overcomes) obstacles)!

Obeisance to Lubdha (one who is greedy and miserly)!

Obeisance to Gita-vaaditrakaarin (one who sings and plays on musical instruments)!

Obeisance to Jyestha (the eldest)!

Obeisance to Srestha (the excellent)!

Obeisance to Balapramathana (one who suppresses Bala)!

Obeisance to Kalpana (conception)!

Obeisance to Kalpya (one who is to be conceived)!

Obeisance to Kshama (the competent)!

Obeisance to Upakshama (very nearly efficient)!

Obeisance to Ugra (the fierce one)!

Obeisance to Dasabahu (ten-armed)!

Obeisance to Kapaalahasta (having the skull in hand)!

Obeisance to Chitabhasmapriya (one fond of white burnt ashes)!

Obeisance to Vibhisana (the terrifying one)!

Obeisance to Bhiima (the terrible)!

Obeisance to Bhiimavratadhara (one who observes terrible holy rites)!

Obeisance to Naanaavikrtavaktra (one who has many deformed faces)!

Obeisance to Khadgajihvogradamstrin (one with sword-like tongue and fierce curved fangs)!

Obeisance to Pakshamaamsaalavadya (one who has huge musical instruments on his sides)!

Obeisance to Tumbiveenaapriya (one fond of Tumbiveena, a kind of lute)!

Obeisance to Aghoraghorarupa (one who has the terrible form of Aghora, a terrible form)!

Obeisance to Ghoraghoratara (one who is more terrible than the most terrible)!

Obeisance to Siva!

Obeisance to Santa (calmness)!

Obeisance to Saantatara (more calmness)!

Obeisance to Buddha (enlightened)!

Obeisance to Suddha (pure one)!

Obeisance to Samvibhaagapriya (one fond of classification)!

Obeisance to Prapancha (extensive universe)!

Obeisance to Ugra (fierce)!

Obeisance to Samkhyapara (one devoted to Samkhya philosophy)!

Obeisance to Chandaikaghanta (one having a fierce bell)!

Obeisance to Ghantanada (sound of the bell)!

Obeisance to Ghantin (one with a bell)!

Obeisance to Sahasrasataghanta (one who has thousands of thousands of bells)!

Obeisance to Ghantaamaalaapriya (one fond of a garland of bells)!

Obeisance to Pranadanda (one awarding life sentence)!

Obeisance to Nitya (the permanent)!

Obeisance to You, Lohita (red in colour)!

Obeisance to Humhumkaara (one shouting humhum)!

Obeisance to Rudra!

Obeisance to Humhumkaarapriya (one fond of the sound humhum)!

Obeisance to Aparavaan (endless, limitless)!

Obeisance to Nityam-girivrkshapriya (one who is always fond of trees on the

mountain)!

Obeisance to Marga-maamsasrgala (the jackal at the way-side with a piece of meat)!

Obeisance to Taaraka (one who redeems)!

Obeisance to Taara (one who crosses)!

Obeisance to Yajnaadhipati (the over-lord)!

Obeisance to Krta (what is done)!

Obeisance to Prakrta (what is perfectly done)!

Obeisance to Yajnaavaaha (one whose vehicle is Yajna)!

Obeisance to Daanta (one who has controlled sense-organs)! Obeisance to Tathya (truth)!

Obeisance to Vitatha (untrue)!

Obeisance to Tata (shore)!

Obeisance to Tatyaa (one favourable to the shore)!

Obeisance to Tatineepati (lord of rivers)!

Obeisance to Annada (bestower of cooked rice)!

Obeisance to Annapati (lord of cooked rice)!

Obeisance to Annabhujaa (one who eats cooked rice)!

Obeisance to Sahasraseersha (the thousand-headed)!

Obeisance to Sahasraacharana (the one having thousand-feet)!

Obeisance to Sahasrodyatasoola (one who has lifted up a thousand tridents)!

Obeisance to Sahasranayana (thousand-eyed)!

Obeisance to Baalaarkavarna (one having the form of the rising sun)!

Obeisance to Baalaroopadhara (one having the form of a child)!

Obeisance to Baalakreedanaka (one who plays like children)! Obeisance to Suddha (the pure one)!

Obeisance to Buddha (enlightened)!

Obeisance to Kshobhana (one who causes agitation)!

Obeisance to Kshaya (one who causes decline)!

Obeisance to Tarangaankitakesa (one whose hair floats like waves)!

Obeisance to Muktakesa (one whose tresses are released)!

Obeisance to Satkarmatushta (one who is pleased with six types of holy rites)!

Obeisance to Trikarmanirata (one is engaged in the three holy rites)!

Obeisance to Varnaasramadharm-pravartaka (one who makes castes and stages of life function duly and severally)!

Obeisance to Srestha (the most excellent)!

Obeisance to Jyestha (the eldest)!

Obeisance to Kalakala (indistinct but sweet sound)!

Obeisance to Svetapingalanetra (one who has white and tawny coloured eyes)!

Obeisance to Krsnaraktekshana (one who has black and red eyes)! Obeisance to Dharmakaamaarthamoksha (embodiment of virtue, love, wealth and salvation)!

Obeisance to Kratha (one who injures)!

Obeisance to Krathana (one who slaughters)!

Obeisance to Samkhya!

Obeisance to Samkhyamukhya (chief of the Samkhyas)!

Obeisance to Yogaadhipati (overlord of Yoga)!

Obeisance to Rathyaadhirathya (charioteer on the street)!

Obeisance to Chatushpaathapatha (having the pathway in the four cross-roads)!

Obeisance to Krsnajinottareeya (one having the hide of a black deer as the upper garment)!

O Isana Rudrasanghata (group of Rudras), obeisance to You!

O Harikesa (one having green hair), obeisance to You!

O Trayambaka (three-eyed), obeisance to You!

O Ambikaanaatha (lord of Ambika), obeisance to You!

O Manifest and Un-manifest, obeisance to You!

O Kaala, obeisance to You!

O Kaamada (bestower of desires), obeisance to You!

O Kaamaghna (destroyer of desires), obeisance to You!

O Dustaduritanivaarana (destroyer of the wicked and the violators of good conduct), obeisance to You!

O Sarvagarihita (despised by everyone), obeisance to You!

O Sarvaghna (destroyer of everyone), obeisance to You!

O Sadyojata, obeisance to You!

O Unmadana (one who causes madness), obeisance to You!

O Sataavartagangaa-toyaardramoordhaja (one whose hair on the head is wet due to the waters of Ganga that has hundreds of whirlpools), obeisance to You!

O Chandraardhasamyugaavarta (one who has war-like eddies by means of crescent moon), obeisance to You!

O Meghaavarta (having eddies with clouds), obeisance to You!

You alone are

Naanaarthadaanakarta (the bestower of different sorts of riches)!

Arthada (bestower of riches)!

Annasrashtaa (creator of cooked rice)!

Bhoktaa (eater of cooked rice)!

Yajnabhuk (partaker of sacrifice)!

Anala (fire)!

The Four types of creatures, Jaraayuja etc!

The Lord of the deities!

The Creator of the mobile and immobile beings!

The Pratikartaa (one who withdraws, that is, annihilates)!

The Lord of the universe!

The Brahman!

The Source of everything!

Svadhaa!

The Storehouse of luminaries!

Expounders of the Brahman call You *Rk*, *Saaman* and *Omkaara*.

The excellent deities and the expounders of the Brahman who sing *Saaman* say frequently 'Hari, Hari, etc' or 'Hara, Hara, etc.'

You are full of *Yajur Mantras*, *Rk Mantras*, *Saaman* and *Atharva Mantras*.

You are served by those who know the Brahman, the *Kalpas* and the *Upanisads*.

The *brahmana*, *kshatriya*, *vaisya*, *sudra* and other castes, and the stages of life are identical with You.

