Śrī Viṣṇu Sahasranāma
Preface

Spiritual literature is like honey which we can take only a sip at a time. Knowledge is power and divine knowledge brings unflinching faith and devotion. The worldly person asks what is god and where is god as though it is an object to be possessed and controlled. The worldly mind obsessed with matter rebels at spiritual literature. The spiritual knowledge takes us beyond the vagaries of the world and the mind. Once we experience the peace and tranquillity that emanates from the spiritual knowledge, the mind overcomes its own resistance.

Śrī Viṣṇu Sahasranāma is the spiritual literature par excellence. It is an ocean of divine knowledge depicting the power and glory of the Supreme Lord. For the seekers of truth and divine knowledge, it is the source of light. For devotees, it is the Supreme goal.

I have put in my small effort in explaining the meaning of every nāma (name) depicting the power and glory of the Supreme Lord by bringing together the statements of Supreme truth as explained in the Vedas, Upaniṣads, Bhagavadgītā and other holy scriptures. This divine knowledge declared in our holy scriptures is what makes our country great and enduring. This knowledge and devotion is what gives us strength in times of doubts and difficulties.

I have borrowed extensively the mantras and their meaning from various upaniṣadic texts. I am grateful to authors and publishers of various books specially to Sri Ramakrishna Math who are in the forefront for spreading our immortal scriptures.
I am thankful to the T. T. Devasthanams for the financial assistance.

I am also thankful to Sri Nithyananda Compugraphics for their painstaking efforts in bringing out this difficult work of Sanskrit mantras in English.

Many great scholars have appreciated and have given encouragement for this work. I am highly thankful to them.

This devotional work, I offer at the lotus feet of the Supreme Lord Venkataramana Swamy of the Seven Hills and pray that all readers of this book be blessed by the Supreme Lord.

Bangalore
Vijayadaśami
15th October, 2002

—Author
Foreword

I am indeed happy to inscribe the foreword to Sri T. N. Raghavendra’s exposition of the glory and exalted spiritual merit of Śrī Viṣṇu Sahasranāma. Sri Raghavendra is himself a specialist structural engineer by profession and has been brought up in a modern tradition. After a phase of prosperous worldly pursuits, he underwent a spiritual transformation which diverted him and his intellectual energies towards our scriptural spiritual heritage. Thus commenced the phase of his life devoted to a deep spiritual quest of the enduring vitality and verity of our spiritual literature and lore. He has written with prolific constancy on the religious classics. The present work is one of them. The spiritual transformation from a man of science and setting him on a journey of exploration of the spiritual dimensions of human personality, the inner man, can occur only by rare divine grace.

Sri Raghavendra’s present work on “Śrī Viṣṇu Sahasranāma” has the impress of a true seeker. His vision of beatific, mystic glory and grace of the thousand auspicious and celestial names of the Supreme being as a great liberating force and spiritual redemption of man is truly elevating. The commentary, which contains well researched allusions to other spiritual texts, is indicative of the author’s intuitive attainments. Sri Raghavendra is truly blessed.

It is a fitting tribute to the rare and rich talents of the author that the T. T. Devasthanams administration has agreed to provide financial assistance for this publication.

May the Lord of the Seven Hills shower His Blessings on the author and the reader.

22nd Feb. 2001
Bangalore

M. N. Venkatachalaiah
Former Chief Justice of India
### Key to Transliteration and Pronunciation

#### Sounds like

| अ | a-o in son |
| आ | आ-ा in master |
| इ | i-i in if |
| ई | I-ee in feel |
| उ | u-u in full |
| ऊ | ऊ-oo in boot |
| ऋ | r-somewhat between r and ri |
| ए | e-ay in May |
| ऐ | ai-y in my |
| ओ | o-o in oh |
| औ | au-ow in now |
| क | k-k in keen |
| ख | kh-ckh in blockhead |
| ग | g-g (hard) in go |
| घ | gh-gh in log-hut |
| ड | ड-ng in singer |
| ढ | c-ch in chain |
| छ | ch-chh in catch him |
| ज | j-j in judge |
| झ | jh-dgeh in hedgehog |
| ञ | ञ-न (somewhat) as in French |
| ट | ट-ट in ten |

| ठ | ठ-ठ in ant-hill |
| ड | ड-ड in den |
| ढ | ढ-ह-डh in godhood |
| ण | ण-न in under |
| त | t-t in French |
| थ | th-th in thumb |
| द | d-th in then |
| ध | dh-the in breathe |
| न | n-n in not |
| प | p-p in pen |
| फ | ph-ph in loop-hole |
| ब | b-b in bag |
| भ | bh-bh in abhor |
| म | m-m in mother |
| य | y-y in yard |
| र | r-r in run |
| ल | l-l in luck |
| व | v-v in avert |
| श | s-sh in reich (German) |
| ष | ष-षh in show |
| स | s-in sun |
| ह | h-in hot |
| म | m-m in sum |
| न | h-h in half |
Introduction

Śrī Viṣṇu Sahasranāma is the essence of Vedas, Upaniṣads and Bhagavad Gītā. The Supreme God is one, nameless and formless but takes innumerable names and forms. There is no limit to the powers and glory of God. Śrī Viṣṇu Sahasranāma is the thousand names of one Supreme God, the Supreme Self, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa. The names of God is necessary for us, otherwise we cannot relate ourselves with God without giving name and form in initial stages. Name and form is the only way our mind functions. Once we transcend the mind, names and forms become redundant.

Thousand names of the Supreme God depicts thousand divine qualities and nature of God, whom we worship in innumerable names and forms. Even we try to give form to the formless, since He is eternal, immortal and creator, sustainer and destroyer of entire universe, of time and space.

The greatest wonder that the Supreme God has created is human being. Man is differentiated from animals by the faculty of mind, which is the means of thinking and discrimination. With this mind we are able to distinguish right from wrong, good from bad and comprehend all the differences and discriminations in this universe. This human being is the culmination of the evolutionary process starting from the single cell beings. All creatures undergo changes and adapt themselves to the changing environment guided and controlled by the Supreme intelligence that is ingrained in nature.

Another faculty that all living creatures are provided with is the consciousness. This is the faculty given to
see, to hear, to smell, to taste and to experience. This is the background for all matters and objects in the universe to exist. This is also the background for the perception of all matter and objects by the living beings. This consciousness is the source of all existence.

The purpose and goal of all creatures to live in this universe is the happiness one enjoys after taking birth on this earth. Everything on earth, all nature and creatures is beautiful and blissful. All experiences end up in joy. This is the quality of the creation in this universe.

All bodies are formed by the composition of the elements air, water, fire, earth, sun, moon, ether, sky, intellect, ego, and the mind. This body so made is kept alive by the vital force prāṇa, the divine and Supreme energy. This is the force that makes the person real with name and form performing various functions and makes it real. When the body is not able to hold the vital force in the body, due to sickness, disease, old age or any other reason, the body dies and disintegrates into elements.

While the body is alive it breathes air, drinks water, eats food, enjoys sex with the opposite sex and indulges in various activities. The beings derive happiness in all these activities. This pleasure is the nature of all the beings as long as they are alive. This bliss is the nature and quality of all the natural elements.

These faculties of Supreme intelligence, Supreme consciousness and Supreme bliss which accompany the vital force prāṇa must have a source from which they have evolved.

_yat bhāvam tat bhavati_

_What we think so it happens._

If we think a jar half full, it looks half full. If we
look at its half emptiness, it looks half empty. If we go to a sports ground and look at the people running with joy and happiness, we also get involved in the game and feel exhilarated.

If we go to a hospital, we also feel anxious and depressed by the atmosphere. If we go to a temple, we are filled with the hope and faith. So each environment has its own atmosphere by which one is influenced and affected. It is the way we look at things, and positive mental attitude helps to infuse confidence and happiness in ourselves and our surroundings.

So also our attitude to life. This life is a journey without end and only the play goes on with change of players every now and then. There is no loser nor winner. The whole thing is a dynamic metamorphosis with everyone feeling that he or she is the central figure and ultimately resigning to fate. Everyone attains the object of their desire and everything culminates in knowledge. This desire is the force that drives everyone to function for the attainment of their desire. The goal of all activity is happiness in one form or the other and to attain this happiness, the help of Supreme intelligence is also provided by the Supreme Self. It is the individual effort along with the guidance of the Supreme intelligence which drives people in the direction of satisfaction of their desires whose product is happiness. So the first question we have to ask is whether what we are doing gives happiness to us as well as to others who are with us.

Work is the means of attainment and is the way for attaining all desires. It is the means of purification. It is the means of livelihood and gives the right to fight for one's rights. Work is the support of one's standing in society. The work one does without attachment to the
fruits of work is the means of liberation. Nothing comes free in this world. We have to pay for water, for fresh air, for food and for living. We have to pay for what we take and what we give also. This right to take and give comes from work. When we work, we are entitled to the rights of work. That only is ours. We have the right to give and sacrifice only what is ours. This giving and sacrifice gives us joy and happiness. The happiness is not in receiving from someone but in giving to as many. This giving is the nature of the Supreme Self. He has created all these great elements air, water, fire, earth, sun, moon, ego, intellect, ether, sky and all the planets and the stars that together make up this body and the nature. From this earth and nature only are all bodies evolved. We are the children of nature and this nature is the means of life on this earth.

Our body and the mind is the lower nature of the Supreme Self created by the Supreme Self. The vital force or prāṇa is the divine power and energy that keeps all bodies alive. This vital force is always accompanied by the intelligence, consciousness and bliss. These are the higher nature of the Supreme Self. Whatever beings are alive are conscious, intelligent and enjoy bliss and happiness. The happiness is the nature and quality of our self which is in us which we call it self, or the soul or the ātma. This is the eternal part (āṁśa) of the Supreme Self which having created the body resides in the body and experiences the quality of nature and its own creation. Being seated in the body, it thinks of itself as the body and is therefore confined and also limited by the adjuncts of the body. Since the body is perishable, (all bodies which are limited and finite are perishable.) the soul thinks it dies and takes birth with the body. Since the soul or
ātman is an infinitesimal part of the Supreme Self, it is deathless and changeless. It takes any number of bodies one after the other as per its desires and enjoys the quality of nature as per its desires. What it wants, it gets. What it desires, it enjoys. It totters between life and death of the bodies, being attached to the qualities of the body.

The qualities of the body being dual in nature, it suffers and enjoys. It cries with pain and exults with pleasure, revels in achievement and shrinks with failure. Since the mind is relative in nature and function, it compares with all it comes across and verifies itself. It thinks high with the low and rich with the poor. It considers intelligent among the dull and righteous among the wicked. There is always a better one and there is always a lower one than the other. The mind always relates with the other and the 'other' is the mind. It never finds bliss but jumps from one end of mental condition to the other. Rarely it is static and peaceful. Mind always deals with the limited and finite. It always thinks in terms of images. The mind experiences the quality of the image it thinks of. The fruit of the activity of mind is always pain and misery.

To overcome this pain and misery, we have to take shelter under the changeless, timeless and limitless Supreme God whose nature is Supreme consciousness, Supreme intelligence and Supreme bliss. The mind experiences the nature of the thought it is immersed in. When the mind contemplates on the Supreme Self, it stops since it cannot conceptualise the Supreme Self. With this prayer and meditation, the mind experiences the joy and bliss which is the higher nature of the Supreme Self (Paramātman).

The goal of all knowledge and human activity is
happiness. We do not intend to do any work which does not result in prosperity and happiness. This prosperity itself, we think, is the means of happiness. No doubt this wealth and prosperity is the means for physical and material well-being, but does not result in bliss which is the essence of happiness. The prayer and worship of the Supreme Self gives immense joy since the mind is temporarily dissolved in the Supreme bliss. The mind can conceptualise only the name and form since these are the only means of relationship with the mind. Even though the Supreme Self has no name and form, since it is the source, support and devourer of all this universe and pervades the entire universe, it is given several names that suit many regions, religions, many situations and places. People worship these names and forms of the one and the same Supreme Self, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa. These names and forms vary from place to place, time to time, but is the single changeless, deathless limitless Supreme reality.

We call the Supreme Self, the all-pervading Supreme spirit, the indestructible divine energy whose higher nature is the intelligence, consciousness and bliss, by the name Śrī Hari Nārāyaṇa He is also called as Supreme Brahman. This Supreme Brahman is also the entity which expresses itself as Brahmā the creator, Śrī Viṣṇu the supporter and provider and Maheśvara who is the devourer of this universe at the end of the kalpa. They are the three aspects of the Supreme Self, representing the three different functions. They are one and the same in reality. Only the Supreme Self is worshipped in different names and forms assigning different functions in different regions and religions from time to time.

In Hindu religion we worship the Supreme Self, the
all-pervading Supreme spirit Śrī Hari Nārāyaṇa by a thousand names arranged under the heading of ‘Śrī Viṣṇu Sahasranāma’. They are indicative of the glory, the magnificence, the nature and quality of the Supreme Self, which the words are trying to reach. The words are meant to describe the known and the limited, whereas the Supreme Self is nameless, formless, unlimited and eternal. The words return without touching that Supreme truth. These thousand names are only indicative of the Supreme Self, since there are any number of names to sing the glory of that Supreme truth.

That is the omnipotent, omnipresent and the omniscient. That is the magnificent and the merciful. By singing these thousand names of Śrī Hari Nārāyaṇa, the all-pervading Supreme spirit, we are cleansed of our bodily impurities, mental worries and anxieties and we experience the bliss which is not of the mind and the world, but in spite of them.

We are not the body and mind alone, but the Self, the soul. Body is made of great elements such as air, water, fire, earth and other components. The mind is the lower nature of the Supreme Self which represents the outer world in human being. The Self whose essence is the Supreme Self is the changeless, deathless Supreme divine energy which is neither created nor destroyed and whose nature is intelligence, consciousness and bliss. By praying to the name and form of the Supreme Self, the all-pervading Supreme spirit we attain health and wealth; by worshipping the name and form of the Supreme Self, Śrī Viṣṇu, our mind is purified of all thoughts and worries which are the cause of misery. These are the divine qualities of the Supreme Lord. By imbibing these divine qualities, we also attain to divinity. As mentioned in the
Śrī Viṣṇu Sahasranāma, "Nara and Nārāyaṇa" are the two ends of existence, the micro and the macro. Macro includes the micro. Nara, the human being by attaining these divine qualities has hope and faith to merge in Nārāyaṇa, the macro.

By meditating on the nameless and formless Supreme Brahman, our mind attains the nature of the Self and feels the oneness with the nature of the Supreme Self.

Here an effort is made to explain the meaning of the thousand names of the all-pervading Supreme Self Śrī Hari Nārāyaṇa who is also referred as Śrī Viṣṇu. These are just the explanation and expansion of his glories who is nameless and formless but is the cause of all things that exist. He is the existence itself.

Śrī Viṣṇu Sahasranāma are the thousand names of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa, which are chanted with Supreme devotion. They proclaim the quality and nature of the Supreme Self who is beyond all qualities but the creator of all qualities. They also proclaim the nature and quality of the individual self which has attained Supreme knowledge and liberation.

While chanting these thousand names of Śrī Hari Nārāyaṇa we have to add the Om before and after each name of the Supreme Lord. ‘Om’ is the all-pervading sign, symbol and sound of Supreme Brahman, which is the nearest indication of the Supreme Self. The chanting of this ‘Om’, the symbol of Supreme Self, gives Supreme bliss.

Lord Veṅkaṭaramaṇa Svāmy at Tirupati is the manifestation of Śrī Viṣṇu, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa, who is blessing the devotees leading them to Supreme consciousness, knowledge, prosperity and bliss.
ॐ विश्व कै नमः
ॐ विश्व आ नमः
ॐ वासु भार्या नमः
ॐ भूताब्धयानवत्प्राएत् नमः
ॐ भूतच्छे नमः
ॐ भूतप्राप्ते नमः
ॐ भावय नमः
ॐ १० पूर्तात्मने नमः
ॐ परमात्मने नमः
ॐ मुक्तान्नपरमागते नमः
ॐ अव्ययाय नमः
ॐ पुरुषाय नमः
ॐ साक्षिणे नमः
ॐ क्षेत्रज्ञाय नमः
ॐ एकसराय नमः
ॐ योगाय नमः
ॐ योगविद्य मन्त्रे नमः
ॐ चन्द्राय नमः
ॐ योगविद्या नमः
ॐ प्रातापुरुषेश्वराय नमः २०
om nārasīṁhavapuse namaḥ
om śrīmate namaḥ
om keśavāya namaḥ
om purusottamāya namaḥ
om sarvāya namaḥ
om śarvāya namaḥ
om śivāya namaḥ
om sthāñave namaḥ
om bhūtādaye namaḥ
om nidhaye avyayāya

namah 30

om sambhavāya namaḥ
om bhāvanāya namaḥ
om bhartre namaḥ
om prabhavāya namaḥ
om prabhave namaḥ
om śivarāya namaḥ
om svayambhuve namaḥ
om sambhave namaḥ
om ādityāya namaḥ
om puṣkarākṣāya namaḥ 40
om mahāsvanāya namaḥ
om anādinidhanāya namaḥ
om dhātre namaḥ
om vidhātre namaḥ
om dhāturuttamāya namaḥ

30 नारसिंहवपुषे नमः
30 श्रीमते नमः
30 केशवाय नमः
30 पुरुषोत्तमाय नमः
30 सर्वाय नमः
30 शर्वाय नमः
30 शिवाय नमः
30 स्थानवे नमः
30 भूतादये नमः
30 निधये अव्ययाय

30 समभावाय नमः
30 भावाय नमः
30 भावे नमः
30 प्रभवाय नमः
30 प्रभवे नमः
30 ईश्र्वाय नमः
30 स्वयम्भुवे नमः
30 शाम्भवे नमः
30 आदित्याय नमः
40 पुकरक्र्ष्णाय नमः
40 महास्वाय नमः
40 अनादिनिधाय नमः
40 धात्रे नमः
40 विषाणे नमः
40 धातुरङ्गमाय नमः
om aprameyāya namaḥ
om ṛṣīkeśāya namaḥ
om padmanābhāya namaḥ
om amara prabhāve namaḥ
om viśvakarmane namaḥ
om manave namaḥ
om tvāṣṭre namaḥ
om sthaviṣṭhāya namaḥ
om sthavirāya dhruvāya namaḥ
om agrāhyāya namaḥ
om śāśvatāya namaḥ
om kṛṣṇāya namaḥ
om lohitākṣāya namaḥ
om pratardanāya namaḥ
om prabhūtāya namaḥ
om trikakubdhāmne namaḥ
om pavitrāya namaḥ
om maṅgalāya parasmai namaḥ
om īśānāya namaḥ
om prāṇadāya namaḥ
om prāṇāya namaḥ
om jyeṣṭhāya namaḥ
om śreṣṭhāya namaḥ
om prajavataye namaḥ
om hiraṇyagarbhaśa namaḥ
om bhūgarbhaśa namaḥ
om mādhavāya namaḥ
om madhusūdanāya namaḥ
om śvarāya namaḥ
om vikramiṇē namaḥ
om dhanvīna namaḥ
om medhāvine namaḥ
om vikramāya namaḥ
om kramāya namaḥ
om anuttamāya namaḥ
om durādharśāya namaḥ
om kṛtajñāya namaḥ
om kṛtaye namaḥ
om ātmavate namaḥ
om sureśāya namaḥ
om śaraṇāya namaḥ
om śarmaṇe namaḥ
om viśvaretasé namaḥ
om prajābhavāya namaḥ
om ahne namaḥ
om sarvatsarāya namaḥ
om vyāḷāya namaḥ
om pratyayāya namaḥ
om sarvadarśānaṇāya namaḥ
om ajāya namaḥ
om sarvesvarāya namaḥ
om siddhāya namaḥ

ॐ माधवाय नमः
ॐ मधुसूदनाय नमः
ॐ इश्वराय नमः
ॐ विक्रमिणे नमः
ॐ धन्वीने नमः
ॐ मेधाविने नमः
ॐ विक्रमाय नमः
ॐ क्रमाय नमः
ॐ अनुपपये नमः
ॐ दुराधर्शाय नमः
ॐ कृतज्ञाय नमः
ॐ कृतये नमः
ॐ आत्मवते नमः
ॐ सुरेशाय नमः
ॐ शारणाय नमः
ॐ शर्मणे नमः
ॐ विश्वरेतसे नमः
ॐ प्रजाभवाय नमः
ॐ अहेन नमः
ॐ संवर्तसराय नमः
ॐ व्यालाय नमः
ॐ प्रत्ययाय नमः
ॐ सर्वदर्शनाय नमः
ॐ अजाय नमः
ॐ सर्वभराय नमः
ॐ सिद्धाय नमः
ॐ Siddhaye namaḥ
ॐ Sarvādaye namaḥ
ॐ Acyutāya namaḥ
ॐ Vṛṣākapaye namaḥ
ॐ Ameyātmane namaḥ
ॐ Sarvayogaviniḥṣrāṭaya namaḥ
ॐ Vasave namaḥ
ॐ Vasumanase namaḥ
ॐ Satyāya namaḥ
ॐ Samātmanc namaḥ
ॐ Sammitīya namaḥ
ॐ Samāya namaḥ
ॐ Amoghāya namaḥ
ॐ Puṇḍarīkākṣāya namaḥ
ॐ Vṛṣakarmane namaḥ
ॐ Vṛṣākrītaye namaḥ
ॐ Rudrāya namaḥ
ॐ Bahuṣirase namaḥ
ॐ Bahhrave namaḥ
ॐ Viśvayonaye namaḥ
ॐ Śucīśravase namaḥ
ॐ Amṛtāya namaḥ
ॐ Śāśvata sthānave namaḥ
ॐ Varārohāya namaḥ
ॐ महातपसे नमः
ॐ सर्वगाय नमः
ॐ सर्वविद्धानवे नमः
ॐ विश्वाक्षेनाय नमः
ॐ जनार्दनाय नमः
ॐ वेदाय नमः
ॐ वेदविदे नमः
ॐ अव्यङ्गे नमः
ॐ वेदाण्य नमः: १३०
ॐ वेदविदे नमः:
ॐ कवये नमः:
ॐ लोकाध्याये नमः:
ॐ सुराध्याये नमः:
ॐ धर्माध्याये नमः:
ॐ कृताकृताय नमः:
ॐ कत्रुतरात्मने नमः:
ॐ चतुर्वृहाय नमः:
ॐ चतुर्वृहाय नमः:
ॐ चतुर्वृहाय नमः: १४०
ॐ भ्राजिष्णवे नमः:
ॐ भोजनाय नमः:
ॐ भोक्त्रे नमः:
ॐ सहिष्णवे नमः:
ॐ जगदादिजया नमः:
ॐ अनाघ्या नमः:
ॐ विजयाय नमः:
om jetre namaḥ
om viśvayonaye namaḥ
om punarvasave namaḥ
om upendrāya namaḥ
om vāmanāya namaḥ
om prāhāsāve namaḥ
om amoghaśya namaḥ
om śucaye namaḥ
om úrjitāya namaḥ
om atindrāya namaḥ
om saṅgrahāya namaḥ
om sargāya namaḥ
om dhṛtātmane namaḥ
om niyamāya namaḥ
om yamāya namaḥ
om vedyāya namaḥ
om vaidyāya namaḥ
om sadāyogine namaḥ
om viraghne namaḥ
om mādhavāya namaḥ
om madhave namaḥ
om atindriyāya namaḥ
om mahāmāyāya namaḥ
om mahotsāhāya namaḥ
om mahābalāya namaḥ
om mahābuddhaye namaḥ