You are *Asramas*!

You are *Vidyut Stanitam* (lightning and thunder)!

You are the Year, Seasons, Month, Fortnight, and *Kaala*, *Kastha*,

*Nimesas*, Stars and *Yugas*!

You are *Vrsanam Kakudam* (the chief of bulls)!

You are the Peak of mountains!

You are the Lion, the chief among animals!

You are *Takshaka* among *Nagas*!

You are the Milk-ocean among seas!

You are *Yajus* among *Mantras*!

You are the Thunderbolt among weapons!

You are the Truth among holy rites!

You are all the Attributes, namely, Wish, Hatred, Lust, Delusion,  
Calmness, Forbearance, Industry, Courage, Greed, Love, Anger, Victory and  
Defeat.

You are the wielder of Arrow, Bow, Iron-club (Khatvaanga), Banner and  
Chariot.

You cut, pierce, strike and lead!

You are considered a Thinker by us!

You are Dharma with its ten characteristics!

You are Artha (wealth)!

You are Kaama (love)!

You are Indra!

You are Samudra (ocean)!

You are Sarits (rivers)!

You are Palvalas (puddles)!

You are Sarasi (lakes)!

You are Lataavallis (creepers and winding plants)!

You are Trnausadhayah (grasses and medicinal herbs)!

You are Pasmus (animals)!

You are Birds!

You are the Source of dravyas (objects), karma (actions) and gunas  
(attributes)!

You are Kaalapushpa-phalaprada (bestower of flowers that grow into fruits  
of time)!

You are Aadi (origin), Anta (end) and Madhyama (middle)!

You are Gaayatri and Omkaara!

You are Harita (green)!

You are Lohita (red)!

You are Krsna (black)!

You are Neela (blue)!

You are Peeta (yellow)!

You are Aruna (pink)!

You are Kadru (tawny)!

You are Kapila (palebrown)!

You are Babhru (deep-brown)!

You are Kapota (dove-coloured)!

You are Mechaka (dark-coloured)!

You are well-known as Suvamaretas (one having golden semen)!

You are considered Suvarna (gold in colour)!

You are Suvarna-naaman (golden named)!

You re Suvarnapriya (fond of gold)!

You are Indu (moon)!

You are Yama!

You are Varuna!

You are Dhanada (bestower of wealth, that is, Kubera)!

You are Anala (fire)!

You are Utphulla-Chitrabhaanu (full-fledged sun)!

You are Svarbhaanu (Rahu)!

You are Bhaanu (sun)!

You are Hotra (sacrifice)!

You are Hotaa (sacrificer)!

You are Homya (paraphernalia of oblation)!

You are Hutam (oblation)!

O Lord!

You are the Trisauparna mantra!

You are the Satarudriya mantra of Yajurveda!

You are the most sacred of all sacred things!

You are the most auspicious of all auspicious things!

You are the mountain that destroys sins!

You are Vrksa (tree)!

You are the *Jiva* (individual soul)!

You are Pralaya (dissolution)!

You are Prana (vital airs)!

You are Tamoguna, Rajoguna and Sattvaguna!

You are Prana, Apana, Samana, Udana and Vyana!

You are Unmesa (opening of the eye)!

You are Nimesa (closing of the eye)!

You are Kaala (time)!

You are Kalpa!

You are Lohitanga (red-limbed)!

You are Damstrin (having curved fangs)!

You are Mahaavaktra (having huge mouth)!

You are Mahodara (one having huge belly)!

You are Suchiroman (having clean hair)!

You are Haricchmasru (having green moustache and beard)!

You are Vurdhvakesa (one with hair standing up)!

You are Chala-achala (moving and stationary)!

You are Geetaavaaditranrtyaga (interested in singing, playing on instruments and dancing)!

You are Geetavaadanaka-priya (fond of singing and playing on instruments)!

You are Matsya (fish)!

You are Jaala (net)!

You are Jala (water)!

You are Ajeya (unconquerable)!

You are Jalavyala (water-python)!

You are Kuticharya (porpoise)!

You are Vikaala (having adverse time)!

You are Sukaala (having good time)!

You are Dushkaala (having bad time)!

You are Kaalanaasana (destroyer of Kaala or god of death)!

You are Mrtyu (death)!

You are Akshaya (Everlasting)!

You are Anta (end)!

You are Kshamaamaayaa-karotkara (one who offers and carries out forbearance and deception)!

You are Samvarta (dissolution)!

You are Vartaka (one who causes whirling)!

You are Samvartaka and Balahaka (the clouds at the time of dissolution)!

You are Ghantaakin, Ghantakin and Ghantin (having bells of different types)!

You are Chudaala (having tufts)!

You are Lavanodaadhi (the briny sea or the sea of salt)!

You are Brahma!

You are Kaalaagnivaktra (having black fire in the mouth)!

You are Dandin (having staff)!

You are Munda (having shaven head)!

You are Tridandaadhrk (one holding three staffs)!

You are Chaturyuga (of four Yugas)!

You are Chaturveda (of four Vedas)!

You are Chaturhotra (set of four sacrifices)!

You are Chatuspatha (set of four paths)!

You are Chaturaasramyaneta (leader of the people of four stages of life)!

You are Chaturvarnyakara (cause of division into four castes)!

You are Kshara-akshara (perishable and imperishable)!

You are Priya (Beloved)!

You are Dhurta (wicked)!

You are Ganaikaganya (worthy of being considered by the Ganas)! You are Ganadhipa (the overlord of Ganas)!

You are Raktamaalyaambaradhara (one who wears red garments and garlands)!

You are Girisha (lord of the mountain)!

You are Girijaapriya (fond of the daughter of the Mountain Lord)!

You are Silpeesa (chief of artisans)!

You are Silpi-srestha (the most excellent among artisans)

You are Sarvasilpapravartaka (he who makes arts and crafts function)!

You are Bhaganetraantaka (the destroyer of the eyes of Bhaga)!

You are Chanda (fierce)!

You are Poonah Danta vinaasanaha (the destroyer of the teeth of Poonah)!

You are Svaahaa Svadhaa Vasatkaara Namaskaara (obeisance)!

You are Goodhavrata (one who performs holy rites in isolation)!

You are Goodha (well-hidden)!

You are Goodhaavratanivesita (one sought by those who perform holy rites in secret)!

You are Tirnna (one who crosses)!

You are Tarana (one who redeems)!

You are Sarvanusyuuta-charana (one who has his charanas (feet or informants or spies) spread in every place)!

You are Dhaataa (creator)!

You are Vidhaataa (dispenser of destiny)!

You are Sandhaataa (one who joins together)!

You are Nidhaataa (one who deposits)!

You are Dharanidhaara (sustainer of the earth)!

You are Tapas (penance)!

You are the Brahman (the Supreme Being)!

You are Satyam (truth)!

You are Brahmacharyam (the soul of every living being)!

You are Bhuutaakrt (the creator of living beings)!

You are Bhuuta (one who has become a being)!

You are Bhavya Bhavodbhava (the source or origin of every thing past, present and the future)!

You are Bhuurbhuvah-svar (one who has gone to the worlds Bhuh, Bhuvah and Svah)!

You are Vrta (surrounded)!

You are Agni (fire)!

You are Mahesvara (great lord)!

You are Rekshana (having fiery vision)!

You are Dveekshanakaanta (lover of one with two eyes)!

You are Daanta (one who has self control)!

You are Adaanta-vinaasana (destroyer of those who have not conquered their sense organs)!

You are Brahmaavarta (one that has emerged out of the Brahman)!

You are Suraavarta (one who makes deities revolve)!

You are Kaamaavarta (one who makes the deity of desire revolve),  
Obeisance to you!

You are Kaamabimba-avinirhanta (one who destroys the idol of the lord of desire)!