ॐ जेत्रे नमः
ॐ विश्वयोनये नमः
ॐ पुनर्वसैन नमः
ॐ उपेंद्राय नमः
ॐ वामनाय नमः
ॐ प्राहासैन नमः
ॐ अमोघाय नमः
ॐ शूचैने नमः
ॐ अर्जिताय नमः
ॐ अतिन्द्राय नमः
ॐ संग्रहाय नमः
ॐ सर्गाय नमः
ॐ धृतात्मने नमः
ॐ नियमाय नमः
ॐ यमाय नमः
ॐ वेदयाय नमः
ॐ वैदयाय नमः
ॐ सदायोगिने नमः
ॐ वीरच्छे नमः
ॐ मधवाय नमः
ॐ मधवे नमः
ॐ अतीत्रित्याय नमः
ॐ महामायाय नमः
ॐ महोत्साहाय नमः
ॐ महाबलाय नमः
ॐ महाबुद्धैमे नमः
om mahāvīryāya namaḥ
om mahāsakatye namaḥ
om mahādyutaye namaḥ
om anirdeśyavapuse namaḥ
om śrīmate namaḥ
om ameṣātmane namaḥ
om mahādridhrte namaḥ
om mahēśvāsāya namaḥ
om mahībhartre namaḥ
om śrīnivāsāya namaḥ
om satāṅgataye namaḥ
om aniruddhāya namaḥ
om surānandāya namaḥ
om govindāya namaḥ
om govindāṃpataye namaḥ
om marīcaye namaḥ
om damanāya namaḥ
om haṁsāya namaḥ
om suparṇāya namaḥ
om bhujagottamāya namaḥ
om hiraṇyānābhāya namaḥ
om sutaṃpase namaḥ
om padmanābhāya namaḥ
om praṇāpataye namaḥ
om amṛtyave namaḥ
om sarvadṛśe namaḥ

32 महावीर्याय नमः
32 महाशक्तेये नमः
32 महाशुतेये नमः
32 अनिर्देश्यवपुषे नमः
32 श्रीमते नमः
32 अपेितमने नमः
32 महाश्रिृते नमः १८०
32 महेश्वासाय नमः
32 महीभर्तेये नमः
32 श्रीनिवासाय नमः
32 तताङ्गते नमः
32 अनिर्दृढ्ये नमः
32 सुरानन्दाय नमः
32 गोविन्दाय नमः
32 गोविन्दामू पत्ये नमः
32 वरीवचे नमः
32 दमनाय नमः १९०
32 हंसाय नमः
32 सुपर्णाय नमः
32 भुजगोत्रमाय नमः
32 हिरण्यनाभाय नमः
32 सुतंपसे नमः
32 पदानाभाय नमः
32 प्रजापतिये नमः
32 अमृत्ये नमः
32 सर्वदृशे नमः
ॐ सिंहाय नमः 200 ॐ सिंहाय नमः 200
ॐ संधात्रे नमः
ॐ संधिमाते नमः
ॐ स्थिराय नमः
ॐ अजाय नमः
ॐ दुर्मुर्गाय नमः
ॐ शास्के नमः
ॐ विश्रुतात्मने नमः
ॐ सुरारिचे नमः
ॐ गुरवे नमः
ॐ गुरुतमाय नमः 210 ॐ गुरुतमाय नमः 210
ॐ धाम्मे नमः
ॐ सत्याय नमः
ॐ सत्यपराक्रमाय नमः
ॐ निमिशाय नमः
ॐ अनिमिशाय नमः
ॐ स्रविणे नमः
ॐ वाचस्पतय उदारस्वे नमः
ॐ अग्रणे नमः
ॐ ग्रामाणे नमः
ॐ श्रीमाते नमः 220 ॐ श्रीमाते नमः 220
ॐ नियाये नमः
ॐ श्रामणे नमः
ॐ नेत्रे नमः
ॐ समीरणाय नमः
ॐ सहस्रमुर्धः नमः
om viśvātmane namaḥ
om sahasrākṣāya namaḥ
om sahasrapade namaḥ
om āvartanāya namaḥ
om nivṛttātmane namaḥ
om saṁvṛtāya namaḥ
om sampramardanāya namaḥ
om ahaḥ saṁvartakāya namaḥ
om vahnaye namaḥ
om anilāya namaḥ
om dharaṇīdharāya namaḥ
om suprasādāya namaḥ
om prasannātmane namaḥ
om viśvadhrṣe namaḥ
om viśvabhuje namaḥ
om vibhave namaḥ
om satkartre namaḥ
om satkṛtāya namaḥ
om sādhave namaḥ
om jahnave namaḥ
om nārāyaṇāya namaḥ
om nārāya namaḥ
om asaṅkhyaeyāya namaḥ
om aprameyātmane namaḥ
om viśiṣṭāya namaḥ
om śīṣṭakṛte namaḥ
Om śucaye namaḥ
Om siddhārthāya namaḥ
Om siddha saṅkalpāya namaḥ
Om siddhidāya namaḥ
Om siddhi sādhanāya namaḥ
Om vṛṣāhīne namaḥ
Om vṛṣabhāya namaḥ
Om viṣṇave namaḥ
Om vṛṣaparvaṇe namaḥ
Om vṛṣodharāya namaḥ
Om vardhanāya namaḥ
Om vardhamānāya namaḥ
Om viviktāya namaḥ
Om śrutisāgarāya namaḥ
Om subhujāya namaḥ
Om durdharāya namaḥ
Om vāgmine namaḥ
Om mahendrāya namaḥ
Om vasudāya namaḥ
Om vasave namaḥ
Om naikarūpāya namaḥ
Om bṛhadrūpāya namaḥ
Om śipiviṣṭāya namaḥ
Om prakāśanāya namaḥ
Om ojastejodyutidharāya namaḥ

Om śucaye namaḥ
Om siddhārthāya namaḥ
Om siddha saṅkalpāya namaḥ
Om siddhidāya namaḥ
Om siddhi sādhanāya namaḥ
Om vṛṣāhīne namaḥ
Om vṛṣabhāya namaḥ
Om viṣṇave namaḥ
Om vṛṣaparvaṇe namaḥ
Om vṛṣodharāya namaḥ
Om vardhanāya namaḥ
Om vardhamānāya namaḥ
Om viviktāya namaḥ
Om śrutisāgarāya namaḥ
Om subhujāya namaḥ
Om durdharāya namaḥ
Om vāgmine namaḥ
Om mahendrāya namaḥ
Om vasudāya namaḥ
Om vasave namaḥ
Om naikarūpāya namaḥ
Om bṛhadrūpāya namaḥ
Om śipiviṣṭāya namaḥ
Om prakāśanāya namaḥ
Om ojastejodyutidharāya namaḥ

30 शुचये नमः
30 सिद्धार्थाय नमः
30 सिद्धसंकल्पाय नमः
30 सिद्धिमय नमः
30 सिद्धसाधनाय नमः
30 वृषाहिणे नमः
30 वृषभाय नमः
30 विष्णुवे नमः
30 वृषपर्वेणे नमः
30 वृषोदहराय नमः 260
30 वर्धनाय नमः
30 वर्धमानाय नमः
30 विविक्ताय नमः
30 श्रुतिसागराय नमः
30 सुपुजाय नमः
30 दुर्धराय नमः
30 वारिने नमः
30 महेन्द्राय नमः
30 वसुदाय नमः 270
30 वसवे नमः
30 नैकरुपाय नमः
30 वृहदरुपाय नमः
30 शिपिविष्टाय नमः
30 प्रकाशनाय नमः
30 औजसेजोधुतिराय नमः
om, prakāśātmane namaḥ
om pratāpanāya namaḥ
om āddhāya namaḥ
om spaṣṭākṣarāya namaḥ
om mantrāya namaḥ
om candrāṁśave namaḥ
om bhāskaradyutaye namaḥ
om amṛtāṁśūdbhavāya namaḥ
om bhānave namaḥ
om śaśabindave namaḥ
om sureśvarāya namaḥ
om auṣadhāya namaḥ
om jagatassetave namaḥ
om satyadharmaparākramāya namaḥ
om bhūtabhavyabhavannāthāya namaḥ
om pavanāya namaḥ
om pāvanāya namaḥ
om analāya namaḥ
om kāmaghne namaḥ
om kāmakṛte namaḥ
om kāntāya namaḥ
om kāmāya namaḥ
om kāmapradāya namaḥ
om prabhave namaḥ

ॐ प्रकाशात्मने नमः
ॐ प्रतापनाया नमः
ॐ अद्धाय नमः
ॐ सप्ताक्षराय नमः
ॐ मन्त्राय नमः 280
ॐ चन्द्रांशवे नमः
ॐ भास्करद्युत्ये नमः
ॐ अमृतांशुद्धवाय नमः
ॐ भानवे नमः
ॐ शाशविन्दवे नमः
ॐ सुरेश्वराय नमः
ॐ औषधाय नमः
ॐ जगते संवेत्वे नमः
ॐ सत्यधर्मपराक्रमाय

ॐ भूतभव्यभवनाथाय

ॐ पवनाय नमः
ॐ पवानाय नमः
ॐ अनलाय नमः
ॐ कामचे नमः
ॐ कामकृते नमः
ॐ कात्ताय नमः
ॐ कामाय नमः
ॐ कामप्रदाय नमः
ॐ प्रभवे नमः
om yugādikṛte namaḥ 300 युगादिकृते नमः 300
om yugāvartāya namaḥ  युगावर्ताय नमः
om naikamāyāya namaḥ  नैकमायाय नमः
om mahāśanāya namaḥ  महाशनाय नमः
om adṛśyāya namaḥ  अदृश्याय नमः
om vyaktarūpāya namaḥ  व्यक्तरूपाय नमः
om sahasrajite namaḥ  सहस्रजितेन नमः
om anantajite namaḥ  अनन्तजितेन नमः
om īśṭāya namaḥ  इश्टाय नमः
om avīśīśṭāya namaḥ  अवीशिष्टाय नमः
om śiśṭēśṭāya namaḥ  310 शीष्टेश्टाय नमः 310
om śikhaṇḍine namaḥ  शिखण्डिनेन नमः
om nahuṣāya namaḥ  नहुषाय नमः
om vrṣāya namaḥ  व्रशाय नमः
om krodhaghne namaḥ  क्रोधाग्नेन नमः
om krodhakṛtkartre namaḥ  क्रोधकृतकर्त्रेन नमः
om viśvabāhave namaḥ  विश्वबाहवे नमः
om mahīdharāya namaḥ  महीधराय नमः
om acyutāya namaḥ  अच्युताय नमः
om prathitāya namaḥ  प्रथिताय नमः
om prāṇāya namaḥ  320 प्राणाय नमः 320
om prāṇadāya namaḥ  प्राणदाय नमः
om vāsavānujāya namaḥ  वासवानुजाय नमः
om apāṁ nidhaye namaḥ  अपां निधये नमः
om adhiśṭhānāya namaḥ  अधिश्थानाय नमः
om apramattāya namaḥ  अप्रमत्ताय नमः
ॐ प्रतिधितया नामः ॐ स्कंदया नामः ॐ स्कंदद्वारया नामः ॐ धृतिध्वनया नामः ॐ वरदाया नामः ॐ वायुवाहनया नामः ॐ वासुदेवया नामः ॐ भ्रमिध्वनया नामः ॐ आदिदेवया नामः ॐ पुरूषराया नामः ॐ अशोकाया नामः ॐ तारणया नामः ॐ शूरराया नामः ॐ सूरये नामः ॐ जनेश्वरया नामः ॐ अनुकुलया नामः ॐ शतावर्तया नामः ॐ पद्मिनया नामः ॐ पदमनिधे क्षणया नामः ॐ पदमनाभया नामः ॐ अरविन्दक्षया नामः ॐ पदमगर्भया नामः ॐ सरीरभर्ते नामः ॐ महार्धये नामः ॐ रद्धया नामः
om vṛddhātmene namaḥ
om mahākṣāya namaḥ
om garuḍadhvajāya namaḥ
om atulāya namaḥ
om sarabhaوية namaḥ
om bhīmāya namaḥ
om samayajñāya namaḥ
om havirharaye namaḥ
om sarvalakṣaṇa lakṣaṇyāya namaḥ 360
om lakṣmīvate namaḥ
om samitiṁjayāya namaḥ
om vikṣarāya namaḥ
om rohitāya namaḥ
om mārgāya namaḥ
om hetave namaḥ
om dāmodarāya namaḥ
om sahāya namaḥ
om mahīdharāya namaḥ
om mahābhāgāya namaḥ 370
om vegavate namaḥ
om amitāśaṇāya namaḥ
om udbhavāya namaḥ
om kṣobhaṅāya namaḥ
om devāya namaḥ
om śrī garbhāya namaḥ

ॐ बृजात्मने नमः
ॐ महाक्ष्णाय नमः
ॐ गरुडधवजाय नमः
ॐ अतुलाय नमः
ॐ शरभाय नमः
ॐ भीमाय नमः
ॐ समयज्ञाय नमः
ॐ हविरहरये नमः
ॐ सर्वलक्षणलक्षण्याय

नमः : ३६०
ॐ लक्ष्मीवते नमः
ॐ सममितिज्ञाय नमः
ॐ विक्ष्राय नमः
ॐ रोहिताय नमः
ॐ मार्गाय नमः
ॐ हेतवे नमः
ॐ दामोदराय नमः
ॐ सहाय नमः
ॐ महीधराय नमः
ॐ महाभागाय नमः ३७०
ॐ वेगवते नमः
ॐ अमिताशनाय नमः
ॐ उद्धवाय नमः
ॐ क्षोभ्यनाय नमः
ॐ देवाय नमः
ॐ श्रीगंगाय नमः
om paramesvaraya namaḥ
om karanaṇaya namaḥ
om karanaṇaya namaḥ
om kartre namaḥ
om vikartre namaḥ
om gahanāya namaḥ
om guhāya namaḥ
om vyvasâyaya namaḥ
om vyavasthânaya namaḥ
om sansthanāya namaḥ
om sthānadalaya namaḥ
om dhruvāya namaḥ
om pararddhaye namaḥ
om parama spastāya namaḥ

380

om tuṣṭāya namaḥ
om puṣṭāya namaḥ
om śubhekṣanāya namaḥ
om rāmāya namaḥ
om virāmāya namaḥ
om virajāya namaḥ
om mārgāya namaḥ
om neyāya namaḥ
om nayāya namaḥ
om anayāya namaḥ
om virāya namaḥ

390

30 परमेश्वराय नमः
30 करणाय नमः
30 करणाय नमः
30 करणेय नमः
30 करणेय नमः
30 गहनाय नमः
30 गुहाय नमः
30 व्यवसायाय नमः
30 व्यवस्थायनाय नमः
30 संस्थायनाय नमः
30 स्थानादाय नमः
30 छुदाय नमः
30 परद्वैये नमः
30 परम स्पष्टाय नमः
30 तुषाय नमः
30 पुषाय नमः
30 शुभेष्कणाय नमः
30 रामाय नमः
30 विरामाय नमः
30 विरजाय नमः
30 मार्गाय नमः
30 नेचाय नमः
30 नायाय नमः
30 अनचाय नमः
30 वीराय नमः
om śaktimatāṁ śreṣṭhāya
      namaṁ

om dharmāya namaṁ
om dharmaviduttamāya namaṁ
om vaikuṇṭhāya namaṁ
om purusāya namaṁ
om prāṇāya namaṁ
om prāṇadāya namaṁ
om prāṇavāya namaṁ
om pṛthavye namaṁ 410
om hiraṇyagarbhāya namaṁ
om śatruḥnāya namaṁ
om vyāptāya namaṁ
om vāyave namaṁ
om adhokṣajāya namaṁ
om ṛtave namaṁ
om sudarśanāya namaṁ
om kālāya namaṁ
om paramesṭhine namaṁ
om parigrāhāya namaṁ 420
om ugrāya namaṁ
om saṃvatsarāya namaṁ
om dakṣāya namaṁ
om viśrāmāya namaṁ
om viśvadakṣiṇāya namaṁ
om vistārāya namaṁ

ॐ शक्तिक्षणं श्रेष्ठाय
नामः

ॐ धर्माय नामः
ॐ धर्मविद्वृत्तमाय नामः
ॐ वैकृत्तिकाय नामः
ॐ पुरुषाय नामः
ॐ प्राणाय नामः
ॐ प्राणदाय नामः
ॐ प्राणवाय नामः
ॐ पृथव्ये नामः ४१०
ॐ हिरण्यगर्भाय नामः
ॐ शत्रुखाय नामः
ॐ व्याप्ताय नामः
ॐ वायवे नामः
ॐ अष्टोक्ताय नामः
ॐ सुदर्शनाय नामः
ॐ कालाय नामः
ॐ परमेष्ठिने नामः
ॐ परिणाहाय नामः ४२०
ॐ उमाय नामः
ॐ संवत्सराय नामः
ॐ दक्षाय नामः
ॐ विधामाय नामः
ॐ विधदक्षिणाय नामः
ॐ विस्ताराय नामः
om sthāvarasthāṇave namaḥ
om pramāṇāya namaḥ
om bījāya avyayāya namaḥ
om arthāya namaḥ
om anarthāya namaḥ
om mahākosāya namaḥ
om mahābhogāya namaḥ
om mahādhanāya namaḥ
om anirvīṇāya namaḥ
om sthaviṣṭāya namaḥ
om abhuve namaḥ
om dharmayūpāya namaḥ
om mahāmakāya namaḥ
om nakṣatranemaye namaḥ

om nakṣatriṇe namaḥ
om kṣamāya namaḥ
om kṣāmāya namaḥ
om samīhanāya namaḥ
om yajñāya namaḥ
om iijyāya namaḥ
om mahejyāya namaḥ
om kratave namaḥ
om satrāya namaḥ
om satāṅgataye namaḥ
om sarvadarśine namaḥ
ॐ विमुक्तात्मने नमः
ॐ सर्वज्ञाया नमः
ॐ ज्ञानमुत्तमायाय नमः
ॐ सुवर्ताया नमः
ॐ सुमुखाया नमः
ॐ सुक्ष्माया नमः
ॐ सुग्होस्याया नमः
ॐ सुखदाया नमः
ॐ सुह्र्दे नमः
ॐ मनोहराया नमः
ॐ जिताक्रोधाया नमः
ॐ विराहावे नमः
ॐ विदारणाया नमः
ॐ स्वपनाया नमः
ॐ स्वाप्नाया नमः
ॐ व्यापी नमः
ॐ नाइकात्मने नमः
ॐ नाइकाकामक्रे नमः
ॐ वातसराया नमः
ॐ वातसलाया नमः
ॐ वातसीने नमः
ॐ रत्नागर्भाया नमः
ॐ धनेश्वराया नमः
ॐ धर्मागुपेया नमः
ॐ धर्माक्रे नमः
ॐ धर्मिने नमः
om sate namaḥ
om asate namaḥ
om kṣarāya namaḥ
om akṣarāya namaḥ
om avijñātre namaḥ
om sahasrāṁśave namaḥ
om vidhātre namaḥ
om kṛtalakṣaṇāya namaḥ
om gabhastinemaye namaḥ
om satvasthāya namaḥ
om simhāya namaḥ
om bhūtamaheśvarāya namaḥ
om ādidevāya namaḥ
om mahādevāya namaḥ
om deveśāya namaḥ
om devabhṛdgurave namaḥ
om uttarāya namaḥ
om gopataye namaḥ
om goptre namaḥ
om jñānagamyāya namaḥ
om purātanāya namaḥ
om śarirabhūtabhṛte namaḥ
om bhoktre namaḥ
om kapāndrāya namaḥ
om bhuḥridakṣiṇāya namaḥ
om somapāya namaḥ