You are Karnikaarasrajapriya (one fond of the garland of karnikaara flowers)!

You are Goneta (leader of cows)!

You are Goprachara (one who makes rays spread, or one who makes cows graze)!

You are Govrsesvaravahana (one who has, as vehicle, a cow and a leading bull)!

You are Trailokyagopta (the protector of the three worlds)!

You are Govinda!

You are Gopta (protector)!

You are Gogarga!

You are Akhandachandraabhimukha (one who is face to face with the full moon)!

You are Sumukha (having good face)!

You are Durmukha (having bad face)!

You are Amukha (having no face)!

You are Chaturmukha (four-faced)!

You are Bahumukha (many-faced)!

You are Ranesvabhimukhah sadah (Always willing to be in the battle field)!

You are Hiranyagarbha!

You are Sakuni!

You are Dhanada (bestower of wealth)!

You are Annapati (Lord of cooked rice)!

You are Virat (Universal Being)!

You are Adharmaha (destroyer of evil)!

You are Mahaadaksha (very efficient)!

You are Dandadhaari (holder of staff)!

You are Ranapriya (fond of war)!

You are Tisthan (standing)!

You are Sthira (steady)!

You are Sthanu (stump)!

You are Nishkampa (unmoving)!

You are Sunischala (very still)!

You are Durvaarana (one who cannot be checked)!

You are Durvisaha (who cannot be borne)!

You are Durdarpa (having whisked arrogance)!

You are Duratikrama (one who cannot be made submissive)!

You are Nitya (permanent)!

You are Durdama (one who cannot be suppressed)!

You are Vijaya (victory)!

You are Jaya (conquerer)!

You are Sasa (hare)!

You are Sasaankanayana (having the moon as an eye)!

You are Sitoshna (bearing climatic variations)!

You are Kshut (hunger)!

You are Trsaa (thirst)!

You are Jaraa (old age)!

You are Aadhis (agonies)!

You are Vyaadhis (ailments)!

You are Vyaadhihaa (destroyer of ailments)!

You are Vyaadhipa (the lord of sickness)!

You are Sahya (bearable)!

You are Yajnamrgavyadha (hunter of Yajna in the form of a deer)!

You are Vyaadhinam-aakara (mine of ailments)!

You are Akara (handless)!

You are Sikhandi (tufted)!

You are Pundareeka (lotus)!

You are Pundareekavalokana (one who looks at lotuses)!

You are Dandadhrk (holding staff)!

You are Chakradanda (holding wheel and staff)!

You are Raudrabhaaga-vinaasana (destroyer of terrible share)!

You are Visapaa (one who drinks poison)!

You are Amrtapaa (one who drinks nectar)!

You are Suraapaa (one who drinks wine)!

You are Kshira-somapaa (one who drink milk and soma juice)!

You are Madhupaa (one who drinks honey)!

You are Apapaa (one who drinks water)!

You are Sarvapaa (one who drinks everything)!

You are Balaabala (one who is strong and weak)!

You are Vrsangavaahya (one who is to be carried over the body of the bull)!

You are Vrshabha (bull-leading deity)!

You are Vrshabhalochana (bull-eyed)!

You are Leader of all worlds!

You are Lokasamskrta (consecrated in the world)!

The moon and the sun constitute Your eyes!

Brahma is Your heart!

Agnistoma sacrifice is Your body, embellished by virtuous holy rites! O Siva! Neither Brahma nor Visnu, nor the ancient sages are competent to know Your greatness precisely like a father protecting his son.

O Siva! Always protect one with the help of Your physical subtle forms. Let them come into my vow.

O Sinless one! Protect me. I am worthy of Your protection. Obeisance to you!

You are sympathetic to the devotees, and I am always your devotee.

May He be my continuous protector, He who stands alone on the shore of the sea after encompassing the miserable state of many thousands of men?

Those who have conquered sleep, those who have mastered their breath, those who abide by their *sattva-guna*, those who have similarity of vision and those who perform yoga see That Brilliance! Obeisance to that yogic Atman!

As each *yuga* is about to end, He devours all living beings, and He lies down in the middle of waters. I resort to Him who lies down in the said waters.

It is the fire of the soma-juice that enters the mouth of Rahu, and drinks the nectar of the moon at night. As Rahu, It devours the sun.

Purusas (souls of individuals) of the size of a thumb are stationed in the bodies of embodied souls. Let them protect me always. Let them always nourish me.

Deities are procreated by *Svaahaas* and *Svadhaas*. To those who attain death, *Svaahaas* and *Svadhaas* are offered. *Svaahaa*, *Svadhaa* and *Ahaar* eulogize you!

Where the embodied persons ascend to and where the living beings descend from, obeisance be to those who delight but do not drag one!

Obeisance to those who are in the ocean, to those who are on mountains, to those who are in the impassable rivers, to those who are in caves, at the roots of trees, in cow-pens, in dense forests, in the four cross-roads, in streets, in jungles, in assemblies, in the chambers of elephants, horses and chariots, in old and dilapidated parks and temples!

Obeisance to those who are in five elements, in quarters and intermediary junctions, to those who are in between Indra and the sun, to those who are in the rays of the moon and the sun, to those who are present in the nether worlds and who have gone beyond them!

You are identical with all. You are the omnipresent Lord, the Lord of all living beings, and the immanent Soul in all living beings. Hence you have not been invited.

O Lord! You alone are worshipped in sacrifices with various sorts of gifts. You alone are the doer of everything. Hence you have not been invited.

Or, O Lord, I have been deluded by Your subtle *Maya*. For that reason, too, You have not been invited by me.

O Lord of deities! Be pleased with me. You alone are my refuge! You are the goal and the foundation. It is my opinion that no one else is so.

***Brahma said:***

After eulogizing the great Lord thus, the highly intelligent Daksha stopped. The delighted Lord spoke to Daksha once again.

***The Lord said:***

O Daksha of good holy rites! I am delighted with this hymn of Yours. Of what avail is much talk? You will come to My presence.

After uttering the words of consolation, the omniscient Lord of the three worlds spoke the following words, succinctly put in good sentences.

***Lord Siva said:***

O Daksha! You should not feel sad by this destruction of the sacrifice. O sinless one! I am the destroyer of sacrifices, and you have seen this before.

O one of good holy rites! Accept this boon from me. Put on a happy and pleasant face and listen to me attentively.

O Patriarch! By virtue of my favour, you will derive the fruit of a thousand-horse and a hundred-Vaajapeya sacrifice.

The holy rite of Paasupata has been prescribed by me. The Veda and its six ancillaries are to be appreciated in the context of the schools of philosophy such as Samkhya, Yoga, etc. A penance too difficult to be performed even by deities and demons should also be undertaken. Thus, during the course of twelve years, this holy rite has been prepared. It is subtle, and no intelligent man shall censure it.

In some respects, it may conform to the disciplined life of the four castes and the four stages; and, in some respects, it may not. But its aim is the liberation of the individual soul from bondage.

This holy rite of Pasupata has been prescribed by me, o Daksha, for people of all stages of life. It releases one from all sins. If this holy rite is performed well, the benefit is splendid. O highly blessed one, may it befall you! May this mental ailment be eschewed?

***Brahma said:***

After saying so to Daksha of unmeasured splendour, the Lord of deities vanished along with his wife and attendants.

O sages conversant with holy rites! After acquiring His share as mentioned before, the Lord classified (ailments, fever etc) into various divisions, in the company of Uma.

It is for peace among all living beings that He classified thus. O Brahmins! Listen. For Naagas (elephants), it is the scorching of the tuft; for the mountains, it is bitumen.

It is Neelika (for water). For the serpents, it is slough. For the cow, it is *khoraka* (limping); for earth, it is the barren soil.

O sages conversant with virtue! For dogs, it is the obstruction of the vision; for horses, it is the entanglement with the cavity. For peacocks, it is the splitting of their tuft-like flower on the head.