๒๐ สาระ นาม:
๒๐ อักษร นам:
๒๐ อภิฉัตร นम:
๒๐ ส кажется น์:
๒๐ วิษณุ นам:
๒๐ ครุฑ abuse นам:
๒๐ गृहस्तीनम्ये नम:
๒๐ सत्त्वस्याय नम:
๒๐ सिंहाय นम:
๒๐ भूतमहेश्वराय นम:
๒๐ आदिदेवाय नम: ๔๙๐
๒๐ महादेवाय นम:
๒๐ देवेशाय नम:
๒๐ देवभूदूर्वे นम:
๒๐ उत्तराय นम:
๒๐ गोपये นम:
๒๐ गोचे นम:
๒๐ ज्ञानगम्याय นम:
๒๐ पुरातनाय नम:
๒๐ शरीरभूतभृते นम:
๒๐ भोक्ते นम: ๕๐๐
๒๐ कपिन्द्राय นम:
๒๐ बुरिद्रक्षणाय นम:
๒๐ सोमपाय นम:
ॐ अयुत्पाय नामः
ॐ सोमाय नामः
ॐ पुरुजिते नामः
ॐ पुरुसत्तमाय नामः
ॐ विनयाय नामः
ॐ जयाय नामः
ॐ सत्यसत्याय नामः 510
ॐ दासार्हाय नामः
ॐ सत्वतम पताये नामः
ॐ जीवाय नामः
ॐ विनय्ये नामः
ॐ साक्षिणे नामः
ॐ मुकुन्दाय नामः
ॐ अमितविवक्रमाय नामः
ॐ अम्बोनिधिरनान्तात्मने

ॐ महोदबिशाय नामः
ॐ अत्तकाय नामः 520
ॐ अजाय नामः
ॐ महार्षय नामः
ॐ स्वाभव्याय नामः
ॐ जीतमित्राय नामः
ॐ प्रमोदनाय नामः
ॐ अनन्दाय नामः
ॐ नन्दनाय नामः
ॐ नन्दाय नामः
ॐ सत्यद्वारस्य नमः
ॐ त्रिविक्रमाय नमः 530
ॐ महार्षि कपिलाचर्याय नमः
ॐ क्रतान्तक्रते नमः
ॐ महावरानाय नमः
ॐ गोविन्दाय नमः
ॐ सुशेष्याय नमः 540
ॐ कनकांगदिने नमः
ॐ गुह्याय नमः
ॐ गाभिराय नमः
ॐ गाहनाय नमः
ॐ गुप्ताय नमः
ॐ चक्रगदाधराय नमः
ॐ वेदार्थे नमः
ॐ स्वामित्वः नमः
ॐ अजिताय नमः
ॐ क्रष्णाय नमः 550
ॐ द्रध्याय नमः
ॐ सांकरषान्याच्युताय नमः
om varuṇāya namaḥ
om vārunāya namaḥ
om vrksāya namaḥ
om puṣkarākṣāya namaḥ
om mahāmanase namaḥ
om bhagavate namaḥ
om bhagaghne namaḥ
om ānandine namaḥ
om vanamāline namaḥ
om halāyudhāya namaḥ
om ādityāya namaḥ
om jyotirādityāya namaḥ
om sahiṣṇave namaḥ
om gatisattamāya namaḥ
om sudhanvane namaḥ
om khaṇḍaparāśave namaḥ
om dāruṇāya namaḥ
om draviṇapradāya namaḥ
om divasprśe namaḥ
om sarvadṛgvyāśāya namaḥ
om vācaspataye ayonijāya namaḥ
om trisāmne namaḥ
om sāmagāya namaḥ
om sāmne namaḥ
om nirvānāya namaḥ
ōṁ bheṣajāya namaḥ
ōṁ bhīṣaje namaḥ
ōṁ saṁnyāsakṛte namaḥ 580
ōṁ saṁāya namaḥ
ōṁ sāntāya namaḥ
ōṁ niṣṭhāyai namaḥ
ōṁ sāntyai namaḥ
ōṁ parāyaṇāya namaḥ
ōṁ śubhāṅgāya namaḥ
ōṁ sāntidāya namaḥ
ōṁ sraṣṭre namaḥ
ōṁ kumudāya namaḥ
ōṁ kuvaḷeśayāya namaḥ 590
ōṁ gohitāya namaḥ
ōṁ gopataye namaḥ
ōṁ goptre namaḥ
ōṁ vṛṣabhākṣāya namaḥ
ōṁ vṛṣapriyāya namaḥ
ōṁ anivartine namaḥ
ōṁ nivṛttatmane namaḥ
ōṁ saṁkṣepitre namaḥ
ōṁ kṣemakṛte namaḥ
ōṁ śīvāya namaḥ 600
ōṁ śṛiṅavatsavakṣase namaḥ
ōṁ śṛiṅvasāya namaḥ
ōṁ śṛipataye namaḥ
om śrīmatāṁvarāya namaḥ
om śrīdāya namaḥ
om śrīśāya namaḥ
om śrīnīvāsāya namaḥ
om śrīnīdhyaye namaḥ
om śrīvibhāvanāya namaḥ
om śrīdharāya namaḥ 610
om śrīkarāya namaḥ
om śreyase namaḥ
om śrīmate namaḥ
om lokatrayāśrayāya namaḥ
om svakṣāya namaḥ
om svāṅgāya namaḥ
om śatānandāya namaḥ
om nandaye namaḥ
om jyotirgāṇeśvarāya namaḥ
om vijītātmane namaḥ 620
om vidheyātmane namaḥ
om satkīrtaye namaḥ
om chinnasamśayāya namaḥ
om udīrṇāya namaḥ
om sarvataścakṣuṣe namaḥ
om anīśāya namaḥ
om śāśvatasthirāya namaḥ
om bhūṣayāya namaḥ
om bhūṣaṇāya namaḥ
om bhūtaye namaḥ 630 ॐ शूलये नमः  ६३०
om viśokāya namaḥ ॐ विशोकयाय नमः
om śhokanāśanāya namaḥ ॐ शोकनाशनाय नमः
om arcīmate namaḥ ॐ अर्चिमते नमः
om arcītāya namaḥ ॐ अर्चिताय नमः
om kumbhāya namaḥ ॐ कुम्भाय नमः
om viśuddhātmane namaḥ ॐ विशुद्धात्मने नमः
om viśodhanāya namaḥ ॐ विशोधनाय नमः
om aniruddhāya namaḥ ॐ अनिरुद्धाय नमः
om apratirathāya namaḥ ॐ अप्रतिरथाय नमः
om pradyumnāya namaḥ 640 ॐ प्रधुमनाय नमः  ६४०
om amitavikramāya namaḥ ॐ अमितविक्रमाय नमः
om kālaneminighne namaḥ ॐ कालेमिनिंगने नमः
om vīrāya namaḥ ॐ वीराय नमः
om sauraye namaḥ ॐ सौरये नमः
om śūrajanesvarāya namaḥ ॐ शूरजनेश्वराय नमः
om trilokātmane namaḥ ॐ त्रिलोकात्मने नमः
om trilokeśāya namaḥ ॐ त्रिलोकेशाय नमः
om keśavāya namaḥ ॐ केशवाय नमः
om keśighne namaḥ ॐ केशिङ्गने नमः
om haraye namaḥ 650 ॐ हरये नमः  ६५०
om kāmadevāya namaḥ ॐ कामदेवाय नमः
om kāmapālāya namaḥ ॐ कामपालाय नमः
om kāmine namaḥ ॐ कामने नमः
om kāntāya namaḥ ॐ कांताय नमः
om kṛtāgāmāya namaḥ ॐ कृतागामाय नमः
om anirdeśyavapuse namaḥ
om viṣṇave namaḥ
om vīrāya namaḥ
om anantāya namaḥ
om dhanañjaya namaḥ 660
om brahmañyaya namaḥ
om brahmakṛte namaḥ
om brahmaṇe namaḥ
om brahmaṇe namaḥ
om brahmavivardhanāya namaḥ
om brahmavide namaḥ
om brāhmaṇāya namaḥ
om brahmaṇe namaḥ
om brahmaṇe namaḥ
om brāhmaṇapriyāya namaḥ 670
om mahākramāya namaḥ
om mahākarmāṇe namaḥ
om mahātejase namaḥ
om mahoragāya namaḥ
om mahākratave namaḥ
om mahāyajvane namaḥ
om mahāyajñāya namaḥ
om mahāhaviṣe namaḥ
om stavīya namaḥ
om stavapriyāya namaḥ 680
ॐ स्तोत्राय नमः
ॐ स्तुतये नमः
ॐ स्तोत्रे नमः
ॐ रणप्रियाय नमः
ॐ पूर्णाय नमः
ॐ पूर्णित्रेय नमः
ॐ पूर्णाय नमः
ॐ पूर्णकीतिये नमः
ॐ अनामाय नमः
ॐ मनोज्वाय नमः 690
ॐ तीर्थकराय नमः
ॐ वसुरेतसे नमः
ॐ वसुप्रदाय नमः
ॐ वसुप्रदाय नमः
ॐ वासुदेवाय नमः
ॐ वसवे नमः
ॐ वसुपनसे नमः
ॐ हविशे नमः
ॐ समजंये नमः
ॐ सत्क्रतये नमः 700
ॐ सत्तायै नमः
ॐ सद्भूताय नमः
ॐ सत्वरात्याय नमः
ॐ सुरसेनाय नमः
ॐ यदुश्रेष्ठाय नमः
ॐ सन्निवासाय नमः
ॐ सुयमुनाय नमः
ॐ भूतावसाय नमः
ॐ वासुदेवाय नमः
ॐ सर्वासुनिलयाय नमः

ॐ अनलाय नमः
ॐ दर्पाय नमः
ॐ दर्पदाय नमः
ॐ द्रप्ताय नमः
ॐ दुर्धराय नमः
ॐ अपराजिताय नमः
ॐ विशवमूर्तये नमः
ॐ महामूर्तये नमः
ॐ दीपमूर्तये नमः
ॐ अपूर्वित्ये नमः
ॐ अनेकमूर्तये नमः
ॐ अव्यक्तये नमः
ॐ शतमूर्तये नमः
ॐ शतानाय नमः
ॐ एकलेय नमः
ॐ नैकाय नमः
ॐ सवाय नमः
ॐ काय नमः
ॐ कस्मै नमः
ॐ यस्मै नमः
ॐ तत्पदाय नमः
om anuttamāya namah
om lokabandhave namah
om lokanāthāya namah
om mādhavāya namah
om bhaktavatsalāya namah
om suvarṇavarnāya namah
om hemāṅgāya namah
om varāṅgāya namah
om candanāṅgadine namah

740

om vīraghne namah
om viṣamāya namah
om śūnyāya namah
om ghṛtāśīṣe namah
om acalāya namah
om calāya namah
om amānine namah
om mānadāya namah
om mānyāya namah
om lokasvāmine namah

750

om trilokadhṛte namah
om sumedhase namah
om medhajāya namah
om dhanyāya namah
om satyamedhase namah
om dharādharāya namaḥ
om tejovṛsāya namaḥ
om dyutidharāya namaḥ
om sarvasastraabhṛtam varāya namaḥ
om pragrahāya namaḥ 760
om nigrahāya namaḥ
om vyagrāya namaḥ
om naikaśrṅgāya namaḥ
om gadāgrajāya namaḥ
om caturmūrtaye namaḥ
om caturbāhave namaḥ
om caturvyūhāya namaḥ
om caturgataye namaḥ
om caturātmane namaḥ
om caturbhāvāya namaḥ 770
om caturvedavide namaḥ
om ekapade namaḥ
om samāvartāya namaḥ
om nivṛttātmane namaḥ
om durjayāya namaḥ
om duratikramāya namaḥ
om durlabhāya namaḥ
om durgamāya namaḥ
om durgāya namaḥ
om durāvāsāya namaḥ 780
अंह  दुरारिघने  नमः
अंह  सुभांगेया  नमः
अंह  लोकसारंगेया  नमः
अंह  सुतांतवे  नमः
अंह  तन्तुवार्द्धनाय  नमः
अंह  इंद्रकर्मणे  नमः
अंह  महाकर्मणे  नमः
अंह  कृतकर्मणे  नमः
अंह  कृतागमाय  नमः
अंह  उद्भवाय  नमः  790
अंह  सुंदराया  नमः
अंह  सुंदाया  नमः
अंह  रतनांभाया  नमः
अंह  सुलोचनाया  नमः
अंह  अर्काया  नमः
अंह  वाजसानाया  नमः
अंह  स्रिङ्गिने  नमः
अंह  जयंताया  नमः
अंह  सर्वविजयीयीये  नमः
अंह  सुवर्णाविन्दवे  नमः  800
अंह  अक्षोभ्याया  नमः
अंह  सर्ववेगळ्वरस्वराय
अंह  सर्ववेगळ्वरस्वराय
नमः
अंह  महाह्रदाया  नमः
अंह  महागर्ताया  नमः
ॐ महाभुताय नमः
ॐ महानिद्यये नमः
ॐ कुमुदाय नमः
ॐ कुन्दाय नमः
ॐ कुंदाय नमः
ॐ पर्जन्याय नमः 810
ॐ पावनाय नमः
ॐ अनिलाय नमः
ॐ अयुतांशाय नमः
ॐ अयुतवमुखे नमः
ॐ सर्वस्वाय नमः
ॐ सर्वतोपुर्वाय नमः
ॐ सुलभाय नमः
ॐ सुखाय नमः
ॐ सिद्धाय नमः
ॐ श्रुतिते नमः 820
ॐ श्रुतापाय नमः
ॐ ब्रोधाय नमः
ॐ उदुबराय नमः
ॐ अश्वाय नमः
ॐ चाणूरास्थ निबूद्यनाय नमः
ॐ सहस्रार्चिषे नमः
ॐ सप्ताजिह्वाय नमः
ॐ सप्ताद्धासे नमः
ॐ सप्तवाहनाय नमः
om amūrtaye namaḥ 830 ओ अपूर्वते नमः 830
om anaghāya namaḥ 32 अनघाय नमः
om acintyāya namaḥ 32 अचिन्त्याय नमः
om bhayakṛte namaḥ 32 भयकृते नमः
om bhayanāśanāya namaḥ 32 भयनाशनाय नमः
om aṇave namaḥ 32 अणवे नमः
om bṛhate namaḥ 32 ब्रह्म नमः
om kṛśāya namaḥ 32 कृष्णाय नमः
om sthūlāya namaḥ 32 स्थूलाय नमः
om guṇabhṛte namaḥ 32 गुणभृते नमः
om nirguṇāya namaḥ 840 निर्गुणाय नमः 840
om mahate namaḥ 32 महते नमः
om adhṛtāya namaḥ 32 अधृताय नमः
om svadhṛtāya namaḥ 32 स्वधृताय नमः
om svāstyāya namaḥ 32 स्वास्त्याय नमः
om prāgvaṁśāya namaḥ 32 प्रागवंशाय नमः
om vaṁśavardhanāya namaḥ 32 वंशवर्धनाय नमः
om bhārabhṛte namaḥ 32 भारभृते नमः
om kathitāya namaḥ 32 कथिताय नमः
om yogine namaḥ 32 योगिने नमः
om yogīsāya namaḥ 850 योगीसाय नमः 850
om sarvakāmādaṁya namaḥ 32 सर्वकामदाय नमः
om āśramāya namaḥ 32 आश्रमाय नमः
om śramaṇāya namaḥ 32 श्रमणाय नमः
om kṣāmāya namaḥ 32 क्षामाय नमः
om suparṇāya namaḥ 32 सुपर्णाय नमः
om vāyuvaḥanāya namaḥ
om dhanurduḥkarāya namaḥ
om dhanurvedāyā namaḥ
om daṇḍāya namaḥ
om damayitre namaḥ
om damāya namaḥ
om aparājitāya namaḥ
om sarvasahāya namaḥ
om niyantre namaḥ
om niyamāya namaḥ
om yamāya namaḥ
om satvavate namaḥ
om sātvikāya namaḥ
om satyāya namaḥ
om satyadharmaparāyaṇāya namaḥ
om abhiprāyāya namaḥ
om priyārāhāya namaḥ
om arhāya namaḥ
om priyakṛte namaḥ
om prītivardhanāya namaḥ
om vihāyasagataye namaḥ
om jyotiṣe namaḥ
om surucaye namaḥ
om hutabhuje namaḥ
om vibhave namaḥ
om rāvaye namaḥ
om virocanaṁya namaḥ
om sūryaṁya namaḥ
om savitre namaḥ
om ravilocanaṁya namaḥ
om anantāya namaḥ
om hūtabhuce namaḥ
om bhoktre namaḥ
om sukhadāya namaḥ
om naikajāya namaḥ
om agrajāya namaḥ
om anirvīṇāya namaḥ
om sadāmarśiṁe namaḥ
om lokādhiśthānāya namaḥ
om adbhutāya namaḥ
om sanāte namaḥ
om sanātanatamāya namaḥ
om kapilāya namaḥ
om kapaye namaḥ
om avyayaṁya namaḥ
om svastidāya namaḥ
om svastikṛte namaḥ
om svastine namaḥ
om svastibhuce namaḥ
om svastidakṣeśāya namaḥ
om araudrāya namaḥ

890

890
om kuṇḍaline namaḥ
om cakrīṇe namaḥ
om vikramiṇe namaḥ
om ūrjitaśāsanāya namaḥ

910

om śabdātigāya namaḥ
om śabdasahāya namaḥ
om śiśirāya namaḥ
om śarvarākāraya namaḥ
om akrūrāya namaḥ
om peśalāya namaḥ
om dakṣāya namaḥ
om dakṣiṇāya namaḥ
om kṣamīnāḥ varāya namaḥ
om vidvattamāya namaḥ
om vītabhayāya namaḥ
om puṇyaśravānākīrtanāya namaḥ

920

om uttāraṇāya namaḥ
om duṣkṛtighne namaḥ
om puṇyāya namaḥ
om duḥśvatpānanāśanāya namaḥ
om viraghe namaḥ
om rakṣaṇāya namaḥ
om santāya namaḥ
om jīvanāya namaḥ

930
om paryavasthitāya namaḥ
om anantarūpāya namaḥ
om anantaśriye namaḥ
om jitamanyave namaḥ
om bhayāpahāya namaḥ
om caturaśrāya namaḥ
om gabhīrātmane namaḥ
om vidiśāya namaḥ
om vyādiśāya namaḥ
om diśāya namaḥ
om anādaye namaḥ
om bhūrbhuvāya namaḥ
om lakṣmyai namaḥ
om suvīrāya namaḥ
om rucirāṅgadāya namaḥ
om jananāya namaḥ
om janajanmādaye namaḥ
om bhīmāya namaḥ
om bhīmaparākramāya namaḥ
om ādhāranilayāya namaḥ

om dhātre namaḥ
om puṣpahāsāya namaḥ
om praśāgarāya namaḥ
om ūrdhvagāya namaḥ
om satpathācārāya namaḥ
ōṁ prāṇadāya namaḥ
ōṁ prāṇavāya namaḥ
ōṁ paṇāya namaḥ
ōṁ pramāṇāya namaḥ
ōṁ prāṇanilayāya namaḥ

960
ōṁ prāṇabhṛute namaḥ
ōṁ prāṇajīvanāya namaḥ
ōṁ tattvāya namaḥ
ōṁ tattvavide namaḥ
ōṁ ekātmane namaḥ
ōṁ janmamṛtyujarāṭīgāya namaḥ
ōṁ bhūrbhuvasvastarave namaḥ

ōṁ tārāya namaḥ
ōṁ savitre namaḥ
ōṁ prapitāmahāya namaḥ
ōṁ yajñāya namaḥ
ōṁ yajñapatyaye namaḥ
ōṁ yajvane namaḥ
ōṁ yajñāṅgāya namaḥ
ōṁ yajñavāhanāya namaḥ
ōṁ yajñabhṛte namaḥ
ōṁ yajñakṛte namaḥ
ōṁ yajñine namaḥ

39 प्राणदाय नमः
39 प्राणवाय नमः
39 पणाय नमः
39 प्रमाणाय नमः
39 प्राणनिलयाय नमः
39 प्राणभृते नमः
39 प्राणजीवनाय नमः
39 तत्त्वाय नमः
39 तत्त्वविदे नमः
39 एकात्मने नमः
39 जन्ममृत्युजरातिगाय नमः
39 भूर्भुवस्वस्तरवे नमः
39 ताराय नमः
39 सवित्रे नमः
39 प्रपितामहाय नमः 970
39 चज्जाय नमः
39 चज्जपत्ये नमः
39 चज्जवने नमः
39 चज्जांगाय नमः
39 चज्जवाहनाय नमः
39 चज्जपृृते नमः
39 चज्जकृते नमः
39 चज्जने नमः
om yajñaabhujey namah 890
om yajñasādhanāya namah 890
om yajñāntakṛte namah 890
om yajñaguhyaṁy namah 890
om annāya namah 890
om annādāya namah 890
om ātmayonaye namah 890
om svayamjātāya namah 890
om vaikhānāya namah 890
om sāmagāyanāya namah 890
om devakinandanaṁy namah 890
om sraṭṭre namah 990
om kṣitiśāya namah 990
om pāpanāśanāya namah 990
om śaṅkhabhṛte namah 990
om nandakine namah 990
om cakriñe namah 990
om śārṅgadhanvane namah 990
om gadādharāya namah 990
om rathāṅgapāṇaye namah 990
om akṣobhyāya namah 990
om sarvaprahaṁśayudhāya
namaṁ 1000

980 980 980 980 980 980 980 980 980 980
Om! Salutations to the Universe.

The Supreme Self (Paramātmā), the all-pervading Supreme spirit Śrī Hari Narāyaṇa is the creator of this universe. Having created, he has pervaded in gross and subtle forms.

The name and form of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is this universe itself. He is not different from this universe. He is this universe consisting of the great elements air, water, fire, earth, sun and the moon, planets and the stars, the space and the time and all bodies made of these. He is also this nature, the prakṛti, represented by the feminine form of myriads of colors.

This word ‘namāḥ’ is the symbol of salutation when referring to the ‘other’. This is the negation of our ego and informs that ‘I’ is not there, only ‘thou’ there. I am a part of that and only ‘that’ is there. I am indivisible and inseparable from that. I am different to the extent I am in a different form as per function, but existing within that. This ‘namaskāram’ indicates that though T and ‘thou’ are different, they are one indicated by the joining of hands.

I am in this universe, I am an inseparable part of this universe. The universe is not separate from me. I have come from this universe and am getting back into this universe. I am a product of this universe. And I cannot be separated from this universe.

brahma vā idamagra āsīt, tadātmānamevāvet!
aham brahmāsmīti | tasmāt tatsarvamabhavat !

Bṛhadāraṇyaka 1-4-10
This Self was verily Brahman at first. It knew itself as 'I am Brahman'. Because of that it became all (the universe).

In the beginning this was only unmanifest Supreme energy. Energy cannot be created nor destroyed. It is converted from one form to the other. Energy is matter and matter is packets of energy. Light is energy. Sound is energy. Heat is energy. Thought is matter and even space is matter. All that is perceived by the senses is matter. This universe is made of energy which is in one form or the other. The ultimate form of energy is light which travels at three hundred thousand kilometers per second. Even light is matter since it is subjected to forces of gravity when it passes very close to a massive star or an astral body. Even space is relative and follows the 'line of light'.

This universe is the form of the Supreme Brahman. In this is contained all the worlds. All the planets and the stars are maintained in their positions by the Supreme order. These Supreme inviolable orders are law of gravity, law of electromagnetism, law of relativity, the laws of physics such as cold contracts bodies, heat expands bodies, sound travels at certain speed and other nature and quality of objects. All beings follow nature and even gods are not free from these qualities of nature.

This Supreme Self, the Supreme Brahman contains within itself all the energy, time and space. (Mahat, Pradhâna, Puruṣa, Kāla)

This universe is the form of Supreme Self. We are a part of this universe and whatever happens to all, also happens to us. We cannot take insurance against that which happens to all.

The Supreme Self is the creator of this universe.
The Supreme Self is different, distant and distinct from his creation. He also pervades his creation having created it. He is like the sun, whose nature, heat and light is felt everywhere, but the source being distant and separate from the nature. But the nature of heat and light disappears without the source, the sun. So also the creation disappears without the creator.

bhūmirāpo’nalo vāyuḥ kham mano buddhireva ca
ahaṅkāra itīyam me bhinnā prakṛtiraśṭadāḥ|| Gītā 7-4

Earth, water, fire, air, ether, mind, intellect and egoism—thus is my nature divided eightfold.

apareyatistvanyām prakṛtāṁ viddhi me parāṁ
jīvabhūtāṁ mahābāho yayedam dhāryate jagat||

Gītā 7-5

This is the inferior (lower) prakṛti, O! mighty armed Arjuna. Know thou as different from it my higher nature (prakṛti), the very life element, by which this world is upheld.

It is declared that this universe consisting of all great elements and the life force, prāṇa is created by the Supreme Self Śrī Hari Nārāyaṇa. The universe consists of world of forms and energy which is inseparable from matter. Mass and light regularly changes into each other form under the conditions ordained by the Supreme Self. We are nature, we are all packets of light energy. We can travel at the speed of light when we are enlightened. We can overcome the barriers and limitations of time and space.

eṣa hi devaḥ pradiśo’nu sarvāḥ
pūrvo hi jātaḥ sa u garbhe antaḥ|
sa vijāyamānaḥ sa janiṣyamānaḥ
pratyāṅgmukhāstiṣṭhati viśvatomukhāḥ||

Mahānārayanopaniṣad 1-12
This self-luminous Lord renowned in the scriptures pervades all the quarters of heaven. Having been born as Hiraṇyagarbha in the beginning he indeed is inside the universe represented as the womb. He alone is the manifold world of creation now springing into existence and causing the birth of the world of creation yet to come. As one having faces everywhere, he dwells also as the innermost Self leading all creatures.

tejomayah viśvananantamādyam
yanme tvadanyena na drṣṭapūrvam|| Gītā 11-47

ōṁ viṣṇave namaḥ|| 2

Om! Salutations to Śrī Viṣṇu, who pervades everywhere.

The Supreme Brahman, the Supreme Self, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is all these. Viṣṇu is another name and form of the Supreme Self. Viṣṇu is stated to be the Supreme God who looks after the well-being of the universe. He is one of the trinity, the others being Brahmā the creator, and Maheśvara the annihilator of this universe at the end of the kalpa or the millennium.

etadyonīṁ bhūtāṁ sarvāṅityupadhārayaṁ
aham kṛtsnasya jagataḥ prabhavaḥ pralayastathā||
Gītā 7-6

Know that these two natures are the womb of all beings. So I am the source and dissolution of the whole universe.

This world of matter and energy form all the plants, animals and human beings on this earth.
mattah parataram nanyat kiacidasti dhanañjaya!
mayi sarvamidam protam sutre manigana iva||

Gita 7-7

There is nothing whatsoever higher than me O! Arjuna.
All this is strung on me as clusters of gems on a string.

Nobody wants to worship a lesser god. There is no God higher than the Supreme Self, the all-pervading Supreme spirit Sri Hari Narayana.

yah sarvesu bhutesu tiṣṭhan sarvebhyyo
bhuteshyo'ntaraha, yam sarvani bhūtāni na viduḥ, yasya
sarvani bhūtāni śārīram, yah sarvani bhūtāntaro
yamayati, esa ta ātmāntaryāmyamṛtaḥ||

Bṛhadāraṇyaka 3-7-15

He who dwells in all beings but is within them, whom none of the beings know, whose body is all beings, and who controls all beings from within is the inner controller.

ādityānāmahaṁ viṣṇuh jyotiśaṁ raviṁśumān
maricircarmutasmasmi nakṣatranāmahaṁ āsī||

Gita 10-21

Among the twelve Ādityās, I am Viṣṇu; among luminaries, the radiant Sun. I am Marci among the Marutas; among stars, the Moon am I.

By worshipping Śrī Viṣṇu and meditating on the blissful form of Śrī Hari Nārāyaṇa, one shines like light and enjoys bliss which is his nature. Everybody's wish is to shine and spread. This is represented in all the human efforts of achieving and excelling over one another.

"Let me shine and let me spread". Thus He resolved.

This is the resolution of all souls.

śuklāmbaradham viṣṇum saśivarṇam caturbhujam
prasanna vadanam dhyāyet sarva vighnopā sāntaye||
Śrī Viṣṇu who wears white clothes (consciousness) who is blue in colour (space) and who has four arms (four directions), by thinking of His pleasant face, worshipping whom all obstructions vanish.

viśvasya hi prāṇanam jīvanam tve
vi yaducchasi sūnari!
sā no rathena bṛhatā vibhāvari
śrudhi citrāmaghe havam ||

Ṛgveda 1-48-10

For in you lies each living creature’s health and life. Born on your lofty aura of glory, oh radiant Lord, possessor of wonderous wealth may you come to our invocation.

viṣṇumḥ stomāsah purudasmamarkā
bhgasayeva kāriṇo yāmāni gman!
urukramah kakuho yasya pūrvī-
rna mardhanti yuvatayo janītrīḥ ||

Ṛgveda 3-54-14

May our prayers, the causes of good fortune attain at this worship the Supreme all-pervading Lord whose love is the target of all sorts of work and worship. He traverses all regions with his big strides. Many blended regions of space and the twin mother of all beings never disobey his commands.

om vaṣaṭkārāya namaḥ ||

Om salutations to vaṣaṭkāra.

The Supreme Self is the creator of vaṣaṭ, this dynamic metamorphosis of the universe. He is the creator and the enjoyer of all the rites, sacrifices and yajñas.
Om salutations to the Lord of the past, present and the future.

The Supreme Self is the Lord of time, the past, the present and the future. Past is already over. It is gone. Present is now. It is ever immortal. Future is yet to come. Future is becoming, in the future. Future is unknown.

The whole sequence of time is of the mind. This time is non-existing. It is the interval between two events. It is the time required for an object to travel from one point to the other. The past is the cause, the present is the transformation and future is the fruit.

We are not aware of the past. The Supreme God has prevented us from remembering the past. If we had known the past, the consequences would have been disastrous. Someone might have cheated us. Someone might have killed us. We might have done some serious crime to someone else. We might have committed some sin. All that if we remember now, we would be functioning in the present with the background of the past. We would not have moved forward. We would be living in the past. The present would be of no consequence. There would be no spontaneity.

So also the future. If we come to know the future, the present would become redundant. We would be living in the future. We would become rich without working and effort. We would become doctors without any effort. Since we would surely become something, without our hard work, hard work would not be required. If we are sure to die on such and such a day, we would have done so many things to ensure safety for that day. Life would have lost meaning with the knowledge of the future.
The Supreme Self has made life so much interesting and a mystery by keeping the past and the future from being known. Life is the ever flowing present. What we sow today, we reap tomorrow. Tomorrow is the ever in future. Still a little of tomorrow is within our reach. We can speculate and project things of tomorrow. The science of astrology is developed for tomorrow, for what may happen tomorrow, still it is a projection. No one can predict accurately what will happen in future. There may be earthquake, there may be war. There may be an epidemic, since the way we live surely leads to that.

Who is concerned with this past, present and future? For whom is this meant and what is the significance of this past, present and future? This time has relevance for a thing which was something yesterday in the past, which is something today in the present and which will be something tomorrow in the future. This time has relevance for an object, for a finite and limited body which is bound by space and time and which changes with the pressures of time and place. The body is subjected to change. It was a baby born a few years back, now it is the youth and a few years later it will be old. The mind is filled with many desires, aspirations, hopes and fears and therefore is always afraid what would happen in the future.

For a person who is identified with the self, which is the changeless, deathless and immortal spirit, there is no ‘time’ and all the ‘time’ is of no consequence.

Śrī Purandaradāsa, the Supreme devotee of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa says that ‘there is no dharma or righteousness in this world of objects and relativity.’ Everything changes and people also
change with times. Time itself changes. But for the Purandaradāsa, the ‘time’ itself is not there.

The Supreme Self is the knower of the past, present and the future, since it is eternal and limitless. It covers all time and space. It is the Supreme knower, since its higher nature is Supreme intelligence and Supreme consciousness. It is faster than mind and time. All time and space comes within the realms of the Supreme Self.

na tvevāham jātu nāsam na tvam neme janādhipāḥ
na caiva na bhaviṣyāmah sarve vayamataḥ param

Gitā 2-12

Nor indeed was I not, nor thou, nor these rulers of men, nor verily shall we ever cease to be hereafter.

bahūni me vyatītāni janmāni tava cārjuna
tānyahāṁ veda sarvāṇi na tvam vettha paramtapa

Gitā 4-5

Many births of mine have passed as well as thine, O Arjuna; I know them all but thou knowest not, O Paramātapa.

As long as we are identified with the limited adjuncts of the body, we are limited in our knowledge of time and space. When we dissolve our desires, free ourselves from impurities, totally surrender and attain Supreme devotion to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa, we also attain ‘aparokṣa jñāna’.

om bhūtakṛte namaḥ

Om salutations to the creator of the bodies.

We are the body. The animals are bodies and plants are bodies. Any entity bound by dimensions is a body.
Anything which has a length, width and thickness, the three dimensions, is a body.

Anything having only two dimensions is an image. It is not a body.

Anything having a single dimension is a force. It is the energy. All bodies have a beginning and an end. All things bound by dimensions are also bound by time. They indeed undergo change, transformation, decay and death. This is the Supreme order.

All bodies are created by the Supreme Self. All bodies are made of the great elements air, water, fire, earth, space, ether, sun moon, ego and intellect. They are the lower nature of the Supreme Self. These are the components of bodies. They are made according to functions the body has to perform.

The bird-body has a particular form and its function is to fly. The wings are the strongest part of the body of birds. The Supreme intelligence seated in the body at the stage of the embryo or the seed directs and controls the formation and growth of the body as per the genetic code, DNA. This Supreme intelligence directing and controlling the DNA is the higher nature of the Supreme Self.

The aquatic animals, the fish, shark and crocodiles are formed according to the function their bodies have to perform. Form and function are designed and determined by the Supreme intelligence seated in nature. It pervades the universe along with the vital force.

The body is kept alive by the prāṇa, the vital force, the divine power of the Supreme Self. Prāṇa is Brahman. So are animals, creatures and human beings created on earth as per respective functions the bodies have to
perform. Guided by Supreme intelligence from birth till
death, the bodies are created by the Supreme Self.

bījam māṁ sarvabhūtānāṁ viddhi pārtha sanātanaṁ|
buddhir buddhimatāmasasmī tejastējasvināmāham ||

Gītā 7-10

Know me, O Arjuna, as the eternal seed of all beings;
I am the intelligence of the intelligent; the splendor of the
splendid objects am I.

taddhedaṁ tarhyavyākṛtamāśīt, tannāmarūpābhīṣ-
meva vyākriyah, asaunāmayamidaṁrūpa iti; tadida-
mapyatarhi nāmarūpābhīṣmeva vyākriyate, asaunāmā-
mayamidaṁrūpa iti; sa eṣa iha pravistah ā nakhā-
grebhyah, yathā kṣurah kṣuradhāne vahitaḥ syāt,
viśvambhara vā viśvambharakulāye; tāṁ na paśyanti
akṛtsno hi saḥ, prāṇanneva prāṇo nāma bhavati, vadan
vāk, paśyamścakṣuḥ, śṛṇvan śrotram, manvāno manah;
tāṅyasayaitāni karmanāmānyevā sa yo'pta ekaikam-
mupāste na sa veda, akṛtsno hyeṣo'ta ekaikena bhavati;
ātmetyevopāśīta, atra hyete sarva ekam bhavanti
tadetat padanēyasasya sarvasya yadāyamātmā, anena
hyetat sarvam vedaḥ yathā ha vai padenānuvinde-
devam; kīrtiṁ ślokam vindate ya evāṁ vedaḥ

Bṛhadāraṇyaka 1-4-7

This universe was then unmanifested. It manifested only
as name and form—it got such-and-such a name and such
form. So even now the universe is manifested as name and
form. This Supreme Self has penetrated into all these bodies
up to the nail ends—just as when a razor lies in its case,
or as fire in its source, people do not realise it, for it is
incomplete (when viewed as doing particular function).

When it only performs breathing etc, it is called the
vital force.

When it speaks, the vocal organ, the speaker.
When it sees, the eye, the seer.
When it hears, the ear, the listener.
When it thinks, the mind, the thinker.
These are but its names due to functions.

He who meditates upon each aspect of this totality does not know, because, being qualified by each aspect of the totality, it is incomplete. One should meditate upon it only as the Supreme Self; because in it all these become one. Of all these, this entity called the Supreme Self alone is to be known, because one knows all these through it—just as one can find a missing animal through its footprints. He who knows thus attains reputation and company of the knowledgable and the liberated.

This knowledge that the Supreme Self creates all the bodies according to functions and is the power behind all the bodies is the means of liberation. This is the means of meditation.

adhibhūtām kṣaro bhāvaḥ puruṣaścādhidaivatam
adhiyājñā'hamevātra dehe dehabhṛtāṁ vara

Adhibhūtām (knowledge of the elements) pertains to my perishable nature. The puruṣa or the soul is the adhidaivam; I alone am the adhiyājñā here in this body, O best among the embodied.

The body is perishable. What is born dies. Prāṇa, the vital force is the power that keeps the body alive. The Supreme Self is the Supreme knower and also the essence of the soul in the body.

satyaṁ jñānamanantam brahmaṁ yo veda nihitaṁ
guhaṁṁ parame vyomanṁ sośnute sarvāṁ kāmāṁ sahaṁ
brahmaṁā vipaścitetaṁ tasmādvā etasmādātmāna ākāśaḥ
sambhūtāḥ ākāśādvāyuḥ vayoragnih agnerāpah
dbhayaḥ pṛthivi

Taittirīya 2-1-1
His Supreme form is truth-knowledge-bliss. From Him evolved space (sky), from space evolved air, from air was born fire, from fire was born water and from water came the earth.

**om bhūtabḥṛte namaḥ||**  
Om salutations to the supporter of the body.

If the body thus created is not supported from within and without, it perishes. The body has to withstand outer pressures of air, water and fire. It has to fight dust and sound pollution. It has to withstand all diseases and infirmities. It has to have the strength to live, the will to enjoy and the determination to go forward.

All this comes from the Supreme Self, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa. By meditating on this Supreme God, we get all the strength and joy.

It is the Supreme Self who is the inner controller that maintains the body temperature at a constant level whether it is the svelterng heat of Saudi Arabia or the cold of Antarctica. It digests all foods and supplies energy to all parts of the body.

The Supreme intelligence converts the foods into respective organs and builds up the metabolism of different organs from the same food. The same food is converted into skin, into nails, into hair and the brain cells. The same milk consumed by the cat, by the snake and human beings, is converted into different metabolisms as required by different living beings.

**sa vā ayamātmā sarveṣām bhūtānāmadhipatiḥ,**
sarveṣām bhūtānāṁ rājā; tadyathā rathanābhau ca
rathanemau cārāḥ sarve samarpitāḥ, evamevaśminnāt-
manī sarvāṇi bhūtāni, sarve devāḥ, sarve lokāḥ, sarve
prāṇāḥ, sarva eta ātmānaḥ samarpitāḥ"

Brhadāraṇyaka 2-5-15

This same Supreme Self is the ruler of all beings and
the kind of all beings. Just as all spokes are fixed in the
nave and felloe of a chariot wheel, even so are all beings,
all gods, all worlds, all organs and all these individual selves
fixed in this Supreme Self.

bahirantaśca bhūtānāṁ acaram ca rameva ca
sūkṣmatvāttādavijñeyam dūrastham cāntike ca tat

Gītā 13-15

Without and within all beings the unmoving and also
the moving; because of its subtlety, unknowable; and near
and far is that.

avibhaktam ca bhūteṣu vibhaktamiva ca sthitam
bhūtabhārtṛ ca tajjñeyam grasiṣṇu prabhaviṣṇu ca

Gītā 13-16

And undivided, yet it exists as if divided in beings; it
is to be known as the supporter of beings; it devours and it
generates.

The Supreme Self devours, supports and generates
all the elements and the bodies made of these great
elements, in the three forms of Supreme Brahman, the
trinity. Brahman creates the world of names and forms.
Viṣṇu preserves and sustains. Rudra destroys.

It is one and indivisible but appears divided in
different bodies. Just as fire is hidden in the wood, so
also the Brahman is hidden in all bodies. Just as the
fire is the support of wood, so also the Supreme Self is
the support of all bodies.
om bhāvāya namaḥ

Om salutations to the inner content of the mind.

The Supreme Lord is the giver of light.

The meanings of bhāva are many and translations are several. The meanings of bhāva are—existence, state of being, manner, capacity, sincerity, devotion, innate quality, inclination or disposition of mind, feelings, substance and what we really mean.

The content of thoughts is bhāva. The content of mind, the real desire or the driving force behind the mind is bhāva.

The innate nature of fire is to burn.
The quality of air is to spread and carry finer things.
Moving air is the purifier.
The nature of water is to flow and giving life.
The nature of sun is to give heat and light.
The nature of the Supreme Self is Supreme consciousness, intelligence and bliss.

The soul residing in our body has the innate desire to satisfy through the body;

Whether it is power, position or wealth; whether physical enjoyments of the sense objects such as sexual, sensual or physical;
Whether attaining name and fame in sports, arts and literature, science and research;
Whether to devote oneself to the service of mankind to attain peace of mind and purification;
Whether spiritual desire of attaining Supreme knowledge and the supernatural knowledge;
Whether attaining sanyās, the absolute purity of
body, mind and soul and liberation from this empirical world;

All these are desires in one form or the other. Any tendency to become other than what we are already, inclination to obtain anything other than what we already have and the wish to abandon what we already have and do not like, is all desire. The soul wants to achieve any or all these and mind is the medium and body is the means. To be choicelessly aware of all these thoughts and seeing things as they are as a pure witness without desire and attachment is true liberation. Leading the life and taking things as they are, joyfully, without wish that it could be better by being something else, is liberation while living.

The content of the subconscious, the innate property of the mind, the purpose for which the soul has taken this body is the bhāva and that is the divine will. Finally this only prevails. This is the cause of the transmigration of the soul. This is the force that drives the mind and in turn drives the body to the final destination called destiny. This bhāva at the opportune moment compels and impels the mind and body to perform as per the subconscious and hidden purpose for which this body is formed. This is the divine will.

This inner bhāva, the innate property is always covered by outer diversions and attractions of the senses by the sense objects. It is also covered by obsessions and attachments to outer objects and one’s near and dear ones.

This bhāva is the Supreme intelligence that accom-panies the soul. This directs, controls and guides the development of the body according to the designated functions.
om bhūtātmane namaḥ

Om salutations to the soul in the living beings.

The soul enters the body at the stage of the foetus along with the intelligence, consciousness and bliss, which are the nature of the soul. They are inseparable. Whatever born on earth is called bhūta and the soul residing in the body is the bhūtātma.

The soul experiences the objects of the world through the senses with the help of consciousness. This is the background of all perceptions and experiences.

With the help of intelligence, the soul is able to discriminate between right and wrong, good and bad, righteousness and wickedness. It is also able to judge the quality of objects. All contacts with the outer world of objects are done by the senses; the five organs of perceptions viz., eyes, ears, nose, tongue and skin.

All works are done by the organs of action; the hands, legs, the tongue, the excreting and generating organs. The mind interprets these responses as per its likes and dislikes. The self is the silent observer, the witness and is not attached. It is the changeless and deathless spirit.

Śrī Krṣṇa declares in the Bhagavad Gītā, that he is the Self, the soul in all the bodies. An eternal part of the Supreme Self is seated in all the bodies as the individual Self. This Self is qualitatively the same as the Supreme Self, but bound and limited by the limited adjuncts of the body—just as a spoon of sea water is different from the sea, but qualitatively is the same as sea water.
I am the Self, O Guḍākeśa, seated in the hearts of all beings. I am the beginning, the middle and also the end of all beings.

Uṣasta, the son of Cakra said, ‘as one may say, ‘a cow is such, or a horse is such’ just so it has been indicated. Tell me precisely about that Brahman only which is immediate and direct. The Self that is within all.’

‘This is your Self that is within all’.

Which is it that is within all, Yājñāvalkya? You cannot see the seer of sight, You cannot hear the hearer of hearing, You cannot think the thinker of thought, You cannot know the knower of knowledge. This is your Self that is within all. Everything besides this is perishable.

This Self who is in all beings is the Bhūtātma, an amśa of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa.