Redness in the eye is the affliction of a cuckoo. Split is the affliction among noble persons.

*Hikkikaa* (coughing) is the affliction of a parrot. O Brahmins! For lions, fatigue is the affliction.

O sages conversant with virtue! Such are the afflictions among living beings. They occur at the time of birth, death and in the intervening period.

What is called affliction is the refulgence of the great Lord; it is very terrible. The Supreme Lord should be bowed to, and honoured by all living beings.

He who reads this narrative about the origin of affliction with great attention and without any wretchedness of mind shall be liberated from ailments. He will be gay and joyous. He will get the benefit of his wishes.

He who repeats the hymn of Daksha or he who listens to it will never have any thing inauspicious. He will have a long life.

Just as Lord Siva is the most excellent among deities, so also this hymn of Daksha is the most excellent among all hymns.

With great devotion this hymn should be repeated assiduously by those who seek fame, heavenly pleasures, divine riches, glory, victory, knowledge and other things of a similar nature.

He who is sick, he who is miserable, he who is in a wretched state, or who is employed in a dangerous task by the ruler is liberated from danger and fear. From the Supreme Lord he derives happiness, and with this body itself he becomes the lord of the *Ganas*.

In the abode where the Lord is eulogized, neither *Yakshas* nor *Pisachas*, nor *Nagas* nor *Vinayakas* will create any obstacle.

A woman who listens to this hymn with devotion and is sanctified by the Lord shall be honoured in her parental abode as well as in the abode of her husband.

The holy rites of that person, who listens to this or narrates this frequently, shall fructify without any hindrance.

By repeating this hymn, whatever one desires mentally or utters orally shall be realized.

The devotee of the Lord shall maintain holy observances with complete control of his sense-organs. According to his capacity, he shall offer oblations to

the Lord, to His consort Parvati and their son Karttikeya, and Nandisvara. Thereafter, he shall repeat the names in due order. Such a devotee will attain his desired objects. He shall enjoy his cherished pleasures.

After death, he will go to heaven where he will be surrounded by thousands of beautiful women (angels).

If a person though endowed with all desires or defiled by all sins reads this hymn of Daksha, he will be liberated from sins. On death, he will attain identity with the *Ganas*. He will be honoured by deities and demons. He enjoys a trip in an aerial chariot yoked to a bull. He will be a follower of Rudra and stay in the region of Siva till the dissolution of the universe.

This has been mentioned by lord Vyasa, the son of Parasara. No one knows this, nor should it be narrated to any one or every one. By listening to this secret, *vaisyas*, *sudras* and women who are of sinful origin will attain to the world of Rudra.

There is no doubt that the Brahmin who narrates this on auspicious days attains to the world of Rudra.



## Rama-Gita

### ***Introduction***

The Rama-Gita is contained in chapter 5 of the Uttara-Kanda of the Adhyatma Ramayana forming part of the Brahmanda Purana.

The Adhyatma Ramayana is very highly respected by all classes of Hindus for its clear statement of the doctrines of Vedanta, though it is considered part of the Vaishnava literature. Like the Bhagavad-Gita, it combines the path of devotion with that of knowledge, though it stresses that the path of knowledge is the only ultimate way to realization of the self.

The Adhyatma Ramayana is a replication, in spirit, of the Vedanta which looks upon the world as due to the action of nescience. Rama, Krisna or Siva is merely a name for the Supreme Self. It will not entertain the idea of any human failing or error marring the absolute nature of the Supreme.

The value of the Adhyatma Ramayana is, therefore, to be sought not for the life story of Rama and his cohorts, but for its statements of the doctrines of the paths of knowledge or devotion. This work represents that school of thinkers in India which has adopted the theory of *anadi-avidya* to explain away the world process.

It is the parent of the Ramayana of Tulasidas which exercises an extraordinary influence for good on the lives and characters of millions of people in India. Tulasidas also adopts the theory of *avidya* and resorts to it wherever it suits his purpose. For instance, as in the Adhyatama Ramayana, before her abduction by Ravana, Tulasidas makes the real Sita enter the fire and the illusionary Sita play the entire subsequent role in what follows until she is accepted by Rama.

The theory of *Maya* (nescience) being the cause of the world process, the basic thought of the Upanisads, and now associated in the popular mind with the energy of the Lord, is the cornerstone of the Adhyatma Ramayana. Rama-Gita is the essence of the philosophy of the work sought to be projected by its author.

In the Adhyatma Ramayana, as in the Vedanta, the *saguna-upasana* leads to meditation on the *nirguna* Brahman. The worship of the personal Incarnation gives way to contemplation of the impersonal Brahman till the self is realized as the Supreme Self. All duality disappears, and the *Jiva* ceases to be a *Jiva* and

merges into the Brahman.

However, the *saguna-upasana* is more popular with ordinary masses. The Rama-mantra or, simply, the name of Rama is implicitly believed by millions of Hindus as the only means of release from the troubles and sorrows of the worldly life-the *samsara*. It is believed that at the time of death, if a person chants or even remembers the name of Rama, there is no re-birth to him. This is due to the way in which Rama has been presented as a god to love, and an ideal to approach, to the Hindu psyche by the author of the Adhyatma Ramayana, and Tulasidas.

The Adhyatma Ramayana is read as a sacred book with all the reverence due to the highest work of religion, in the implicit belief that it will secure great religious merit. Every sloka is recited and repeated as a sacred mantra, especially in the month of Chaitra during the week of the anniversary of Rama's birth. Rama-Gita and Rama-Hridaya are the most popular parts of the Adhyatma Ramayana for recitation and repetition by the devout and spiritually oriented.

## **Self-Realization**

Then that best of Raghus who was the embodiment of all worldly bliss, having established the very sacred fame of the Ramayana, followed the path trodden by the royal sages of old.

Questioned by the son of Sumitra, Rama recited to him the ancient stories relating to *dharma*, of how Raja Nriga was, through heedlessness, transformed into a creature of the lower order by the curse of *brahmanas*.

The story of Nriga, as given by the sage Valmiki, is that the King once gave a million cows to the *brahmanas* in *Pushkara*. One of these cows strayed from the herd, and was again given by the King to another *brahmana*. The *brahmana*, to whom it had formerly been given, searched for her for many years, but could not find her.

While passing through the town of Kankhal, he found her in the house of another *brahmana*, with a lean calf, but herself healthy. He called out to her by name and she followed him.

The *brahmana*, to who she had been given a second time, also claiming her, went after her. The two *brahmanas*, fighting over her, went to the giver of the cow. But they were not allowed to enter the palace. They stood at the gate. Getting angry, they cursed the King saying, 'you do not show yourself for the good of suppliants. Therefore, you shall become a chameleon. In this way, you shall live in a well till released by the Lord incarnating as Vasudeva'. (Uttarakanda, chapter 53)

Once, the son of Sumitra whose mind had been purified by devotion, approached, with reverence, Lord Rama sitting in solitude, with Rama (Lakshmi) pressing His lotus feet, and, prostrating himself, said:

You are Pure Knowledge; You are the Self of all embodied beings; You are the Lord in truth; and You are without form. O You of great wisdom! You are known to those who have knowledge for their vision, and whose minds are ever attached to Your lotus feet, like a black bee to the lotus flower.

Lord! I take refuge at Your lotus feet which secure emancipation from the course of worldly life, and are cherished by yogis. Do You teach me that knowledge whereby I may speedily and, with ease, cross this impassible ocean of

(nescience)?

On hearing the prayer of the son of Sumitra, Rama, the ornament of kings and destroyer of the sorrow of his devotees, with a joyful heart, communicated to him that knowledge which is declared by the *Vedas*, for the purpose of removing the whole of nescience.

***Rama said:***

Having, in the beginning accomplished all the duties which are enjoined for one's own caste and order, and having thereby purified one's mind, and acquired the necessary qualifications for knowledge, let one approach a wise preceptor for the purpose of acquiring *Brahma-vidya* (Knowledge of the Self).

The aspirant after liberation is first enjoined to perform the duties of his order in a spirit of disinterestedness, without caring for reward. He is to do duty for duty's sake. Thereby, his intellect becomes purified, and he will be fit for cultivation of the virtues of *sama* (control of the mind), *dama* (control of the senses), *uparati* (cessation from worldly work), *titiksha* (fortitude in suffering), *sradha* (faith) and *samadhana* (heedfulness).

The seeker is to have a preceptor, as *Brahma-vidya* cannot be acquired without him. He is to distinguish between a guru and an ordinary teacher. A guru is in the nature of an inner being sent to the seeker (disciple) by the Divine at the appropriate stage of his *sadhana* (spiritual practice) to attain realization. Age, caste, creed, gender, vocation, etc of the guru is of no relevance to the seeker. The seeker is to feel the guru in his soul and accept him as such.

All work results in incarnation. For one, who is attached to it, come *dharma* and its contrary, leading to happiness and misery. Thence, arises the body, and from it again work. In this way, like a wheel, the course of worldly life revolves without an end.

All action is patterned and the patterns of action produce patterns of *samskaras*. They become potential worldly drives in the depths of a person. These drives and potentialities at the higher ethical life can become identical with those of the Cosmic Person who constitutes the gateway to the Supreme Being and emancipation in Him.

Every action produces an impression (*samskara*), a kind of an imprint similar

to a trauma, in the causal body and sticks in it like an inherent quality. It bursts into activity when the occasion comes. The causal body is a storehouse of *samskaras*, both cosmic and individual. They are dynamic forces. They influence our life, knowledge and action. All my cognitions and actions, both known and unknown, produce impressions on my personality and mould it. But neither my personality nor the impacts of cognition and action remain static. They become forces constituting the dynamism of my personality.

The *samskaras* are, therefore, creative and dynamic. They are of two kinds—cosmic and individual. My birth and the way I have been born, which is common to all individuals like me, are due to cosmic *samskaras*. The *samskaras*, which are peculiar to me, are due to my own actions in my past births. For example, of two children born in a family, one may become a saint and the other a criminal. This is because of the personal *samskaras* of the individuals carried from their previous births.

Action thus leads to birth in a sphere, high or low, pleasurable or painful. There, again, action is performed with its resultant merit or demerit, leading to further birth, further action, etc without end. In this way, the wheel of the *samsara* rolls on ceaselessly. Some times one goes up, some times down, some times happy, some times miserable, but always doing work reaping its fruit here or hereafter. This is the course of worldly life.

The root cause of it is ignorance (*ajnana*). For the purpose of warding off this course of worldly life, removal of ignorance or nescience is the only means. Knowledge alone is capable of destroying this nescience. Action cannot destroy it as it is born of nescience, and is not its contrary.

What is knowledge? It is to know one's own self, dissolving the mind in it. It is to know the pure *Atman*, which alone is our real nature.

Knowledge is discriminative understanding of WHAT IS. Sri Sathya Sai defines it thus: *Advaita Darsanam Jnanam*—Knowledge is realization of Non-dualism.

Destruction of nescience or of attachment follows performance of action. On the contrary, it leads to further action with its commitment to perishable and transient results, leading to the round of birth and re-birth without end. Let the sage, therefore, avoid action, and devote himself to knowledge and meditation

on the truths of the Vedanta.

One who objects to this approach says: Action is also enjoined by the Vedas as conducive to the highest end of man like knowledge. For one who has a body, performance of action is enjoined, and it becomes ultimately the helpmate of *Vidya* (Knowledge).

The Veda has declared cessation from action to be sinful. Let the aspirant after emancipation, therefore, always engage in action. But, replies the sage: *Vidya* is certain in its results, and independent. It does not stand in need of any helping agent even in thought.

The advocate of Vedic rites rejoins: Even though (knowledge) is true in its results, yet Vedic sacrifice also requires other helping agents like time, place, etc for its accomplishment. In the same manner does *Vidya*, illuminated by work duly performed, lead to emancipation in a special manner.

Some, who are disputants in logic, maintain this combination of knowledge and action as conducive to emancipation. This is an untruth because it involves a patent contradiction. Work flourishes through the notion of 'I' in the body. On the contrary, knowledge arises from the sublation of the notion of 'I' in the body and the like.

The final condition of the *manas* (mind) which follows the realization of the truths of the Vedanta, leading to pure knowledge, is called *Vidya* by the wise. Work arises from its adjuncts in the shape of actors, instruments, time, place and the rest. On the contrary, *Vidya* destroys all actors, instruments and the like.

Let the man of wisdom, therefore, renounce all work. On account of its being opposed to knowledge, there can be no combination of knowledge and work. Having withdrawn his senses from all objects let the sage be ever engaged in realization of his own self (*atman*).

The doctrine refuted in the above seven verses is the doctrine of *Samuchaya*. This doctrine postulates that the *karma- kanda*, the sacrificial and the ceremonial portion of the Veda, conducts man to the highest end, namely, emancipation from trans-migratory existence, either alone or in combination with knowledge or wisdom (*jnana-kanda*).

The *karma-kanda* and the *jnana-kanda* are opposed to each other in their nature.

The former is based upon the notion of the 'I' in the body, and the reality of things of the world. The latter, on the other hand, is based upon the sublation of these, and complete destruction of all sense of 'I' in the body.

The Vedanta, however, enjoins avoidance of only worldly or ceremonial work, not all work. If it did so, there will be no room left for study, meditation and self-realization all of which are work in different ways. There will, moreover, be no approaching a preceptor, neither service to him, in order to secure from him the knowledge of the Vedanta, nor reflection upon what has been learnt, nor realization thereof.

An aspirant reasons about the *Brahman* as long as he has not realized IT. One cannot have this knowledge so long as there is the slightest trace of worldliness. The aspirant is to keep his mind aloof from the objects of sight, hearing, touch and other things of a worldly nature. As long as an aspirant is conscious of his body, he is conscious of duality. It is when he tries to describe what he sees, he finds duality. He is to give up his identification with worldly things, discriminating "not this, not this". Only thus does he realize the *Brahman* as his own inner consciousness.

In all these ways, the mind and the senses will have to be kept engaged in various degrees of activity. In the final stage of *samadhi* where the full significance of 'I am the Brahman' is realized, all action of the mind and senses ceases gradually till the senses do not cognize objects, the mind becomes no-mind and is transcended, and the sage is one with his self having absorbed all the seen and unseen into his own *atman*.

A disregard of this truth has led several aspirants into error, and has been the cause of either unbridled action or aimless existence.

As long as, under the influence of *Maya*, there is any sense of 'I' in the body and the like, so long is there the binding force of injunctions of the Veda regarding action. Having sublated the whole of it through the saying of *not this, not this*, and knowing the Supreme-Self, let him renounce all action.

What is *Maya*? P. Sriramachandrudu explains succinctly that *Maya* is indescribable. It is neither existent, nor non-existent, nor both. It is not existent, for the *Brahman* alone is the existent (*sat*). It is not non-existent, for it is responsible for the appearance of the world. It cannot be both existent and non-

existent as such a statement is self-contradictory. It is thus neither real, nor unreal; it is *Mithya*. But it is not a non-entity or a figment of imagination like the son of a barren woman. In the example of a rope mistaken for a snake, the rope is the ground on which the illusion of snake is super-imposed. When right knowledge dawns, the illusion disappears. The relation between the rope and the snake is neither that of identity nor of difference, nor of both. It is unique and known as *non-difference (tadatmya)*. Similarly, the *Brahman* is the ground, the substratum on which the world appears through Its potency-*Maya*. When right knowledge dawns, the real nature of the world is realized as *Maya* disappears.