This Self who is in all is the Supreme Self.
The soul in individual bodies is the Self.
The Self proceeds from the Supreme Self. Though the Self is qualitatively the same as the Supreme Self, it is different from the Supreme Self, since it is confined and limited to the body.

\[\text{yadā bhūtapṛthagbhāvān ekasṭhamanupaśyati}\]
\[\text{tata eva ca vistāram brahma sampadyate tadā}||\]

_Gītā 13-30_

When a person sees the whole variety of beings as resting in one and spreading forth from that alone, he then becomes Brahman (earns that position).

\[\text{mamaivāṁśo jīvaloke jīvabhūtaḥ sanātanaḥ}\]
\[\text{manah śaṣṭhānāṇāndriyāṇi prakṛtisthāni karṣati}||\]

_Gītā 15-7_

An eternal portion of myself having become a living soul in the world of life, draws to itself the five senses with the mind for the sixth, abiding in nature.

All these senses and mind are residing in nature. The senses and the mind proceed from the nature and they become organs and the mind. The eye is the repository of the sun. Organ of speech is the repository of fire. The ear is the repository of directions. The mind is the repository of the sky, the ākāśa.

The mind is the product of the environment. The mind is the aftergrowth. The mind is the product of times, places, memory, background, desire and all the likes and dislikes based on one’s mental make up. Mind is the servant of the ego. Though mind controls the body, being the chief of organs, still it is an organ which is controlled by the soul.
Om bhūtabhāvanāya namaḥ||

Om salutations to the innate quality and content of the living beings.

The innate nature of the Supreme Self is Supreme consciousness, Supreme intelligence and Supreme bliss. Its nature is knowing and creating. The eternal nature of the individual soul is also the same quality as that of the Supreme Self but limited to the body.

The soul is accompanied by vital force which is the power of the Supreme Self. All living beings are intelligent, conscious and enjoy the life.

Even a mosquito knows where to sit and suck the blood from the softest part of the body. It knows how to avoid and protect itself. So does a cockroach.

A spider is created in such a way that it weaves the finest and strongest thread. It knows where to stay and do its work. The very fact that they protect themselves at all costs is the proof that they do not want to be killed and that they enjoy their life as much as any other living being. So also the human being.

The soul enters the foetus of the human being along with the vital force and intelligence. It guides, controls and develops the human body from birth till death according to quality and functions. Seeing, hearing, tasting, touching, digesting foods and procreating are the basic nature and quality of all living beings. In addition to these eternal qualities, each living being is controlled and guided by the inner controller, the soul who is driven by its subtle desire, which is the cause of the transmigration of the soul. This innate desire is the cause of the soul taking up bodies of different forms according to function.
The soul experiences pleasure and pain as per its innate nature and desire. If it likes, the pain becomes pleasure. If it dislikes, even the nectar becomes poison.

In the production of the effect and the cause, nature is said to be the cause; in the experience of the pleasure and pain, the soul is said to be the cause.

The heat is same to all. For some it is pleasant and for some it is unbearable. Some like it hot and some like it cold. The sweet is same to all. Some like it, some do not like it. Some like it bitter, some like it pungent. Tastes differ from person to person.

So is the case with sight and sound.

The effect of the great elements is the cause of response of the senses. It is the same to all. The experience of these effects as pleasure and pain varies from person to person. This is due to the innate nature of the person depending on his form.

There are six enemies of mankind which are due to ignorance: lust (kāma), greed (lobha), anger (krodha), obsession (moha, excessive attachment), ego (mada) and jealousy (mātsarya).

These are the six destructive mental forces which drive the person to commit sin and crime. These are the six innate natures that separate the human beings from divine nature.

kāma eṣa krodha eṣaḥ rajoguṇa samudbhavaḥ
mahāśano mahāpāmpa viddhyenamiha vairiṇam

Gītā 3-37
It is desire, it is anger born the of quality of rajas, all-devouring, all-sinful, know this as the foe here.

It is desire which is the cause of the eternal soul taking a body. Once the body is attached to desire, it is detached from the Supreme Self. It is confined and has lost its glory. It attains the nature and quality of the object it has desired. This desire has become a cover, a veil for the Self which is the eternal part of the Supreme Self. This desire is the mind that drives the body to achieve the desired object. This desire is the illusion that the Self is covered with. Once the Self is afflicted with desire, the mind and body are identified with that desire and all movements of body and mind is directed in that direction. Man is that desire, woman is that desire and the embodied soul is that desire. That desire takes innumerable names and forms. The intellect is also contaminated with that desire.

ävṛtaṁ jñānametena jñānino nitya vairīnā
kāmarūpeṇa kaunteya duśpūreṇānalena ca

Gītā 3-39

Arjuna, wisdom is enveloped by this constant enemy of the wise in the form of desire, which is unappeasable as fire.

Lust is the capture of mind, intellect and discretion by the urge of desire for persons, objects and things. This is the fire of discontent and dissatisfaction.

Greed is the capture of mind and reason by the desire for more and more material wealth.

Anger is the loss of control over body and mind due to failure and expression of that dissatisfaction through the force of the body and senses.

Ego is the foolish exaggeration and excitement of the
mind over its superiority over other persons. Mind itself is the lower nature of the Supreme Self.

Excessive attachment or moha is the obsession with one's wife, children, wealth, one's success and with all persons, objects and things identified with the person as himself.

Jealousy is the destructive mental fire smoldering at the success and well-being of 'others' identified and opposed to himself. All these are diseases.

**om pūtātmane namaḥ**

*Om salutations to the one who is fulfilled.*

The Supreme Self is fulfilled. He has no desires and therefore is free from all functions. Still he is ever engaged in creative activities. It is the mind which is ever craving and which is ever unfulfilled. Since the Supreme Self, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa has no desires, ever fulfilled and complete, he satisfies everyone's desires.

**na māṁ karmāṇi limpanti na me karmaphale spṛhāḥ iti māṁ yo'bhiṣjāṇāti karmabhirnā sa badhyate**

*Gītā 4-14*

*Actions do not taint me, nor have I a desire for the fruit of actions. He who knows me thus is not bound by actions.*

The means for fulfillment is Supreme devotion and total surrender to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa. One then experiences total bliss and fulfillment.
tameva āraṇaṁ gaccha sarvabhāvena bhārataṁ
tatprasadāt parāṁ śāntim sthānam
prāpyasi śāśvatam\n
Gītā 18-62

Fly unto him for refuge with all your being, O Arjuna. By his grace thou shall obtain Supreme peace and eternal abode.

Just as we taste sweetness when we taste honey, just as we smell fragrance when we go near jasmine, so also we experience bliss and fulfillment when we attain the abode of the Supreme Self.

The fulfilled souls have no day or night. They do not have to look forward for the next day. They do not have to look for the moonlight to relax, since they are ever satisfied. Day and night is for the unfulfilled and for the mind to look forward to.

na tadbhāsayate sūryo na śaśāṅko na pāvakaḥ
yadgatvā na nivartante taddhāma paramam mama

Gītā 15-6

Neither does the sun illumine there nor the moon nor the fire; having gone there they return not; that is my Supreme abode.

The state of the fulfilled soul is explained in Chāndogya:

āditpratnasya retasaḥ udvayaṁ tamasasparī jyotiṁ
apaśyanta uttaraṁ svāḥ paśyanta uttaram devaṁ
devatrā sūryamaganma jyotiruttamamiti jyotiruttama-
mīti

Chāndogya 3-17-7

The knowers of Brahman, those who have purified their minds, see everywhere the (day-like) Supreme light of the ancient One, who is the seed of the universe.
May we too, having perceived the highest light which dispels darkness, reach it.

Having perceived the highest light in our own heart, the light which is the dispeller (of the water, rays of light and the prāṇa), shining in all gods—we have reached the highest light.

The highest goal of all knowledge is Supreme bliss which is the mark of fulfillment.

om paramātmane namaḥ

Om salutations to the Supreme Self.

The Supreme Self, the Supreme being, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa, the Supreme Parabrahma, whose three forms are: Brahma the creator, Śrī Viṣṇu the supporter, and Maheśvara, the annihilator of the entire creation at the end of the millennia. In reality, there is only one Supreme God who expresses himself in many names and forms. Upaniṣads praise the glory of the Supreme Self in unequivocal terms.

According to Brahmopaniṣad:

eko devaḥ sarvabhūteṣu guḍhaḥ sarvavyāpī sarvabhūtāntarātmā karmādhyakṣaḥ sarva bhūtādhi-vāsaḥ saṅkṣi cetā kevalo nirguṇaśca

Brahmopaniṣad

There is only one Supreme God, the god of all gods. He is hidden in all beings, He resides in all living beings, He is the inner controller and the soul in all the living beings. He is the witness of all, He is all-pervading and He is the Supreme divine energy with intelligence, consciousness and bliss.
This universe is truly the divine person only. Therefore it subsists on Him—the Self effulgent divine being, Who has many heads and many eyes, Who is the producer of joy for the universe, Who exists in the form of the universe, Who is the master and cause of the humanity, Whose forms are the various gods, Who is imperishable, Who is the all surpassing ruler and saviour, Who is superior to the world, Who is endless and uniform, Who is the goal of humanity, Who is the destroyer of sin and ignorance, Who is the protector of the universe and the ruler of the individual souls, Who is permanent, supremely auspicious and unchanging, Who has embodied himself in man as his support (being the indwelling spirit), Who is supremely worthy of being known by the creatures, Who is embodied in the universe and who is the Supreme goal.

Nārāyaṇa is the Supreme reality designated as Supreme Brahman. Nārāyaṇa is the Supreme Self. Nārāyaṇa is the Supreme light described in the Upaniṣads. Nārāyaṇa is the infinite Self. Nārāyaṇa is the most excellent meditator and meditation.
One who meditates on the all-pervading Supreme spirit Śrī Hari Nārāyaṇa, attains to the Supreme Brahman.

One should meditate upon the Supreme—the limitless, unchanging, all knowing, cause of happiness of the world, dwelling in the sea of one’s own heart, as the goal of all striving. The place for meditation is the ether in the heart—the heart which is comparable to an inverted lotus bud.

Since He is the ear of the ear, The mind of the mind, the speech of speech, the life of life, and the eye of the eye, therefore the intelligent men after giving up (self identification with the senses) and renouncing the world, become immortal.

All this universe that there is, emerges and moves because there is the Supreme Brahman which is a great terror like an uplifted thunderbolt. Those who know this become immortal.

All this world is pervaded by me in my unmanifest aspect. All beings exist in me, but I do not dwell in them.
There is nothing whatsoever higher than me, O Arjuna. All this is strung on me, as clusters of gems on a string.

He is the creator of the universe. The knower of the universe, the Self and the source, the knower, maker of time, the possessor of attributes, omniscient, the protector of the unmanifested and the individual soul, the Lord of the three qualities and the cause of transmigration, liberation, existence and bondage.

Om muktaḥnām paramāgatayē namaḥ|| 12
Om salutations to the Supreme abode of the liberated.

Who is the liberated?
What is the Supreme abode?
Where is the Supreme abode?

We are all bound by time, bound by desires and we are bound by dimensions. Our bondage goes on increasing with time and scale.

We have no time and we have to achieve our goal within a certain time and if possible immediately. Our race is always against time and space.
We identify ourselves with this body and want to achieve everything within the span of this body. This race starts with the birth and ends with the death of this body. But we are not the body, this body is only the outer covering of the soul. All our relationship is with the soul in the body. When the soul departs the body is dead and is fit to be burnt or buried.

The soul is eternal. It has all the time in the universe for its desires to be satisfied. Therefore there is no hurry for anything. It is the soul attached to the desire which wants to possess and experience the object of desire. Even for that there is no hurry. Everything is a dynamic metamorphosis. Everything happens at right time and at right place. It is the mind which says ‘Here and Now’.

The soul that is free from desire has no bondage and is liberated. It is the soul attached to the desire and identified with the body that drives the body to get into miserable situations. When the soul is free from all urges and cravings, the body also relaxes and is happy wherever it is and in whatever condition it is. This is the state of freedom.

When the soul realizes its own nature and attains its own nature, then it is fit to be united with the Supreme Self. The nature of Supreme Self is pure intelligence and bliss. When the soul attains this nature it is without any impurities, and without any attachment to the three qualities of nature; then it attains the state of liberation.

prakāśam ca pravṛttiṁ ca mohameva ca pāṇḍavaḥ
na dveṣṭi sampravṛttiḥi na nivṛttiṁ kāṅkṣatīḥ

Gitā 14-22

When light activity and delusion are present, he hates them not, nor does he long for them when they are present.
He who is seated like one unconcerned is not moved by the qualities and who knowing that qualities are active, is self-controlled and moves not.

Unswerving devotion to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa frees the embodied soul, by granting Supreme knowledge which is the fire that destroys all illusions.

And he who serves me with unswerving devotion, he crossing beyond the qualities is fit for becoming Brahman.

The mind is desire. Our depending on the mind to get rid of desire is like depending on oil to extinguish fire. The only way to get rid of illusion is to attain Supreme knowledge, the knowledge of the Self. It is attained by meditation, by contemplating on the Self.

Free from pride and delusion, victorious over the evil of attachment, dwelling constantly in the Self, their desires having completely turned away, freed from the pairs of opposites known as pleasure and pain, the undeluded reach the eternal goal.

This illusion is also got rid of by Supreme devotion
and total surrender to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa, whose nature is Supreme truth, Supreme intelligence, Supreme consciousness and Supreme bliss, sat, cit, ānanda.

This solemn assurance is given by the Supreme Lord:

\[
\text{manmanā bhava madbhakto madyājī mām namaskuru!
māmevaiśyasi satyaṁ te pratijāne priyo’si me} ∥
\]

Gītā 18-65

Fix your mind on me. Be devoted to me. Sacrifice to me. Bow down to me. Thou shalt come even to me; truly do I promise unto thee, for you are dear to me.

This direction, this instruction and this guidance given by Śrī Kṛṣṇa, the incarnation of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is itself the Supreme knowledge and is the Supreme secret.

\[
\text{iti te jñānamākhyātam guhyādguhyataram mayā!}
vimśayaitadasēṣeṇa yathetcchasi tathā kuru} ∥
\]

Gītā 18-63

Thus has wisdom, more secret than secrecy itself, been declared unto you by me; having reflected over it fully, act as thou wishest.

\[
\text{om avyayāya namaḥ} ∥
\]

Om salutations to the inexhaustible.

The Supreme Self—the Supreme divine energy is inexhaustible. Energy is neither created nor destroyed. It is transformed from one form to the other—wind energy to electrical energy, electrical energy to mechanical energy, mechanical energy to heat and so on.

Space is limitless and time is eternal. The Supreme
Self is beyond time and space and has this time and space in itself. This time of past, present and future come within the realm of consciousness.

**Om puruṣāya namaḥ**

*Om salutations to the Supreme being.*

The Supreme Self, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is called the puruṣa, representing man. Prakṛti represents nature, the woman and spirit. The energy represents the male, the man. Both prakṛti and puruṣa combined becomes a living being. The soul is also called the puruṣa the microcosm of the Supreme Self.

It is the soul that enjoys the quality of nature. The nature is the creation of the Supreme Brahman. He is the creator and the enjoyer.

The Supreme Self is attained when the soul is absolved of all attachments to the qualities of nature. The first step is the purification of the body, mind and soul. The second step is Supreme devotion and total surrender to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa who is the Supreme puruṣa.

These are declared in the Gītā:

> Everything is based on cause and effect down to dust and to an atom. The causeless is the Supreme Self.

**puruṣah prakṛtistho hi bhuṅkte prakṛtijān guṇānḥ**

kāraṇāṁ guṇasaṅgo'sya sadasadyo'janmasu

*The soul seated in nature experiences the quality born of nature; attachment to the qualities is the cause of its birth in good and evil wombs.*
That highest puruṣa O Arjuna, is attainable by unswerving devotion to him alone within whom all beings dwell and by whom all this is pervaded.

Each one of us is both a man and an woman. Upto childhood, both boy and girl are same. From adolescence to old age, man and woman are different, since their form is different according to functions. Woman has to conceive, give birth to child and has to look after the child. So she is made that way. Man has to participate in procreation, work hard, earn and protect the woman and child. Hence he is made that way. After old age, after their functions are accomplished, again man and woman are the same. In the old age woman looks more manly, rough, and bolder than man. Man becomes sober and looks finer and smoother than woman. Man and woman are always complimentary.

The Supreme Self is neither man nor woman since both nature and spirit are evolved from the Supreme Brahman.

The same Supreme being is seated in the body by an eternal part of himself as the soul and has taken the name of the puruṣa, denoting the spirit.

This is declared in the Śvetāśvatara Upaniṣad.

A person is indeed the great Lord. He is the impeller of the internal organs towards this absolutely pure attainment. He is the ruler, the light and the indestructible.
This puruṣa is seated in the hearts of human beings. But this is not experienced since he is covered by our desires for outer objects. Our senses always perceive outer objects, and our mind, the medium of perception, is always thinking of the body and the limited objects. It can neither perceive nor experience the deathless spirit that is in all of us.

āṅguṣṭhamātraḥ puruṣo'ntarātmā
sadaḥ janānāṁ hṛdaye sanniviṣṭāḥ
hṛdā manvīśo manasā'bhikṛpto
ya etadviduraṁrāste bhavanti||
Śvetāsvatara 3-13

The puruṣa, the indwelling self, of the size of a thumb, is ever seated in the hearts of men. The Lord of enlightenment is hidden by the mind that is in the heart. Those who know this, they become immortal.

The Supreme being, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is beyond time and space and is larger than space. It sees everywhere, it has hands and feet everywhere, and whatever creatures are created are an expression of the Supreme Self in different forms. All are contained in him but he not in them.

sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt||
sa bhūmin viśvato vṛtvā atyatiṣṭhaddasāṅgulam||
Śvetāsvatara 3-14

The puruṣa has a thousand heads, a thousand eyes, a thousand feet. Encompassing the universe from all sides, he extends beyond it by ten fingers' breadth.

puruṣa evedagnāṁ sārvaṁ yad bhūtaṁ yacca bhavyam||
uttāṁṛtatvasyeśāno yadannenaṁtirohati||
Śvetāsvatara 3-15
The puruṣa is indeed all this that grows through food, and what was and what will be. Besides, he is the ordainer of immortality.

In the Ṛgveda Sarhhitā, the divine reality is described as ‘Agni’, the fire. This Agni is the one’s own Self, the puruṣa, in many forms as Vaiśvānara, Agni as vital force and air. The fire which is embodied in the universe is the puruṣa worshipped in the Puruṣasūkta and agnicayana.

The Ṛgveda in the famous Puruṣasūkta forestalls the central teaching of Upaniṣdfs by announcing puruṣa as the cause of the universe and the means of attaining liberation.

The various gods described in various hymns merge into the Supreme puruṣa, who in the Yajurveda is described as ‘Prajāpati’. He is referred in different terms as ekam, puruṣa, prāṇa, ātman, Brahman etc.

In Bhagavadgītā, the incarnation of the Supreme Self Śrī Kṛṣṇa declares in unequivocal terms that he is the Supreme god of gods, the creator of all the manifest and the unmanifest, the lower nature and the higher nature that the universe consists of.

The whole universe is conceived on the analogy of an human organism and then the unity of existence as ātman is emphasised.

The conception of puruṣa, ātman, and Brahman finally becomes identical.

divyo hyamūrtah puruṣaḥ sabāhyābhyantaro hyajah
apraṇo hyamanah śubhro hyakṣarat parataḥ paraḥ

Muṇḍaka 2-1-2

The puruṣa is transcendental, since he is formless. And since he is co-extensive with all that is external and internal and since he is birthless, he is without vital force and without
mind. He is pure and is superior to the other (the māyā) and is imperishable.

The unmanifest is the consciousness, intelligence and the bliss. These are the higher nature of the Supreme Self. The Supreme being is higher than his nature.

mahataḥ paramavyaktamavyaktāt puruṣaḥ paraḥ
puruṣānna param kīṇcit sā kaśṭhā sā para gatiḥ

Kaṭha 1-3-11

The unmanifested is higher than mahat; the puruṣa is higher than the unmanifested. There is nothing higher than the puruṣa. He is the culmination. He is the highest goal.

om sākṣiṇe namaḥ

Om salutations to the witness.

This witnessing is the nature of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa This is the nature of the Supreme Self. He is not attached to any quality of nature. He is free from all attachments and impurities. Only when there is a distance there is observation, and only when we are not involved there is witnessing. Witnesses are only observers without any gain or interest. The witness is able to see things as they are.

When we see objects, there is a distance. Only when we come to know that an object belongs to us, that distance is reduced. We become that object. We are prepared to fight and even die for that object. In reality all objects are different, distinct and distant from us. They never become a part of us. An outside object is such that anybody can carry it away.
Meditation is the means of creating this distance between our self and all that there is. We observe choicelessly all outer objects. We close our eyes and observe all our thoughts that pass through our mental screen without attachment, without judgement and without likes or dislikes. We observe in such a way that even our thoughts are ‘happening’ to us and we are different and distant from our thoughts. Thoughts are mind and we become witness to our mind. We are pure self, the nature of the Supreme Self.

Witnessing is being pure consciousness. Just as the clear blue sky is the background for all clouds, planets and stars, so also the consciousness is the background for all experiences and thoughts.

nānyam guṇebhyāḥ kartāram yadā draṣṭānupāśyatī
guṇebhyaśca param vetti madbhāvaṁ so’dhigacchatī
gītā 14-19

When the seer beholds no agent other than the guṇas and knows that which is higher than them, he attains to my being.

When we witness things, we see things as they are. If we are attached to qualities, then our vision is colored. If we like it and it is ours, then even the ugly and the wicked is good and beautiful. If we do not like and it is not ours, then even the most beautiful looks ugly and wicked. Mind is caught in duality and swings between likes and dislikes, pleasure and pain, and all the judgments are based on one’s likes and dislikes.

Beauty is in the eyes of the beholder.

Higher than the mind is the Self. The Self is part of the eternal Supreme Self and is not swayed by likes and dislikes since it considers all as the expression of
the Supreme Self in different names and forms. The witnessing technique creates this distance between the Self and the mind and between the Self and the world.

*Om kṣetrajñāya namah*

*Om salutations to the knower of the field.*

We do not know ourselves. We neither know the outer world nor the inner world. This ignorance makes us run hither and thither and grab blindly at things. We are just asleep without the interest and keenness to know. This keenness and the urge to know is there only in the children and afterwards it evaporates in the world of senses and sense objects. When the mind becomes strong, the intellect becomes weak. When we are emotional, reason takes the back seat. Mind is under the control of likes and dislikes, strong attachment, fears and fervors.

We do not know, since our urge to possess is stronger than our urge to know and understand. We want to possess and then try to understand. When we possess, we do not want to understand, since we already have lost interest in it. Only when we look at things dispassionately, we come to know them.

Knowledge is power and absolute knowledge is total power. Knowledge is light and it is fire. Knowledge drives away fear and ignorance. Knowledge is the Supreme state which gives freedom and liberation. Self knowledge takes the knower from the human level to divine level. Self knowledge throws the light that we are not the mere body and mind, but inhabited by the deathless and changeless spirit.
With great difficulty we try to know the objects which are limited in their nature and finite in time and scale. Beyond the vision of objects, knowledge becomes speculative. Unless we are endowed with keen intellect and the urge to know, our knowledge stops with the knowledge of the manifest.

Knowledge is divided into knowledge of the field and knowledge of the knower.

\[
\text{idam} \ \text{śārīram kaunyeyā kṣetramityabhidhiyate}
\]
\[
\text{etadyo vetti tam prāhuḥ kṣetrajña iti tadvidaḥ}
\]

\[
\text{Gītā 13-1}
\]

This body, O Arjuna, is called the field; he who knows it is called the knower of the field, by those who know of them.

The Supreme Self is the Supreme knower. He knows all the universe, all the souls and what all is manifest and unmanifest.

\[
\text{kṣetrajñaṁ cāpi māṁ viddhi sarvakṣetresu bhārata}
\]
\[
\text{kṣetrakṣetrajñaṁyayorjānāṁ yattajjānāṁ matam mama}
\]

\[
\text{Gītā 13-2}
\]

Do thou also know me as the knower of the field in all fields, O Arjuna. Knowledge of both the field and the knower of the field is considered by me to be the knowledge.

The Supreme Self, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is the Supreme creator of all the souls as well as the bodies. The bodies are made of the great elements and the Supreme Self is the creator of the nature and the great elements. Hence the Supreme Self is the Supreme knower.

When we know, when we are enlightened, we attain the nature of the Supreme Self.
**om aksarāya namaḥ**

*Om salutations to the imperishable.*

Om salutations to the syllable Om.

The word aksara refers to the imperishable nature of the Supreme Brahman. It also refers to the Udgītā syllable and symbol 'Om'.

The Supreme Self is the imperishable source of all perishable objects and beings. It is the prāṇa, the vital force. It is the consciousness, the prajña. And it is the intelligence, cit.

**omityetadaksaramudgīthamupāsīta||
omiti hyudgāyati tasyopavyākhyānam||

Chāndogya 1-1-1

*One should meditate on the syllable Om, the udgīta. For one sings the Udgīta beginning with Om. Of this the explanation follows.*

'Om' is the most appropriate and nearest indication as well as the symbol of Supreme Self. This is the root sound. When chanted, it starts from just above the stomach, travels upwards, touches the tip of nose and moves further upwards. It is the purifying sound and all-pervading sound. It is the sound of silence and is the background of all sounds. This absorbs all sounds and creates silence.

Om is the essence of sāma songs of the Sāma Veda.

Om is the essence of all essences.

Om is Udgīthā. Om is consciousness.

Speech is Rk. Prāṇa is sāma. Prāṇa the vital force and the organ of speech are joined together by Om, the energy of all energies.
Om is the syllable of assent. It is the symbol of positive mental attitude. It accepts everything and it is acceptable to all. All vedic hymns start with Om. One resides with Om. One listens with Om and one sings aloud with Om.

*aṣṭaram brahma paramaḥ svabhāvo’dhyātmamucyate|
ḥūtabhāvodbhavakaro visargaḥ karmasañjñītaḥ∥

Gītā 8-3

Brahman is the imperishable, the Supreme. Its essential nature is called self knowledge; the offerings which causes existence and manifestation of beings and which also sustains them is called action.

*aṣṭaraṇāmaṇakāro’smi dvandvaḥ sāmāsikasya ca|
ahamevaṅkṣayaḥ kālo dhātāham viśvatomukhaḥ∥

Gītā 10-33

Among the letters of the alphabets the letter ‘A’ I am and the dual among the compounds. I am verily the inexhaustible and ever lasting time. I am the dispenser of the fruits of actions having faces in all directions.

*yad*aṣṭaram vedavido vadanti
viṣanti yadyatayo vītarāgāḥ∥
yadicchanto brahmacaryam caranti
tatte padam saṅgrahena pravakṣye∥ Gītā 8-11

That which is declared imperishable by those who knows the Vedas, that which the self-controlled ascetics or sannyāsins and passion-free enter, that desiring which celibacy is practiced—that goal I will declare to thee in brief.

*om yogāya namaḥ∥

Om salutations to the yoga, the harmony.
We are all disturbed. We do not know peace. We know peace only in sleep, but we are not aware in sleep. This peace with awareness is yoga. Peace within, peace without and peace all round is yoga.

We do not know peace and we are disturbed since we live only on the periphery, on the surface. Whatever we think, whatever we feel and whatever we do is a partial response which comes halfheartedly. There is no totality in what we feel, what we think and what we do. The surface is always disturbed. It is the center that is undisturbed and unmoving. It is the center that is always steady. Our body is the surface. Our mind is just one level inside the body. The centre, the source is the self, the soul. This soul is deep and silent. We always hear the sounds of body and mind. Mind is always making sounds. We are far away from our heart, the soul. Our soul is stupefied and has lost consciousness most of the time. The mind is the medium of contact with this world, since it is on the top of the surface. The power of mind is always limited.

Yoga is silencing the mind and following our Self. Yoga is being centered in our source, which is the source of all. Yoga is being in choiceless awareness. Yoga is being in harmony with our times and with our environment and with our surroundings. Yoga is totality of acceptance and involvement.

Yoga is the means of peace and happiness. Without yoga, there is no happiness. It is all disturbance and misery.

yogasthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjayaḥ
siddhyasiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate

Gītā 2-48
Perform action, O Arjuna, being steadfast in yoga. Abandoning attachment and balanced in success and failure, evenness of mind is called yoga.

yogasannyastakarmāṇaṁ jñāna sañchinna samśayam ātmavantaṁ na karmāṇi nibadhnanti dhanañjayam∥

Gitā 4-41

He who has renounced actions by yoga, whose doubts are rent asunder by knowledge, and who is Self possessed—actions do not bind him, O Arjuna.

yogayukto viśuddhātmā vijitātmā jhitendriyah sarvabhūtātmā bhūtātmā kurvannapi na lipyate∥

Gitā 5-7

He who is devoted to the path of yoga and action, whose mind is quite pure, who has conquered the Self, who has subdued his senses and who realises his self as the same Supreme Self in all the beings, though acting is not tainted.

yogināmapi sarveśāṁ madgatenāntaratmanā śraddhāvān bhajate yo māṁ sa me yuktatamomataḥ∥

Gitā 6-47

And among all the yogis he who full of faith and with his inner Self merged in me, worships me is deemed by me to be the most devout.

yogī ānāṁ yuñjīta satatamātmānaṁ rahasi sthitaḥ ekākī yatacittātmā nirāśīraparigrahaḥ∥

Gitā 6-10

Let the yogi try constantly to keep the mind steady, remaining in solitude, alone with the mind, and the body controlled and free from hope and greed.

jñānendriyaṁ sarvāṇi nirūdhya manasā saha ekatva bhāvanā yogāḥ kṣetrajñya paramātmanaḥ∥

Śaṅkarācārya

The contemplation of the unity of the ātma and
paramātma, with the organs of knowledge and the mind withheld, is yoga.

How to practise yoga:
Choose a calm, neat and clean place.
Spread a cloth or some kuṣa grass.
Sit cross legged with head, neck and back straight and erect in a line.

Deeply breathe in and hold the breath as long and as comfortable as possible. Breathe out as long and as comfortable as possible and hold the breath as long and as comfortable as possible. Concentrate the eyes on the tip of the nose.

Alternately, bring the inner eye in between the eyebrows and observe all thoughts choicelessly, meanwhile breathing in and out deeply.

śucau deśe pratiśṭhāpya sthiramāsanamātmanah
nātyucchritāṁ nāti nīcam cailājinakusottaram

Gītā 6-11

In a clean spot, having established a firm seat of his own, neither too high nor too low, made of a cloth, a skin and kuṣa grass, one over the other.

tatraikāgram manah kṛtvā yatacittendriyakriyāh
upaviśyāsane yuñjyādyogamātmaviśuddhaye

Gītā 6-12

There, having made the mind one pointed, with the actions of the mind and organs controlled, let him seated on the seat, practise yoga for the purification of the Self:

samatā kāyasārogrīvāṁ dhārayannacalaṁ sthirah
sampreksyānāsikāgram svamā diśāscānapalokayān

Gītā 6-13

Let him firmly hold his body, head and neck erect and still, gazing at the tip of his nose, without looking around.
praśāntātmā vigatabhīrbrahmacārivrate sthitaḥ!
manaḥ samyamya maccitto yuktā āśīta matparaḥ

Gitā 6-14

Serene minded, fearless, firm in the vow of a brahmacāri, having controlled the mind thinking of me and balanced in mind, let him sit having me as his Supreme goal.

Contemplation of the Supreme Self with total devotion and Supreme surrender is yoga.

Chant om namo nārāyaṇāya! Chant om namo nārāyaṇāya! This is the method for steadying the mind.

prthvyaptejo'nilakhe samutthite
pañcātmake yogaguṇe pravrṭte!
na tasya rogo na jarā na mṛtyuḥ
prāptasya yogāgnimayam śarīram

Śvetāśvatara 2-12

When earth, water, fire, air and space come into being, and when the five-fold attributes of yoga have emerged, then, for the man who has attained a body made of fire of yoga, there is no disease nor disrepute nor death.

laghutvamārogyamalolupatvaṁ
varṇaprasādaṁ svarasauṣṭhavaṁ ca
gandhaḥ śubho mūtrapūrīṣamalpaṁ
yogaprvṛttim prathamāṁ vadanti

Śvetāśvatara 2-13

They say that the first signs of entering yoga are lightness, health, non covetousness, clearness of complexion, and a beautiful voice, an agreeable odor, and scantiness of urine and faeces.

yadā pañcāvatiśthante jñānāni manasā saha!
buddhiśca na viceṣṭate tāmāhuḥ paramāṁ gatim

Kaṭha 2-3-10

When the five senses of knowledge come to rest together
with the mind, and the intellect too does not function, that
state they call the highest.

tāṁ yogamiti manyante sthirāmīndriyadhāraṇāṁ
apramattastadā bhavati yogo hi prabhavāpyayau

Kaṭha 2-3-11

They consider that keeping of the senses steady as yoga. One
becomes vigilant at that time, for yoga is subject to
growth and decay.

om yogavidāṁ netre namaḥ

Om salutations to the yoga-harmonised eyes.

Our eyes are always looking, looking, running here
and there, directed and controlled by insatiable desire.
We always look with cravings, look with lust, look with
greed, look with anger, look with pride and ego, look with
obsession as though there is nothing else in the world
and we look with jealousy. We look with pleadings and
we look with contempt. Very rarely we look without any
selfish motives. Still more rarely we look with love and
goodwill. Face is the index of mind and eyes are the
index of feelings.

Yoga-harmonised eyes look with love, respect and
equality. Yoga-harmonised eyes look with awareness and
look through the heart. Yogic vision is the vision of truth,
equality and goodwill for all. It is the vision of knowledge,
intelligence, consciousness and bliss.

Looks are also deceptive. They look outwardly calm
and quiet, but there is a volcano erupting behind. All
persons who have not attained true knowledge, all persons
who have their body and mind as their center are ever
trying to push it to the fore, disregarding all values, forgetting the fact that the body itself is perishable. Once they take the support of the Self and Self-knowledge as a means, they attain happiness, which is deep and long lasting. Any writer or a poet however popular and famous, without this deep knowledge of the Self, is only using the machinations of the mind to project his own ego which is shallow.

**om pradhānapuruṣeśvarāya namaḥ**| 20

*Om salutations to master of nature, the Supreme soul and the Lord of the universe.*

When the Supreme Self is associated with nature it is referred to as pradhāna. It is said in the Viṣṇu Purāṇa:

The Supreme Self, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is the Lord of Pradhāna (nature, matter) and puruṣa (spirit, jīva).

"O, Lord of the worlds, you alone are the Supreme Self. It is but your glory through which is pervaded this moving and unmoving creation. All this that is been having this form belongs to you who is consciousness by nature. Those who are not yogis see this as the world due to erroneous knowledge.

"Since this Lord who has infinite forms is consciousness by nature but not material, therefore know that such differentiated objects like mountains, oceans and earth are appearances of consciousness.

"Consciousness is only one and ever the same, and is pure, free from taint, free from sorrow and devoid of any association with all such things as greed. It is the
Supreme Lord, and he is the Vāsudeva, apart from whom nothing exists.

\[\text{yastantunābha} \ i\ a\ tantubhiḥ \ pradhānajaiḥ \ svabhāvataḥ \ deva \ ekaḥ \ svamāvṛṇot \ sa \ no \ dadhāt \ brahmāpyayam} \]

Śvetāsvatara 6.10

The one Supreme God who covered himself naturally with the effects of Pradhāna, as a spider covers itself with its thread, may he grant me unification with Brahman.

\[\text{om nārasiṃhavapuṣe namaḥ} \]

21

Om salutations to the Narasiṃha, the man and lion form.

Narasiṃha is the incarnation of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa. He runs to the protection of his devotees at all times. This avatāra of Śrī Hari Nārāyaṇa the Supreme Self signifies the protection of the Supreme Lord to his devotees.

Devotion and knowledge come only by the grace of the Supreme Self. Without devotion and total surrender, any amount of knowledge and yoga are nothing but physical prowess and mental exercise. Supreme devotion is the hallmark of supremely knowledgeable person.

Prahlāda was the son of Hiranyakaśipu, the king of demons. Hiranyakaśipu had done great penance and obtained boon from Śrī Paramāśvara, that he cannot be killed either in daytime or in night, neither by humans nor by animals. Armed with such boon, he had become arrogant and a menace to all the good and noble. Prahlāda, his son was an ardent devotee of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa and firmly believed that there is none whosoever higher than the Supreme Self.
Hiraṇyakaśipu did not like this and warned his son not to utter the name of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa in front of him, in vain. Enraged he tried to kill him in several ways, but they all proved futile.

One day, while the Supreme devotee Prahlāda was chanting the name of the Supreme Lord, Hiraṇyakaśipu came and asked Prahlāda where his ‘Supreme Lord’ was. Bhakta Prahlāda answered him that the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is everywhere. Hiraṇyakaśipu, pointing to a pillar in the palace, asked his son whether the Supreme Lord is even in that pillar. Very sure of his conviction and Supreme devotion, he answered his father, ‘yes, he is everywhere, even in that pillar’.

Hiraṇyakaśipu enraged told his son first he would kill the Supreme Lord who might be in the pillar and then he would kill his son himself. With all the fury, he took the sword and struck the pillar with his sword. Ho! There appeared the all-pervading Supreme spirit Śrī Hari Nārāyaṇa in a half-human and half-lion form and emerged from the pillar. He took Hiraṇyakaśipu on his lap and killed with his nails. Thus he appeared in the twilight which is neither day nor night and killed with the nails which is not any instrument.

Thus the all-pervading Supreme spirit Śrī Hari Nārāyaṇa came to the rescue of his Supreme devotee Prahlāda and honored his conviction and Supreme devotion.

It is said in the Bhagavad gītā;

kṣipram bhavatī dharmātmā śāsvacchāntiṁ nigacchati
kaunteya pratijānīhi na me bhaktaḥ praṇāsyati

Gītā 9-31
Soon he becomes righteous and attains to eternal peace. O Arjuna, I proclaim to thou for certain that my devotee is never destroyed.

\textbf{om śrīmate namah} II

Om salutations to the Supreme on whose chest the goddess Lakṣmi resides.

Om salutations to one whose mind is prosperity.

The Supreme Self is the creator of all this nature. The objects and products of this nature are prosperity. Land, gold, cows and domesticated animals, air, water, fire, food, man for woman and woman for man, intelligence, consciousness and happiness and all objects of enjoyment are prosperity. All these come to a person only with the blessings and grace of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa who is the source of all this universe.

The Supreme Self is the impeller of the mind and this mind is the means of satisfying the desire, the purpose for which the soul has taken the body.

What is real wealth?

Health is wealth.

Peace of mind is wealth.

An equanimous mind to see things as they are, without any distortion, is wealth.

Control over time and place is unsurpassable wealth.

Absence of craving for material wealth is to be rich and wealthy.
om keśavāya namaḥ

Om salutations to Keśava.

Śrī Kṛṣṇa, the incarnation of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is referred to as Keśava. Keśava means one who is having beautiful hairs. Kah means Brahma, ha is Viṣṇu and Īśa is Śiva, meaning that Keśava is all the three trinities Brahma, Viṣṇu and Maheśvara.

It also means the destroyer of the demon Keśi, that is Śrī Kṛṣṇa.

om puruṣottamāya namaḥ

Om salutations to the Supreme (best) Puruṣa.

The all-pervading Supreme spirit Śrī Hari Nārāyaṇa is referred to as the best puruṣa. He takes many births on his own will to establish the supremacy of truth and righteousness in the world from time to time.

The Supreme Self has taken ten such incarnations, of which Śrī Rāma, Śrī Kṛṣṇa, Paraśurāma, Narasimha and Vāmana are well-known. Śrī Rāma is also referred as ‘maryādā puruṣottama.’

The Supreme Self is the greatest among all the Puruṣas, spirits.

yasmāt kṣaramatīto'ham akṣarādapi cottomah
ato'smi loke vede ca prathītah puruṣottamah

Gīta 15-18

As I transcend the perishable and even higher than the imperishable, I am declared to be the highest Puruṣa in the world and in the Veda.
The Supreme Self is omnipotent, omnipresent and omniscient. He is the source and he is the goal. He is the creator, supporter and the devourer of the entire universe. Initially all this was existence, only space filled with Supreme energy, since energy is neither created not destroyed. From this existence came forth all the beings.

When to the man of realisation all beings become the very Self; then what delusion and what sorrow can there be for that seer of oneness? (The Supreme Self includes the seer, the seen and seeing). (Read Īṣāvāsyā Upaniṣad by the author.)

With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, he exists in the worlds enveloping all.
With the mind harmonised by yoga, he sees the self abiding in all beings and all beings in the Self. He sees the same everywhere.

He who is always established in the present without thinking of the past or desiring for the future, he is one with the Supreme Self. This dynamic present is the Supreme yoga.

He who, being established in unity, worships me who dwells in all beings, that yogi abides in me, whatever may be his mode of living.

He sees the Self—which like clarified butter inherent in milk, is all pervasive and which is the source of Self knowledge and concentration—as that Brahman on which is established the highest good.

Mind has the quality to attain the quality of that on which it meditates. It becomes that which it thinks. If it thinks of a good friend it becomes friendly and co-operating. If it thinks of an enemy, it becomes hard. If it thinks of wife and children, it becomes possessive. When it thinks and meditates on the Supreme Brahman, it attains the nature of Supreme Self, which is consciousness, intelligence and bliss.
om śārvāya namaḥ

*Om salutations to the destroyer.*

He destroys the whole universe at the end of the kalpa.

Why should he destroy anything?

The cleaning up process is inherent in nature. It is in our system at the micro level as well as in the universe at the macro level. Whatever we know is discarded and again we are in search of the unknown. This knowledge of the past disappears and everything again manifests itself as new in another name and form. We run after these things again and again till realisation.

The nature is continuously destroying what is old and what has served its purpose. Again it creates new with the help of the great elements. Thus every day is made new and fresh. This is the nature of the Supreme Self.

om śivāya namaḥ

*Om salutations to the pure.*

The Supreme Self Śrī Hari Nārāyaṇa is the pure one. He is not attached to any of the qualities such as sātvik, rājasik and tāmasik.

Śīva also represents the annihilating aspect of the universe at the end of the kalpa, the yugās. Kaivalya Upaniṣad declares: “sa brāhma sa śivah”

The Supreme Self is Śīva as well as Brahma, the creative aspect. Śrī Viṣṇu is the aspect of the support of the universe.
Om sthāṇave namah

Om salutations to the steady and immovable and changeless.

Movement is always with respect to something immovable and stationary. Even if a thing is moving, if there is no reference to that movement, how does one find that it is moving?

Everything is moving with reference to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa, but that itself though moving is ever stationary, since there is no more reference to the Supreme Self. That pervades all and everything exists with reference to that Supreme being.

Even light moves at three hundred thousand kilometers per second and this measurement is made with reference to something which itself is not moving. This measurement is made with reference to the space which is stationary. Even this space and time are relative and is subject to change with respect to the absolute, which is Supreme consciousness. Everything exists with the background of this consciousness which is the higher nature of the Supreme Self.

Even the existence of any object is determined with reference to the background. If the background is not there, the object cannot exist. In a cinema screen, all images are projected on the screen; if the screen is not there, how can one perceive the existence of the images. This ultimate background against which all objects are perceived is Supreme consciousness. This consciousness itself is not perceived since there no other background for this perception.

Similarly the existence of ether is not yet determined,
since the finer background for the existence of ether is yet to be known. We may also remember that as we cannot see the clear blue sky when it is covered by the clouds and we see only the clouds; and only when the clouds disappear at some places, the clear blue sky appears. So when all this space is covered by ether, its existence appears to be in conflict.