As long as there is a sense of 'I' in the body, the sense organs and the mind, the intellect and the *pranas* (life-breaths) cognize the external world vividly. Therefore, no complete cessation from work, suited to the course of life one has adopted for emancipation, becomes possible. The notion of 'I' in the body and the like can only be completely sublated in the state known as *nirvikalpa samadhi* (seedless meditation).

The saying of the Vedanta '*neti, neti*' (not this, not this) declares the final truth of the Self through negation of all finite existence. The final truth is not within the range of speech, touch, form, decay, taste, etc. It is only eternal, and without any beginning and end. All that can be predicated of it is that IT IS.

When *nirvikalpa samadhi* is attained, no injunction or prohibition can have any force. It is the transcendence of the mind, intellect and senses. It is total absorption in the Infinite Consciousness.

When that knowledge which destroys the notion of separation of the Supreme Self from the embodied self arises in the purified internal organ, then *Maya* together with its off-shoots, which give rise to birth, rebirth and action (*karma*), forthwith disappears.

The Svetasvatara-Upanisad gives an idea that *Maya* is a kind of net thrown on Being, making It look like the world fixed by some laws, constituting the structure of the net. This idea makes it clear that *Maya* is not mere illusion. The object of any illusion, like that of dream, disappears later, whatever fright it may have created in the person experiencing it. The idea of the *Brahman* creating the world, which does not exist on its own, through His will, involves something like the idea of illusion. Salvation as the ultimate goal is freedom from

determinateness whether it is the life of pain or pleasure, happiness or sorrow, good or bad, knowledge or ignorance. It is the same as freedom from *Maya*.

Having once been destroyed by knowledge, how shall it be capable of showing its activity, leading to further incarnation? When it has been destroyed by realized knowledge which is pure and without duality, how shall it (nescience) ever again arise?

Freedom from *Maya* at the highest level is not the knowledge that we are determined, which is simply the consciousness of the consciousness that we are determined, but complete ontological transcendence of determinateness like our transcendence of dream and its horrors when we wake up.

The significance of the Vedic saying *Thou art That* is realized only through *samadhi* (state of Supreme Consciousness). In that state, there is no room for nescience. For the aspirant that is realized through *samadhi*, there is no further re-birth. The Upanisads declare that the aspirant reaches his goal (of liberation) as soon as his body consciousness is transcended. In other words, it is delayed so long as there is the body consciousness.

When nescience (*avidya*), once destroyed, cannot spring forth anew, how can then there be any notion of 'I am the doer'? Therefore, independent of everything else, knowledge (*vidya*) requires nothing for its fructification. It alone is sufficient for the purpose of securing emancipation.

*Avidya* (Unconscious) is only *karma* (potency of past actions), according to Ramanuja. *Niyati* (limit, determinant and limiter) is a concept of the Svetasvatara Upanisad. It is explained as the potency of past actions. It forms the capital-the fixed environment of the individual or the individual's horizon of experience, his world. This potency forms part and parcel of the being and character of the person.

This potency cannot be made an object by a person, to be faced. Its existence can be known only by its results. It can, therefore, be said to constitute the individual's Unconscious (*avidya*). It acts from behind him as it were, and limits his capabilities of knowing and acting. It becomes the force veiling his original infinity. Unless his original infinity is veiled, he cannot find himself as a finite person in the world of forms and names. *Maya* becomes the principle of measure, the forms of measure being the valid means of knowing, and the means of acting

and enjoying. This establishes that *avidya* is only *karma*. The transcendence of *avidya* (*karma*) results in emancipation.

The Sruti of the Taitiriyā-Upanisad has reverently declared this renunciation of all action. 'This alone is moksha' is also the declaration of the Sruti of the Vajasaneyi-Upanisad. Therefore, knowledge alone, and not action, is the means of emancipation.

The reference to the Taitiriyā-Upanisad in the verse is, in fact, to the Kaivalya-Upanisad which states thus: 'Not by action, not by off-spring, not by wealth, but by renunciation alone did they attain to immortality'. There is another similar reference in the Brihadaranyaka-Upanisad wherein the Rishi Yajnavalkya tells his wife Maitreyi thus: 'This (merging into the Brahman) alone is immortality'. So saying, the Rishi retired from family life.

The Vedantin questions, 'you have shown the equality of sacrificial action with knowledge, but without giving any illustration thereof. The fruits of the two are distinct. Sacrificial action is accomplished through various instruments like actor, instruments and the like; but knowledge is not accomplished by these but by other means'.

It is only the intellect of one who superimposes the Self upon the Not-self that cherishes the notion of sin in the non-performance of action. The intellect of the sage has no such notion. Therefore, by the wise, action which is enjoined as obligatory should be renounced, as it is for those whose minds are attached to the fruit of action.

Every action has merit or demerit resulting from good or evil it produces. Ethical action includes disciplines for realization. The first is discrimination between the eternal and the non-eternal. The seeker is to discriminate at every level of action focusing whether the action leads to grasp of the eternal being. If the objects of action relate to the transient or the temporal beings, he is to withdraw from action related to them. This is ultimately to enable him to grasp the eternal being. The second is detachment from all selfish pursuits-worldly and otherworldly. The third is cultivation of the six virtues-tranquility (*sama*), restraint (*dama*), renunciation (*uparati*), endurance (*titiksa*), meditation (*samadhi*) and faith (*sraddha*). The fourth is desire for liberation.

Of the virtues, renunciation is the most important and of three types-sacrifice,

charity and penance (*tapas*). All the three are actions. They purify the soul. They are obligatory actions to be performed without any attachment to the results thereof.

For one who treads the path that transcends the three attributes of *sattva*, *rajas* and *tamas*, what prohibition or injunction can be there? These prohibitions are for the man of the world, not for one who is beyond it. This is, however, not the lot of everyone. As pointed out by Lord Krisna in the Bhagavad-Gita, 'he who finds his happiness in his own self, who is satisfied in his own self, and who is content in his own self, for him there is nothing to do. There is no object to be gained by his doing, nor by his not doing anything here, nor does he depend up on anyone for anything'.

Let one, who is endowed with faith, through a purified mind and the grace of his preceptor, know the unity of the supreme with the embodied self through the great saying *Thou art That*, and be happy and unmoved like the Meru Mountain.

The identity of the Supreme with the individual self as taught in the Vedanta is enjoined to be realized through the grace of the *guru*, as it is not mere verbal teaching, but the passing of personal benediction, which has a great bearing on the seeker of self-realization. *Gurus* that are capable of leading the seekers after Truth to self-realization are not easily to be met, except on Divine will. Only such a guru can lead the seeker to the knowledge of the identity of the Supreme Self with the individual self.

In the beginning, one is to realize the significance of the saying *Tat Twam Asi*, (That art Thou) free from all doubt and uncertainly, and also the meaning of each of the three words *tat twam* and *asi* which it consists of. The word *tat* signifies the Supreme Self with Its attributes of omniscience and the like, the word *twam* the embodied self and the word *asi* (is) connects the two.

Having sublated the adjuncts of the embodied self as the internal-ever-present self with the notion of 'I' attached, and of the Supreme Self as the not-present self with the notion of the (unseen) attached, and retaining the intelligent nature of the two and their final significance as illustrated in the indirect application (*lakshana*) described below, let one abide in the unity of one's own self.

The *jahat lakshana* is not possible here on account of the unity of the two

'selves'. The *ajahat lakshana* is also not possible on account of contradiction. On the contrary, just as in the saying 'he is the same person whom I saw', both kinds of *lakshana* enter, in the same manner as both kinds of *lakshana* enter in the unity of the two, the *Tat* and the *Twam* as free from all faults.