Everything changes except the constant change. This constant change is the dynamic metamorphosis that is ever going on in the universe. This change is noticed against that which is changeless.

We are aware of the waking, dreaming and sleeping states. This awareness itself is the fourth state, ‘turiya state’ which is changeless, and with reference to this changeless state all other states are experienced. This is the state of the Supreme Self, the awakened and enlightened state.

\[ \text{amātraścaturtho'vyavahāryaḥ prapañcopasaśamaḥ śivo'dvaita evamoñkāra ātmaiva saṁviśatyātma-} \]
\[ \text{nā"tmanam ya evam veda} \]  

Māṇḍūkya 12

The partless ‘Om’ is turiya—beyond all conventional dealings, the limit of the negation of the phenomenal world, the auspicious, and the non-dual. Om is thus the Self to be sure. He who knows thus enters the Supreme Self through his Self.

All conventional dealings take place with the help of the five organs of perception: eyes that see, ears that hear, tongue that tastes, the nose that smells and the mind that thinks. This turiya state is beyond these states of perception and experience. It is the true state in which all is known and all exists.

It is beyond all the phenomenal world. When
everything that is perceived and experienced is negated as ‘not this’, ‘not this’ (neti, neti), what remains is that fourth state, the ‘turiya’, the state of ‘Omkāra’, the state of holiness and auspiciousness, the state of pure consciousness, the state of the Supreme Brahman.

**om bhūtādaye namaḥ ||**

*Om salutations to the source of great elements.*

“bhūtāḥ ādiḥ”—The Supreme Self is the source and is the creator of the great elements. They are air, water, fire, earth, sun and the moon, space, ether, ego, intellect and the mind. These are the lower natures of the Supreme Brahman. They are subject to change from place to place, and from time to time. They have a beginning and an end. They are the components of all bodies that are created in the universe.

bhūmirāpo’nalo vāyuḥ kham mano buddhireva ca!
ahaṅkāra itiyan me bhinnā prakṛtiraṣṭadhā
dhāryate jagat
gītā 7-4, 5

This is the inferior prakṛti (nature), O mighty-armed Arjuna. Know thou as different from it my higher prakṛti (nature), the very life element, by which this world is upheld.

etadyonīṁ bhūtāṁ sarvāṇītyupadhāraya!
ahaṁ krṣṇasya jagataḥ prabhavaḥ pralayastathā
gītā 7-6

know that these two natures are the womb of all beings. So I am the source and dissolution of the whole Universe.
om nidhaye avyayāya namaḥ∥ 30

Om salutations to the inexhaustible source of all beings.

The Supreme Self is the changeless and indestructible being in whom the whole universe becomes merged in seminal condition at the time of dissolution of the universe.

This universe is a huge refrigerator at the absolute zero at which all things are preserved without any change. The Supreme intelligence and memory are stored in the unmanifest and take form again in the beginning of the kalpa.

All things which were nonexistent in the beginning, are born, take form, grow, transform, decay, die and disappear again. They appear again in some other name and form. The son resembles and represents the father and so is the daughter emulating the father and the mother. All the traits are preserved in nature and express themselves at right place and times guided and controlled by the higher intelligence of the Supreme Self. This Supreme intelligence is the higher nature of the Supreme Self.

parastasmāt tu bhāvo'nyo'vyakto'vyaktātsanātanaḥ∥
yāḥ sa sarveṣu bhūteṣu naśyatsu na vinaśyati∥

Gītā 8-20

But verily there exists, higher than this unmanifested, another unmanifested eternal, which is not destroyed when all beings are destroyed.

om sambhavāya namaḥ∥ 31

Om salutations to the one who takes birth on his own will.
The Supreme Self takes birth on his own will to establish order and righteousness from time to time. Such incarnations are several such as Śrī Kṛṣṇa, who taught Supreme wisdom and knowledge through the Bhagavad Gītā. He sends forth seers and saints like Jesus Christ, Mohammad, Sri Rama-krishna and many persons of divine powers from time to time.

paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtāṁ
dharmasamsthāpanārthāya sambhavāmi yuge yuge

Gītā 4-8

For the protection of the good, for the destruction of the wicked and for the establishment of the righteousness, I am born in every age.

From time to time some geniuses like Einstein and Newton evolve and take birth to uncover the mystery of the universe. It is the Supreme intelligence and Supreme consciousness functioning at different levels guided by the Supreme order.

All great things happen even in an individual’s life. They are not planned and implemented. Nature has a mysterious way of making the dull genius, of making the obscure famous and cowards the most ferocious.

om bhāvanāya namaḥ

Om salutations to the creator of bhāvās (own nature).

We all have our own nature as per our desire. Our deep desire is our nature. Even this deep desire is hidden very deep and we are not aware of this desire. According to this desire the Supreme Self has created this body
with special faculties to satisfy those desires. It is necessary to know our own hidden desires and put them in the open to examine their relevance since desires exist only due to ignorance. This desire is the cause of transmigration of the soul from different bodies of different forms with different functions.

The whole nature functions according to its nature. It is the nature that acts. There is no being on earth or heaven which is beyond its nature.

satvam rajastama iti guṇāḥ prakṛtisambhavāḥ
nibadhnanti mahābāho dehe dehinamavyayam

Gītā 14-5

Purity, passion and inertia (darkness)—these qualities, O Arjuna, born of nature, bind fast in the body, the embodied, the indestructible.

These Bhāvas are created by the Supreme Self, which drives the mind to function towards the goal of desire to which the soul is attached. This desire is the cosmic illusion, the māya, which covers the individual soul from its true nature.

om bhartre namaḥ

Om salutations to the Supreme supporter.

The Supreme Self is the supporter of this universe. This universe does not exist without the Supreme order that is ordained by the Supreme Self. The timely rising of the sun, arrival of the seasons, the growth of food and the support of the entire creation by adequate and sustained energy giving bliss at every level is the cause of this universe.
The Supreme Self is the support at all levels. He supports the body by the vital force.

He supports the vital force by air, water and food.

He supports the air, water and fire by being the essence of the vital force.

He supports the earth for food.

He supports the intelligence and the bliss as their essence.

The whole universe is a reflection of that Supreme energy, consciousness, intelligence and bliss.

upadraśṭānumantā ca bhartā bhoktā maheśvaraḥ
paramātmeti cāpyukto dehe'smin puruṣaḥ paraḥ

Gitā 13-22

The Supreme soul in this body is also called the spectator, the permitter, the supporter, the enjoyer, the great Lord and the Supreme Self.

sarvendriyaguṇābhāsāṁ sarvendriyāvivarjitaṁ
asaktāṁ sarvabhṛccaiva nirguṇāṁ guṇabhoktṛ ca

Gitā 13-14

Shining by the functions of all the senses, yet without the senses; unattached yet supporting all; devoid of qualities, yet their experiencer.

om prabhavāya namaḥ

Om salutations to the source.

The Supreme Self is the source from where all the great elements are evolved. He is the creator of all this nature.

He is the source of the individual soul as well as
the prāṇa, the vital force. One from whom all things evolve and end is the Prabhu, the Lord and the master.

What all we see and live under is only the brightness of the Sun. What all we experience is only the reflection of the brightness of the Supreme Self. The source is far and far away. This brightness is an eternal part of that at the source.

This whole brightness is Supreme consciousness. This is Brahman. Everything that is seen, smelt, tasted, heard and experienced has a beginning and an end. It is here at sometime and gone afterwards. The objects of the world do not have real existence. Their manifestation is always bound by time and space. In this context, Śaṅkarācārya declared that this world is illusion, māya. It is only the Supreme consciousness which is timeless and all-pervading is the truth, the Brahman.

**om prabhave namaḥ**

*Om salutations to the Supreme Lord.*

The Supreme Self is the Lord and the master.

He is one and there is no one who is equal or anywhere near to Him.

He is the Supreme being, the puruṣa.

He is the Supreme Brahman, the creator, the sustainer and the devourer of the universe.

He is the all-pervading Supreme spirit Śrī Hari Nārāyaṇa

He is the nameless, formless, changeless, eternal and limitless.
His divine power is prāṇa, the vital force. His nature is intelligence, consciousness and bliss. He is all and is everywhere. He appears to devotees in whatever form one contemplates and worships.

One who has radiance is the prabhu, the master. This radiance comes from Supreme knowledge, it comes from mastery over the objective world and valour. This radiance comes from the Supreme confidence that one is the self established and is not dependent on any other factor. Other people who are less sure of themselves, follow the master.

**om Īśvarāya namaḥ**

*Om salutations to the Supreme Lord (Īśvara).*

The Supreme Self is the Lord and master of all the existence since he is the source of evolution, support and dissolution.

Īśvara is also the aspect of annihilation of the universe, one of the forms of trinity.

**Īśvaraḥ sarvabhūtānāṁ hṛddese'ṛjuna tiṣṭhati
bhrāmayan sarvabhūtāni yantrārūḍhāni māyayā**

_Gītā 18-61_

_The Lord dwells in the hearts of all beings, O Arjuna, causing all beings, by his illusive power, to revolve as if mounted on a machine._

*eṣa sarveśvara eṣa sarvajña eṣo'ntaryāmyeṣa yoniḥ sarvasya prabhavāpyayau hi bhūtānāṁ*

_Māṇḍūkyya 6_

_This one is the Lord of all; this one is omniscient; this one is the inner director of all; this one is the source of all;_
this one is verily the place of origin and dissolution of all beings.

om svayambhuve namaḥ॥

Om salutations to Him who takes birth on His own.

We are all born against the will of our own, since we are ruled and guided by the force of our desire. We are not us, we are our desire. Our body is only a mask, our mind is only a cover. Truly we are our desire. This desire takes us anywhere and everywhere, and we are helpless, since our eyes, ears, mind and intellect are covered by desire. We are only the name and form taken after the desire.

Desire is a force, a single dimension, to which the soul is attached.

The mind is the follower of the Self and has the power to think and imagine. It forms images as per the desire. This image to which the soul is attached is of two dimensions. The nature guided by the Self and as per the dictates of the mind fills up this image with the elements found in nature. Thus the body of three dimensions is formed. Now the Self is attached to this body with three dimensions.

The body thus formed is bound by time which is the forth dimension. Anything bound by scale is also bound by time. This body of three dimensions guided by mind of two dimensions is ever on the run to beat this time, the fourth dimension. This is the nature of this world.

The Supreme Self gives this body the prāṇa, the vital
force. Thus the desire acquires a body with life. Guided by the Supreme intelligence and with consciousness, the soul experiences the quality of nature through this body. Thus the body is driven by the force, it is brought together and attached to it due to ignorance.

The soul realises its true nature when it is freed from the clutches of desire.

So, there are really three types of persons born on this earth. Those who have their own personal desires of senses and sense-objects classified under three guṇās. And driven by desire, they run here and there for the satisfaction of their desires. During this running from pillar to post, they get attached to new desires, and the soul migrates from body to body and takes different body having different forms as per different functions.

Then there are persons who are sent to earth by the Supreme Self with a divine purpose, with the desire given to them by the Supreme Self, to free the humanity from ignorance and bondage from time to time. They have no desire of their own, but are charged with the desire to know, to serve and to liberate. They are driven by the divine promptings. They have no personal axe to grind.

Then there is the incarnation or avatār of the Supreme Self from time to time on his own will. They are individuals with extra-ordinary powers and guided by universal outlook and knowledge.

The Supreme Self is not driven by any desire and it has no body which is brought together by desire. The Supreme Self, not attached to the fruits of action, takes the body as per the free dictates of itself by itself for the good and welfare of his creation at his own free will. The
nature is created by the Supreme Self for the experience of its qualities by the soul, its own eternal part.

\textit{om śambhave namaḥ} \\textsuperscript{38}

\textit{Om salutations to the giver of happiness.}

The Supreme Self is the source of Supreme consciousness and bliss. If we wish for happiness it always remains a distant dream. What we do not have, we aspire and pine for. If we worship and meditate on the all-pervading Supreme spirit Śrī Hari Nārāyaṇa Nārāyaṇa Nārāyaṇa, we experience the bliss which is the higher nature of the Supreme Brahman.

We say ‘Śambho Śaṅkara’, which indicates that the Supreme Self is the giver of happiness.

\textit{om ādityāya namaḥ} \\textsuperscript{39}

\textit{Om salutations to the Sun.}

Āditya means the life-giving source, the Sun. It also means ‘Ādi iti yaḥ’, the beginning and source of everything, the Supreme Self, the Supreme Brahman.

The Sun is the source of life and energy to the earth and all the living beings. The power of the sun and the power behind the eye is the Supreme Self.

\textit{ādityānāmāhaṁ viṣṇuḥ jyotisāṁ raviṁśatāmāṁ}\n\textsuperscript{10-21}

\textit{Among the twelve Ādityas, I am Viṣṇu; among luminaries the radiant Sun.}
The Sun said to Uṣasti all these movable and immovable beings sing the praise of the sun when he has come up. This is the deity that belongs to the Udgītha. If you sing the Udgītha without knowing him, after having been warned thus by me, your head would have fallen down.

The Sun is the syllable ‘u’. Invocation ‘e’ the Viśvedevas are the syllable ‘auohi’, Prajāpathi is the syllable ‘him’. Prāṇa is the stobha ‘svara’. Food is the stobha ‘ya’ and Virāṭ is the stobha ‘vāk’.

The rising sun is ‘him’kāra; the risen sun is prastāva; the midday sun is udgītha; the sun in the afternoon is pratiḥāra and the setting sun is nidhāna. This is the brhatsāman woven in the Sun.

These sounds Om, Hṛīm, Hīm, Ouhoyi etc. are the energy producing and activating sounds used in the rites and sacrifices.

Om. The yonder sun indeed is the honey of the gods. Of this honey, heaven is the cross beam. The sky is the honeycomb and (the water particles in) the rays are the eggs.
tasya ye praêco raêmayastê evASYa praêco madhu-nâdyâh! rça eva madhukrta rgueda eva puêpaâm tâ amrâtâ âpastâ vâ etâ rçaâh!

etamrgvedamabhhyatapaghnâstasyâbhítaptasya yaêa-stejâ indriyâm vîryamannâdyaghñ raso'jâyatââ || Chîndogya 3-1-2, 3

The eastern rays of that sun are its eastern honey cells, the rks are the bees, the rgueda is the flower and those waters are the nectar. Those very rks pressed this rgueda. From it thus pressed, issued forth as juice, fame, splendour, alertness of senses, virility and food for eating.

tadvyakşarattadâdîtityamabhito'ráyattadvâ etadyadetadâdîtityasya rohitârgñ rûpamâ || Chîndogya 3-1-4

That juice flowed forth; it settled by the side of the Sun. Verily, this it is that appears as the red hue of the Sun.

atha ye'sya dakşînâ raêmayastê evASYa dakşînâ madhunâdyyo yajûglmîyeva madhukrto yajurveda eva puêpaâm tâ amrâtâ âpahâ || Chîndogya 3-2-1

And its southern rays are its southern honey cells. The yajus verses are the bees. The Yajurveda is the flower; and those waters are the nectar.

tâni và etânî yajûglmîyetam yajurvedamabhhyatapaghnâstasyâbhítaptasya yaêa-stejâ indriyâm vîryamannâdyaghñ raso'jâyatââ || Chîndogya 3-2-2

Those very Yajus verses pressed this Yajurveda. And from it, thus pressed, issued forth as juice fame, splendour of limbs, alertness of senses, virility and food.

tadvyakşarattadâdîtityamabhito'ráyattadvâ etadyadetadâdîtityasya süklagñ rûpamâ || Chîndogya 3-2-3

It flowed forth and settled by the side of the Sun. Verily, this it is that appears as the white hue of the Sun.
atha ye'sya pratyañcero raśmayastā evāsyā pratīcyo
madhunādyah śāmānyeva madhukṛtaḥ śāmaveda eva
puṣpaṁ tā amṛtā āpaḥ
Chāndogya 3-3-1

And its western rays are its western honey cells. The sāmas are the bees. The śāmaveda is the flower and those waters are the nectar.

tāṇi vā etāṇi śāmānyetagm śāmavedamabhya-
tapagṛhastasyābhitaptasya yaśasteja indriyāṁ vīrya-
mannādyagm raso'jāyata
Chāndogya 3-3-2

Those very sāmas pressed this śāmaveda. From it, thus pressed, issued forth as juice, fame, splendour of limbs, alertness of senses, virility and food.

tadvyakṣaratradādityamabhito'śrayattadvā etadya-
detadādityasya krṣṇagm rūpam
Chāndogya 3-3-3

It flowed forth. It settled by the side of the Sun. Verily, this it is that appears as the black hue of the Sun.

The sun is one foot of Brahman, the existence. This explains the origin of the universe.

ādityo brahmetyādeśastasyopavyākhyānamasad-
vedamagrā āśīt | tatsadāśīttatsamabhavattadāṇḍam ni-
ravartata tatsamvatsarasya mātrāmaśayata tannira-
bbhidyata te āṇḍakapāle rajataṁ ca suvarṇaṁ cābhava-
tām
Chāndogya 3-19-1

The sun is Brahman—this is the teaching. The further explanation of this is given here. Before creation, this universe was non-existent. Then it became existent. It grew; it turned into an egg; it lay for a period of one year (and then) it burst open. Of the two halves of that egg shell, one was of silver and the other of gold.

tadyadrajatagm seyam prthivī yat suvarṇagm sa
dyauryajjarāyu te parvatā yadulbaṁ samegho nīhāro
ya dhanavanasta nadyo yadvasteya mudakam sa
samudraah ||

Of these, that which was of silver is this earth. That
which was of gold is heaven. That which was the outer
membrane is the mountains. That which was the inner
membrane is the mist together with the clouds. Those which
were the veins are the rivers. That which was the water in
the lower belly is the ocean.

atha yattadajyaata so’savaamityastam jayamanaam
ghosha ululavo’nudatisthah sarvani ca bhutani sarve ca
kamaSATSMAT tasyodayam prati pratyayanam prati
ghoSha ululavo’nuttishthanti sarvani ca bhutani sarve ca
kamaah ||

And that which was born is the yonder sun. After he
was born, sounds of the form of loud shouts arose, as also
all beings and all desired objects. Therefore at his rise and
his every return, sounds of the form of loud shouts arise, as
also all beings and all desired objects.

sa ya etamevaam vidvanadityam brahmetyupaste-
bhyaso ha yadenagam sadhavo ghoSha a ca gaccheyurupa
canirnreyyannirnreyyen ||

He who knows the sun thus and meditates on it as
Brahman, auspicious sounds will hasten to him and continue
to delight him—yea, continue to delight.

adityo ha vai bahyaha praana udayatyeesa hyenaam
caaksam praanamanughrnah praathivyam ya devata
saiSha purusasyapnamavaatbhyantarA yadakasah sa
samano vayurvedah ||

The sun indeed is the external praana. It rises up favouring
this praana in the eye. That deity that is in the earth, favours
by attracting apana in the human being. The space (the air)
that is in the middle, is samana. The common air is vyana.
The five breaths prāṇa, vyāna, apāna, udāna and samāna are the five components of the vital force mukhya prāṇa that sustains the bodies.

ya āditye tiṣṭhannādityādantaraḥ, yamādityo na veda, yasyādityāḥ śarīraḥ, ya ādityamantaro yamayati, eṣa ta ātmāntaryāmyamṛtaḥ || Bṛhadāraṇyaka 3-7-9

He who dwells in the sun, but is within it, whom the sun does not know, whose body is the sun, and who controls the sun from within, is the inner controller—your own self and immortal.

Sun is the great element created by the Supreme Brahma. Sun is one of the components that all plants and bodies are made of. It is the lower nature of the Supreme Self.

ayamādityāḥ sarveśāṁ bhūtānāṁ madhu, asyādityasya sarvāṇi bhūtāni madhuḥ; yaścāyamasmīnāditye tejomayoṁrtamayaḥ puruṣaḥ, yaścāya madhyātmaṁ cāksuṣastejomayoṁrtamayaḥ puruṣaḥ, ayameva sa yo'yaṁataṁ; idamāmṛtam, idam brahma, idāṁ sarvam || Bṛhadāraṇyaka 2-5-5

This sun is honey to all beings. And all beings are honey to sun. So with the bright immortal being who is in this sun, and with reference to the body, the bright immortal being who is in the eye. These four are only the Self. This self knowledge is the means of immortality. This substratum of the above four is Brahman. This knowledge is the means of becoming all.

ādityo vai teja ojo balaṁ yaśascakṣuḥ śrotamātmā mano manyurmanurmṛtyuḥ satyo mitro vāyurākāsaḥ prāṇo lokapālaḥ kaḥ kim kam tatsatyaannamamṛto jīvo viśvaḥ katamaḥ svayambhu brahmaidamṛta eṣa puruṣa eṣa bhūtānām adhipatirbrhamanāḥ sayu Jayagyāṁ
śa-loka-tāmānapnotyētāsāmeva devatānām śāyujyaṁś
sarṣṭitāṁ samāna-loka-tāmānoti ya evam vedetyupa-
niṣat"
Mahānārayaṇopaniṣad 15-1

The Āditya verily is all this; energy, splendour, strength,
reknown, sight, hearing, body, mind, anger, seer, the deities
death, satya, mitra, wind, ether and breath, the rulers of the
world Prajāpati, the indeterminable one, happiness, that which
transcends the senses, truth, food, span of life, liberation,
immortality, individual soul, the universe, the acme of bliss
and the self-born brahman. This person in the sun is eternal.
He is the Lord of all creatures. He who meditates thus upon
him attains union with Brahman and lives in the same
region of enjoyment with him; he attains union, co-residence
and like-enjoyment with these gods in their worlds. The
secret knowledge is thus imparted.

gṛṇiḥ sūrya ādityomarcayanti tapaḥ satyam
madhu kṣaranti tadbrahma tadāpa āpo jyotī rasoṁṛtam
brahma bhūrbhuvaḥ suvarom"
Mahānārayaṇopaniṣad 15-2

Āditya, the Supreme cause of the universe is the giver
of light and water and is the source of all energy. He is
denoted by the syllable Om. Gods worship him as tapas
(meditation) and truth. Being worshipped thus, he grants
bliss to worshipers. That form of sun is Brahman. That is
the all-pervading cause of all. That is water, fire, essence
and nectar. The three vyāhṛtis bhūḥ, bhuvah, svaḥ, three
worlds, and the praṇava representing the cause of the universe.