What is sought to be explained is the method of indirect application, through elimination, of the principle of identity between *Tat*, the Supreme Self and *Twam*, the embodied self as explained in the Vedanta. The attributes of the Supreme Self such as omniscience, omnipotence, creation, preservation, destruction, etc are the result of association of the Self with *Maya*. When *Maya* is dissociated from the Supreme Self, what remains is the pure, limitless and absolute Supreme Self alone.

On the other hand, the limitations of *Twam* (Thou) are the notion of 'I' in the body, the organs of sense, the mind, the intellect, the vital airs, the sense of mine in all that is seen in the world. By sublating these and realizing the Self as free from all limitations and adjuncts, what remains is the pure, unlimited Self. This is the method of identification or unification of *Tat* and *Twam*, through elimination.

The two kinds of *lakshana* indicated here are *jahat lakshana* and *ajahat lakshana*. *Jahat lakshana* is that where a word loses its primary meaning, but is used in a sense which is, in some way, connected with its primary sense. For example, when we say of a house in the Ganges, we do not mean a house actually in the waters of the Ganges, but on its banks. In the *ajahat lakshana*, on the other hand, the words do not lose their original meaning completely, but only to some extent. For example, when we say 'locks enter', we mean that persons wearing locks enter, and not just 'locks' enter.

In the saying *Tat Twam Asi*, the former *lakshana* is not indicated as the final sense remains the same. The *ajahat lakshana* is also not indicated, for we do not use any word elliptically. On the other hand, we mean to eliminate that which is adjoined and, therefore, we must have recourse to processes of elimination in both. For instance, when we say 'this is the person whom I saw', we imply that it is he whom I saw some time ago. The object here is the identity of the person seen and not of the time, place or other circumstance under which he was seen. In the same way, in the saying *Tat Twam Asi*, the objective is the establishment of the identity of the two 'selves' and not the time, place or circumstances relating to their existence.

The *Tat* is the Supreme Self while the *Twam* is the embodied self with its limitation of knowledge. Through the process of elimination, we contemplate the embodied self without its limitations of time, space and causality, and the Supreme Self without Its attributes of creation, sustenance, destruction, etc of the universe, but in Its true character of *Sat. Cit* and *Ananda*.

In other words, through the contemplation of and meditation on the saying *Tat Twam Asi*, the limitations of the embodied self such as the sense of 'I' in the body, organs of sense, mind, etc are renounced, with the embodied self identified itself with the Supreme Self.

This is best illustrated in what Hanuman told Rama: 'Looked at from the point of view of the body, I am your slave; from the point of view of the embodied self, a portion of your energy; from the point of view of the *Atman*, your own Self. This is my settled belief.'

The objective of self-realization is to realize the embodied self, as free from all adjuncts, whether individual or cosmic, as the absolute un-differentiated Self, beyond all specific cognition and the world process.

The gross adjunct of the *atman* is the body composed of the five elements of the earth, water, fire, air and space, in their combination with each other. It is the place of enjoyment of the fruit of action as well as of happiness, misery and the like, having a beginning and an end, and born of *Maya*.

Every object in the world is considered to contain all the five elements, but in different proportions. This doctrine of every object containing five elements is called the doctrine of Quintuplication. It is doubtful whether this doctrine has a scientific basis.

The gross elements are symbolic of solid matter, liquid matter, energy matter, gaseous matter in relation to the first four elements, space remaining as such. They are the transformations of the subtle elements. Otherwise, the correlativities like that between hearing and sound cannot be explained.

The wise know the subtle body as consisting of the mind, the intellect, the five organs of perception, the five of action, and the vital airs born of the five elements in their original state of purity, and to be other than the gross body. It is the vehicle of enjoyment of the enjoyer, when he is associated with a gross body.

This body is also other than the self.

The subtle body (*lingasarira*) consists of the inner instrument, the senses and the subtle elements. It is considered the same as the *Jiva* (soul) except the *atman*. It is the subtle body without the gross body that is given by the parents.

The gross, the subtle and the causal are the three bodies of the self. The subtle body is what trans-migrates from birth to birth, and enters the gross body in each life span. Without the subtle body, the gross body is just without life. The beginning-less incomprehensible *Maya* is the chief body of the Lord. Through superimposition, He appears to be differentiated as the Supreme Self and the embodied self. Let one, therefore, gradually realize one's self through sublation of all adjuncts.

The verbal root of *Maya* is *ma*, meaning to measure. The etymological root of the word *Maya* makes it clear that it is something that makes the object we experience determinate through spatial, temporal and causal laws.

The world of cosmology is what is measured and is called *Maya (Prakrti)* and also the product of *Maya*. The Supreme Being-*Atman* -- the *Brahman* is beyond thought, speech and the means of cognition and cannot, therefore, be measured. If what cannot be measured is the Being, what can be measured is *Maya*. It is important to note that what is not 'Being' is not Non-being.

The Lord-the Self is the intelligence dwelling in the body. He is the universe, though the universe is not He. He is pure intelligence. The Cosmic Intelligence in which the universe, as it were, ceases to be, is the Lord. In Him the subject-object relationship appears to have ceased, as such. He is the void in which the universe appears to exist. Only if one is firmly established in the unreality of the universe like the blueness of the sky, can the Lord be realized. Dualism presupposes unity; non-dualism suggests dualism. Only when the creation is known to be utterly non-existent is the Lord realized.

Like a piece of crystal appearing to be red on account of its proximity to a red flower, this self (embodied) appears to be of the form of the five sheaths because of proximity to them. When the great saying '*This Purusa Is Unattached*' is fully reflected upon, It (the *Purusa*) is known to be unattached, unborn, and without a second.

The *Vedanta* philosophy describes the five *koshas* (sheaths) that are stated to exist in a human body. They are the *annamayakosha* or gross physical sheath made of and sustained by food, the *pranamayakosha* or vital sheath consisting of the five vital forces, the *manomayakosha* or mental sheath, the *vijnanamayakosha* or sheath of intelligence and the *anandamayakosha* or sheath of bliss.

The five vital forces constituting the *pranamayakosha* are stated to be *prana*, *apana*, *samana*, *vyana* and *udana*. These five denote the physical, biological (vital), mental, rational and blissful functions.

The *Taittiriya* Upanisad refers to *koshas* as *atmans* (selves) in a person. They are presumed arranged, one inside the other, covering the spirit-*atman*, which is the innermost constituent. These are really levels of one's existence as man.

The self is other than these *koshas*, and is realized, as such, through contemplation and meditation.

The states of the intellect (*buddhi*), also seen here as three- fold, namely, waking, dream and deep sleep states of consciousness, are such on account of its combination with the attributes of *sattva*, *rajas* and *tamas*. They are not the true states of the Supreme Self, for one category does not abide when the other is present. Therefore they are all unreal, and cannot be of the nature of the Supreme Self, which is unity and bliss itself.

The alternating levels of relative consciousness are waking, dream and deep-sleep states. They are not real, as they come and go. The 'I' or existence that alone persists in all the three states is real.

"Existence and consciousness" is the only reality. Ramana Maharshi says, "Consciousness plus waking, we call waking. Consciousness plus sleep, we call sleep. Consciousness plus dream, we call dream. Consciousness is the screen on which all the pictures come and go. The screen is real; the pictures are mere shadows on it".

Supreme consciousness is the *turiya* (fourth) state of consciousness beyond the three states of waking, dream and deep sleep. This state is eternal and the other three states come and go in it. As the *turiya* state alone exists and as the three preceding states merge into it and disappear, the *turiya* state transcends itself and becomes the *turiyatita*. The Self is the *turiyatita*, beyond the fourth, state

of consciousness.

The sayings of the Upanisads *Asanghoyam Purusa* and *Dhyayativa Lelayativa* are relevant. 'The *Purusa*, the Supreme Self, is unattached. HE looks, as if contemplating, as if moving.' The meaning of these two sayings is that the Self is neither an actor, not a thinker. All that is perceived as action or thought is that of the mind and the *prana*. The Supreme Self is unattached, the attributes being *Sat*, *Cit* and *Ananda*.

So long as the intellect (*buddhi*), having for its root the attributes of darkness and activity (*rajas* and *tamas*), partakes of the nature of ignorance, and functions as 'I' in this conglomeration of the body, the organs of senses, the vital airs, the intelligent principle (*cit*) and the *atman*, so long does the *samsara* flourish.

The thoughts such as 'I am the body; I am the sense organs; I am happy; I am miserable', etc are due to identification of the *atman* (self) with the action of the intellect. In fact, all these notions are in the intellect, not in the self. But, because of nescience or ignorance, they are taken to be in the self. So long as this ignorance continues, the course of worldly life, *samsara*, runs on.

*Samsara* is a series of lives with birth and death, with no enlightenment. If a seeker is intent to overcome the series of lives, he is to associate with realized souls to know the way to overcoming *samsara*. The enlightened persons, having realized themselves, will be of help to the seeker in his effort.

Let one, having sublated the whole of the phenomenal world through *not this, not this*, and having, by a mind residing in pure *sattva* (goodness), tasted the nectar of the intelligent *atman*, renounce the world, like one leaving a fruit after having sucked off the juice. One is to discriminate, by way of elimination, 'not this, not this, to arrive at the stage of realization of his self as the Supreme Self. When it happens, the phenomenal world ceases to assert itself, and one becomes perfectly indifferent to its joys and sorrows. This is, however, the condition of the *jivanmukta*, the emaciate in life, not every one. By discrimination following the principle of elimination is meant that the *Atman*-the *Brahman* is beyond all that is within the range of word, thought and perception.

One cannot have the knowledge of the *Brahman* as long as there is the slightest trace of worldliness. One is to keep one's mind aloof from the objects of sight, hearing, touch and other things of worldly nature. Only then, does one

realize the *Brahman* as one's own innermost consciousness. And then, too, one knows only this much of the *Brahman*: "IT Exists" (*Tat Sat*).

The *self* never dies nor is born, nor is it subject to increase or decrease. It is never new (or old), beyond all additions to its greatness, of the nature of bliss itself, self-illuminated, all pervading and without a second.

The embodied self that is considered, in ignorance, subject to birth, death and the like is, in fact, not subject to any of these states or conditions. Free of all these, the self is without limit, unborn, un-decaying and the all-pervading Brahman. 'This self is the Brahman' is the saying of the Upanisad-*Ayam Atma Brahman*.

The Self is self-luminous, without darkness and light, and is the self-manifest reality. The Self is only being. It is what it is. It is "I-am that I-am".

When such is the nature of the self, which is all intelligence, all bliss, how can the *samsara*, which is full of sorrow, appear to exist in it, or for it? It appears to exist from nescience and superimposition of the attributes of the Not-self upon the Self. On the arising of knowledge, this world disappears instantly; being its contrary, it cannot live (stay) in the same place.

The self is bliss itself; the world is all sorrow and misery. The world is not the self; it appears to be so, because of nescience. When nescience is destroyed, like darkness disappearing on the advent of light, nescience ceases to exist when knowledge dawns.

The Supreme Self is what in one appears to be the experience of bliss, and is, therefore, realized in oneself. IT cannot be realized by means other than wisdom. The company of holy men and the study of scriptures, and not the observance of religious rites, are helpful for realization of the Self. Where there is cessation of the knowable and the flow of attention is toward that which is not knowable (pure intelligence) is the Self realized.

The wise call it superimposed which, although different from one thing, is yet imposed upon another, through illusion. Just as the rope is not the snake, yet it is mistaken for it; in the same way, the world that is superimposed upon the Supreme Self is taken to be the Supreme Self, though it is not, that is happy, miserable, born, dying, etc.

In the *atman* (self) which is the cause of all, which is free from imperfection,

which is the one supreme Brahman, which is without contradictions, which is free from all modifications to the basic principle, and which is above *Maya*, the superimposition of the notion of 'I' is the first superimposition.

The *atman* (self) is beyond the notion of 'I'. The notion 'I am' (*ahamasmi*) is the first superimposition on the self like the first wave in the unruffled and still ocean. In the Upanisads, it is called the *tapas* of the Supreme Self, 'I am one; may I be many'.

The functions of the intellect, in the shape of desire and the like, attachment and happiness and the like, are the causes of the world process in its epitome; for in the condition of deep sleep, when all these functions of the waking consciousness cease, the Supreme Self is cognized by us as of the nature of Bliss itself.

'Desire and the rest' mean desire and aversion. 'Attachment and the rest, and happiness and the rest' mean attachment and non-attachment, and happiness and misery. All these are the conditions or the states of intellect, not of the self, for they all disappear in deep sleep when the intellect ceases to function, and the self is cognized in all its blissful glory.

The Self, which is pure consciousness, exists as the supreme Self of all, everywhere, in all bodies at all times.

In *buddhi* (conditioned intelligence) created through beginning-less reflection of nescience, the *chit* is called the embodied self (*Jiva*). In truth, the *atman* is separate from the being, its witness. Unconditioned by *buddhi*, the *jiva* is *Tat* (the Brahman).

The reflection of *chit* (intelligent self) in *buddhi* is the embodied self. When the reflection is transcended as in *samadhi* or in deep sleep, then the *buddhi* is also transcended. What causes this reflection is not the subject of enquiry in the Vedanta. This reflection is only considered nescience without beginning.

The Vedanta takes this fact and considers that the condition of everyday life is due to the limitation of the self by the *buddhi*. Without an intelligent self on one hand, and without the instrument of cognition on the other, there will be no cognizance of the world, nothing to sublimate, no emancipation to achieve and no knowledge to acquire. All these are figments of nescience, and disappear when

knowledge is attained.

The *atman* (*chit*) and the *buddhi* (intellect) appear each to partake of the attributes of the other through mutual connection. The intelligent nature of the self appears in the *buddhi* and the non-intelligent nature of the *buddhi* in the self. The cause of this connection is the combined reflection of the embodied self and the sense organs in the *buddhi*, like the contact of fire with iron which makes the iron reflect and radiate heat.

The *atman* (self) is all intelligence. The *buddhi* (the intellect) is not intelligent on its own, but because of its association with the self. Like a piece of heated iron, the *buddhi* comes to be looked upon as itself intelligent, throwing the self into the back-ground.

As reflected in *buddhi*, the *atman* becomes the embodied self (*Jiva*) and takes itself to be happy or miserable, born or dying. On the other hand, the *buddhi* comes to be looked up on as intelligent (*chit*). This is the mutual superimposition

Having, in the company of the preceptor and the declaration of the Veda, realized the nature of supreme knowledge, let the sage see the Supreme Self as free from all adjuncts and renounce all that is non-intelligent and the cause of this worldly life.

As long as one sees the bracelet as a bracelet, it is not seen as gold. When it is seen that 'bracelet' is just a word and not the reality, then gold is seen. Similarly, when the world is assumed to be real, the Self is not seen. When this assumption is discarded, consciousness is realized. The Self is experienced in the *atman* (soul). IT is the All.

'I am of the nature of light; I am unborn; I am without a second; highly effulgent am I; very pure am I, the embodiment of absolute knowledge; free from all defect, I am full; I am bliss itself; and I am no doer of action.

Ever-free am I; of incomprehensible power am I; my knowledge transcends the senses; free from modification am I; unlimited, unfathomable am I; I am He who is ever realized, in their own selves by the wise devoted to the study of the Veda'.

In this manner, with intellect directed to no other object, always contemplating upon one's own *atman*, one acquires purity of thought whereby,

















































































































































































































































