The syllable om added to Gāyatri (om bhūḥ, om
bhuvah, om svaḥ) represents the Parabrahman, the
Supreme Self in the three aspects of Brahma (the creation
aspect), Viṣṇu (the protection aspect) and Śiva (the
dissolution aspect).
Om puṣkarākṣāya namaḥ

Oṃ salutations to the one who is having eyes resembling lotus.

This is symbolic since the eyes open with sunlight. The lotus blooms with the sun’s rays and represents awakening.

The Supreme Self is the light and one who lights up all persons turning to him.

Om mahāsvanāya namaḥ

Oṃ salutations to one from whom comes the great sound.

The Supreme Self is the source of all the sounds such as onkāra, hrīṅkāra, hrūṅkāra. Just as the sound indicates the source from where it is coming so all these sounds indicate the Supreme Self.

asya mahataḥ bhūtasya nivāsitam
etad ṛgvedaḥ yajurvedaḥ

The Ṛgveda and Yajurveda are the breaths of the great being.

The various chandas in which the seers have praised and proclaimed the power and glory of the Supreme Self have emanated from Him.

Om anādinidhanāya namaḥ

Oṃ salutations to the ancient source.
The Supreme Self has no beginning or end. It is the eternal and limitless. Even space and time come within the realm of this Supreme consciousness.

Bodies, objects and beings limited by time and scale have beginning and end. The Supreme Self is beyond any time and scale.

\[\text{om dhātre namaḥ} \]\n
*Om salutations to the supporter.*

The Supreme Self is the supporter of this creation. This aspect of supporting and sustaining is done by Śrī Viṣṇu, one of the trinities, representing this supporting aspect of the Supreme Self.

He supports the body with vital force, vital force by food, food by rain, rain by sacrifice and sacrifice by work.

Nothing exists independently without His support.

\[\text{om vidhātre namaḥ} \]\n
*Om salutations to the creator (vidhāta) of the balance between work and its fruits.*

We work with an eye on the fruit. Even before we start the work, the attention is diverted and totality of our work is lost. How can there be full result of work when there is no totality in our work?

\[\text{yo naḥ pitā janitā yo vidhātā dhāmāni veda bhuwanāni viśvāl yo devānāṁ nāmadhā eka eva tam sampraśnam bhuvaṇā yantuṇyā} \]\n
*Ṛgveda 10-82-3*
He is our father, our begetter, our creator and knows all the beings and their abodes. He is the name giver of nature bounties, and yet, He, though known by several names of various divinities is one; all other beings approach him with inquisitiveness.

Any work that is done without aspiration and desire for fruits only gives results most appropriate to the work. This Supreme order is maintained by the Supreme Self.

Everything is ordained and there is perfect balance in nature. It is we who are not balanced but we look at nature as unbalanced. We have to find our balance, then everything looks balanced.

om dhāturuttamāya namaḥ

Om salutations to the one who bears everything and also the best of all beings.

Dhātus are substances with different qualities. It is the Supreme Self who gives such qualities to substances as per the Supreme intelligence. Why is sugarcane sweet, why the chillies hot, why and how is the lemon sour. All these qualities are supported by nature guided by the Supreme Self.

First the color, then the sound are the source for the formation of all qualities of objects in nature. Then the effect of the great elements air, water, fire, planetary influences and then the time are the causes of all qualities.

The nature of Supreme Self is consciousness which is the background and support of all things that exist in the universe. This is the depository as well as memory of all the qualities of nature. This unmanifest is the
support and source of all things that manifest. This is also the cause of experiencing the qualities in nature.

\textit{om aprameyāya namaḥ ||} \hspace{1cm} 46

\textit{Om salutations to the incomparable.}

The Supreme Self is only one and is the Supreme God. There is no god anywhere equal or even comparable to the Supreme Brahman. He exists all by himself. He is the existence itself. Not only is he unique but all his creations are also unique.

There is only one Supreme intelligence shining through bodies.

There is only one Supreme consciousness reflecting through all bodies.

There is only one Supreme bliss enjoyed by all the bodies.

There is only one vital force keeping all the bodies alive and kicking. When his very nature is incomparable, how is it possible to compare the source of all these qualities?

Any object is measured and compared with reference to another similar object. Since there is no ‘other’ similar or comparable entity to the Supreme Self he is incomparable.

\textit{om hṛṣīkeśāya namaḥ ||} \hspace{1cm} 47

\textit{Om salutations to the master of the senses.}
It is also meant that the rays of the sun are the hairs of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa.

The function of hairs is to keep the area of the organs cool and protect the sensitive organs. Head is protected by hairs from heat and impacts and so are other important organs of the body. They also prevent pollutants directly coming in contact with the body. They work like filters and shock absorbers.

ṣūryaraśmirharikesāḥ purastāt savitā jyoti-
rudayāṁ ajasram| tasya pūśā prasave yāti vidvān-
tsampaśyantviśvā bhuvanānī gopaḥ|| Ṛgveda 10-139-1

Golden and yellow rayed sun sends without break light from the east. At the impulsion of the Lord, the morning breeze blows. It takes good care of all creatures like a herdsman.

om padmanābhāya namaḥ|| 48

Om salutations to the one who is having lotus navel.

tamidgarbham prathamam dadhra āpo yatra devāḥ
samagacchanta viśvē| ajasya nābhāvadhyekamarpaṁ
yasmin viśvāṁ bhuvanāṁ tasthuḥ|| Ṛgveda 10-82-6

These are the cosmic waters which receive the first of primeval germ, wherein all the bounties of nature participate. This one is placed on the navel of that one who is never born and in whom all beings reside.

The navel of the Supreme Self is the source of this universe. From the navel of the Supreme Self is born the lotus-seated Brahma, the creator. From the heart is born Śrī Viṣṇu, the supporter and sustainer of the universe.
From the eyes is born Îśvara, the annihilator of the universe.

The stomach of the Supreme Brahman is the limitless space ākāśa, in which all this universe exists.

om amara prabhave namaḥ

*Om salutations to the immortal master.*

The Supreme Self is eternal as well as the eternal beings. He is more ancient than the ancients. He is the source and final destination of the eternal. He is the god of gods. Gods are deathless since they do not have a body. The Supreme Self is the cause of bodies becoming bodiless and gods.

All beings and gods having a body are transient. They are subjected to transformation, decay and death. This is the Supreme order. The bodiless are immortal. They are pure energy which can neither be created nor destroyed. The Supreme Self is immortal. It is pure consciousness, vital force and bliss.

*puruṣa evedaṁ sarvaṁ yadbhūtam yacca bhavyam utāṁṛtattvasyeśāno yadannenātirohati*

*Rgveda 10-90-2*

Whatever all this is, whatever has been in the past, present and to be in future, all that is in fact the cosmic puruṣa himself. He is the Lord of immortality, and all what grows by food.

om viśvakarmaṇe namaḥ

*Om salutations to the Supreme architect.*
The Supreme Self is the creator of this universe with Supreme intelligence pervading every atom in the universe.

The Supreme Self created the great elements such as air, water, fire, earth, sun, moon, ether, mind, intellect and ego. He also created planets and the stars. These are the building blocks of the objects and beings. All these are controlled by the Supreme order. All these great elements are also controlled by their own nature. All objects and beings moving or unmoving are made up of these elements and therefore possess qualities as per their constituents controlled, guided and developed by Supreme intelligence.

The sun is made up of gaseous body.

The moon is made up of minerals; it reflects the sun's heat and light.

There are countless stars which all have effect on the beings on earth.

Earth is made up of one hundred and eight elements and new elements are being discovered. All these elements are different arrangements of the molecules which are again made of atoms. It is the play of energy combined with Supreme intelligence. All these are experienced by the Supreme consciousness resulting in joy and bliss. These are the higher nature of the Supreme Self.

The Supreme Self has created the rivers and mountains. All the rivers find their destination in the sea. The mountains cause rains. The earth itself consists of all minerals which are gems and jewels. He has created the plants and animals with Supreme intelligence. He has also created human beings in his own image. He has also provided mind to humans; this mind distinguishes human beings from other creations.
The whole universe is a wonder of wonders. It contains countless stars and planets each different from and more magnificent than the other, each having effect on the other.

All bodies are controlled and guided by the laws of electro magnetism, laws of motion, law of gravity, laws of relativity and limiting factors of light and sound. Everyday new laws are being discovered each negating the earlier laws. It was earlier conceived that space and time are absolute. This was modified by Einstein through his Theory of Relativity.

It is thought that the speed of light is constant at three hundred thousand kilometers per second. Now it is being said that these speeds are also controllable. We are just groping in the dark trying to find various building blocks of life and their qualities as well as the laws that govern this universe.

Our human body is created by the Supreme Brahman with Supreme intelligence. The divine prāṇa makes it alive. It is provided with consciousness, confined in the body. The body with the help of this consciousness, is made to experience the stimulations of the outer objects on the senses. The senses experience these stimulation of outer objects by its responses of eyes by sight, of sound by ears, of touch by skin, of taste with tongue and the response of smell by the nose. The human being is also made to think, use discretion, judge and decide. These are all the creations of the Supreme Self which has no parallel or any comparison. He is the Supreme architect and the creator. The human being thus created, is himself an architect and a creator in the micro form.

From time to time the Supreme Self sends human beings having phenomenal memory, phenomenal intelli-
gence and powers of perception to earth as incarnations. He also gives universal vision which encompasses time and space, just to give a glimpse of his Supreme creativity.

His creations of rains is a wonder, arrival of seasons is a wonder. The migration of birds from one end of the earth to the other at exact times and places is a wonder.

Lightening is a wonder. Air, water, fire and lights are wonders. Darkness is also a wonder.

This hunger is a wonder and desire is a wonder.

This attraction between sexes is a wonder and the whole universe of life and living is the wonder of wonders.

purām bhinduryuvā kaviramitayā ajāyata|
indro viśvasya kārmaṇo dhartā vajrī puruṣṭutaḥ||

Rgveda 1-11-4

The resplendent god, composer and disposer of creation is ever young, ever wise and ever sustainer of all pious acts and dispeller of evils. May we all obey him and pay homage to his magnanimity.

om manave namaḥ||

Om salutations to the mind.

The Supreme Self is the creator of the mind. It is the lower nature of the Supreme Brahman. It is the mind that differentiates human being from animals. Animals are blindly driven by urges and instincts. Man is provided with intellect and discretion, the ability to think, to judge and to choose.

tamabhyaatapattasyābhि�taptasya mukhāṁ nirabhidyata yathāṅḍam | mukhādvāgva'ōgnirnāśike... hṛdayāṁ
nirabhidyata hṛdayānmano manasascandramā

Aitareya 1-1-4

He (the Brahman) deliberated with regard to him (the Virāṭ of the human form). As he was being deliberated on, his mouth parted, just as an egg does. From the mouth emerged speech. From speech came fire.... The heart took shape; from the heart issued the internal organ. From the internal organ came the mind.

Man is the microcosm of the Brahman, the Supreme creator. Mind is a form of Brahman, the existence. It is one of the building blocks of life, created by Supreme Self. It is one of the forms of nature (prakṛti). Through mind we concentrate. Mind is the medium of all observation and knowledge. If the mind is elsewhere, we cannot concentrate. This is stated in Taittirīya Upaniṣad.

mano brahmeti vyajānāt\ manaso hyeva khalvimāni bhūtāni jāyante\ manasā jātāni jīvanti\ manaḥ prayantyabhisāṃvisantīti\ tadvijñāya\ punareva varuṇam pitaramupasāṣāra\ adhīhi bhagavo brahmeti\ tagm hovāca\ tapasā brahma vijijñāsasva\ tapo brahmeti\ sa tapo'tapyata\ sa tapastaptvā\ Taittirīya 3-4-1

He knew the mind as Brahman; for from the mind indeed, spring all these beings. Having been born, they are sustained by the mind; and they move towards and merge into the mind. Having known that, he approached his father Varuṇa again and made the formal request, 'O revered sir, teach me Brahman'.

To him Varuṇa said: ‘Crave to know Brahman well through concentration; concentration is Brahman’. He practised concentration. He having practised concentration—

Mind is the means for all achievement. Mind is the window to the world. This is declared in Bṛhadāraṇyaka
Upaniṣad (4-4-9) and also stated in Kaṭha Upaniṣad.

manasaivedamāptavyah neha nānā'sti kiñcana
mṛtyoḥ sa mṛtyum gacchati ya iha nāneva paśyati

Kaṭha 2-1-11

This is to be attained through the mind indeed. There is no diversity here whatsoever. He who sees as though there is difference here, goes from death to death.

Without mind we can live. But we live like an idiot, like a child. This is stated in the Bṛhadāraṇyaka Upaniṣad:

mano hoccakrāma; tatsaṁvatsaram proṣyāgatyo-vāca, kathamaśakata madṛte jīvitumiti; te hocuḥ, yathā mugdha avidvāṁso manasa, praṇantaḥ praṇena, vadanto vācā, paśyantaścakṣuṣā, śṛṇvantaḥ śrotreṇa, prajāyamānā retasā, evamajīvīṣmeti; pravivesa ha manaḥ

Bṛhadāraṇyaka 6-1-11

The mind left. Staying a year out, it returned and said, 'How were you able to live without me?' They replied, 'As idiots live, without knowing through the mind, but living through the vital force, speaking through the organ of speech, seeing through the eye, hearing through the ear and procreating through the organ of generation, so did we live.' At this the mind re-entered the body.

Mind is the repository of moon in the universe. Just as the moon in the ākāśa of space, so is mind in the human beings. Mind is thoughts. Every brick of thought makes the wall of mind. This is the form of Brahman. The Supreme Self pervades mind and the moon as well as the body and the universe. This is declared in Bṛhadāraṇyaka Upaniṣad.

ayam candraḥ sarveṣāṁ bhūtānām madhu, asya candrasya sarvāṇi bhūtāni madhu; yaścāyamasmīṃ-ścandre tejomayomṛtamayaḥ puruṣaḥ, yaścāya-
madhyātmam mānasastējomayōmṛtamayāḥ puruṣaḥ, 
ayameva sa yo'yaṃātmā; idamamṛtam, idam brahma, 
idam sarvam∥

This moon is honey to all beings, and all beings are 
honey to this moon. So with the bright immortal being who 
is in this moon, and with reference to the body, the bright 
immortal being who is identified with the mind. These four 
are only the Self. This Self knowledge is the means of 
immortality. This substratum of the above four is Brahman. 
This knowledge of Brahman is the means of becoming all.

Mind is the cause of happiness and misery.

manāḥ prasādaḥ saumyatvam maunamātmavinvigrahaḥ∥ 
bhāvasamśuddhirityetat tapo mānasamuacyate∥

Gītā 17-16

Serenity of mind, good-heartedness, self control, purity 
of nature—this is called mental austerity.

This peace of mind and tranquillity is attained by 
yoga and unswerving devotion to the all-pervading 
Supreme spirit Śrī Hari Nārāyaṇa.

Mind is duality consisting of polar opposites. Mind 
is relativity which compares everything with itself. It is 
only the renunciation that frees the mind from bondage.

jñeyaḥ sa nityasaṁśyāśi yo na dvēṣṭi na kāṅkṣati∥ 
nirdvandvo hi mahābāho sukhaṁ bandhātpramuacyate∥

Gītā 5-3

He should be known as a perpetual saṁśyāśi who neither 
hates nor desires; for, free from the pairs of opposites, 
O, mighty-armed Arjuna, he is easily set free from bondage.

Attachment is the hallmark of the mind. It gets 
attached to whatever it comes in contact with. Attachment 
is bondage and non-attachment is freedom.
kāyena manasā buddhyā kevalairindriyairapi
yogināḥ karma kurvanti saṅgam tyaktvātmaśuddhaye

Gitā 5-11

Yogis, having abandoned attachment, perform actions by
the body, mind, intellect and even by senses, only for the
purification of the Self.

sarvakarmāṇi manasā saṁnyasyāste sukham vaśī	navadvāre pure dehī naiva kurvannakārayanā

Gitā 5-13

Mentally renouncing all actions and Self controlled, the
embodied one rests happily in the nine-gated city, neither
acting nor causing others to act.

Even if one is engaged in activities, by mental
renunciation to the fruits of actions, he is unattached and
keeps calm in the body of nine gates. (The nine gates
are two eyes, two ears, two nostrils, mouth, anus and the
generating organ.)

If mind is controlled, all organs are controlled, since
mind is the chief of organs. But it is difficult to control
the mind for a person indulging in sense objects, sensual
pleasures and for a worldly person.

indriyāṇāṁ hi caratāṁ yanmano'nuvidhīyate
	tadasya harati prajñāṁ vāyurnāvamivāmbhasi

Gitā 2-67

For the mind, which follows in the wake of the wandering
senses, carries away his discrimination, as the wind carries
away a boat on waters.

asamśayam mahābāho mano durnigraham calaṁ
	abhyaśena tu kaunteya vairāgyena ca gṛhyate

Gitā 6-35

Undoubtedly, O mighty armed Arjuna, the mind is
difficult to control and restless; but by practice and by
dispersion, it may be restrained.
Mind purified of thoughts is Self.
Self filled with thoughts and desires is the Mind.

na cākṣusā gṛhyate nāpi vācā
nānyairdevaistapasā karmanā vā
jñānaprasādena viśuddhasattva-
statastu tam pāyate niṣkalam dhyāyamānaḥ

It is not comprehended through the eye, nor through
speech, nor through other senses; nor is it attained through
austerity or karma. Since one becomes purified in mind
through the favorableness of the intellect, one can see that
indivisible Self through meditation.

etasmājjāyate prāṇo manah sarvendriyāṇi ca
kham vāyurjyotirāpaḥ prthivī viśvasya dhārīṇī\n
From him originates the vital force as well as the mind,
all the senses, space, air, fire, water and earth that support
everything.

mano brahmetyupāśītetyadhyātmaṁ mahābhishai-va-
tamākāśo brahmetyabhāyamādiṣṭam bhavatyadhyāt-
maṁ cādhiadivaṁ ca

The mind is Brahman, thus one should meditate—this
is the meditation with regard to the body including the mind.
Next, the meditation with regard to gods—the ākāśa is
Brahman, thus one should meditate. Both the meditations,
with regard to the body and with regard to the gods are
being enjoined.

śrotramevaṁ mānaṁ sāma tadetadetasyāmṛcyad-
dhyāḍhagāṁ sāma tasmādṛṣayadhyāḍhagāṁ sāma gīyate
śrotrameva sā mano'mastatsāma

The ear is ṛk, the mind is sāma. This sāma rests upon
that ṛk. Therefore the sāman is sung as resting upon ṛk.
The ear is ‘sa’ and mind is ‘ama’; and that makes sāma.
mano vāva vāco bhūyo yathā vai dve vāmalake dve vā kole dvau vākṣau muṣṭiranubhavatyevam vācaṁ ca nāma ca mano'nubhavati sa yadā manasā manasyati mantrānadhlyetyathādhīte karmāṇi kurvlyetyatha kurute putrāṅghṣa pasuṅghṣceccheyetyatheccchata imam ca lokamamum cecchevetyatheccchate mano hyātmā mano hi loko mano hi brahma mana upāssveti||

Chāndogya 7-3-1

Mind is surely greater than speech. Just as the closed hand encompasses two āmalakas or two kola or two akṣa fruits, so does the mind encompass speech and name. When by mind one intends 'let me learn the mantra', then he learns; 'let me do sacrificial acts', then he does; 'let me desire offspring and cattle', then he desires; 'let me desire this world and the next', then he desires.

Mind indeed is ātman.
Mind indeed is the world.
Mind indeed is Brahman.
Worship the mind.
Mind is the repository of the sky.

trayo lokā eta eva; vāgevāyam lokaḥ, mano'nta-rikṣalokaḥ, prāṇo'sau lokaḥ||

Bṛhadāraṇyaka 1-5-4

These are indeed the three worlds. The organ of speech is itself the earth, the mind is the sky and the vital force is heaven.

trayo vedā eta eva; vāgevārgvedaḥ, mano yajur-vedaḥ, prāṇaḥ sāmavedaḥ||

Bṛhadāraṇyaka 1-5-5

These indeed are the three Vedas. The organ of speech itself is Rgveda, the mind is Yajurveda, the vital force is the Sāmaveda.
devāḥ pitaro manuṣyā etā eva; vai geva devāḥ, manah pitarah, prāno manuṣyāḥ
Bṛhadāraṇyaka 1-5-6

These are indeed the gods, the manes and the men. The organ of speech itself is the gods, the mind is the manes and the vital force is men.

pitā mātā prajāta eva; mana eva pitā, vāṅgmatā,
prānaḥ prajā
Bṛhadāraṇyaka 1-5-7

These are indeed the father, mother and the child. The mind itself is the father, the organ of speech is the mother and the vital force is the child.

Whatever is in the mind is the secret unless it is expressed through the speech.

yatkiśca vijjñāsyam manasastadrūpam, mano hi
vijjñāsyam; mana enam tadbhūtvāvati
Bṛhadāraṇyaka 1-5-9

Whatever is to be known is a form of the mind; because the mind is what is to be known. The mind protects him who knows this by becoming what is to be known.

Mind is the enemy of one who cannot control the mind. Mind is the friend who has won the mind.

yo ha vā āyatanam vedāyatanam svānām bhavati,
āyatanam janānām; mano vā āyatanam; āyatanam
svānām bhavati, āyatanam janānām, ya evam veda
Bṛhadāraṇyaka 6-1-5

Whoever knows that which is the resort surely becomes the resort of his relations, as also of other people. The mind is indeed the resort. He who knows it as such verily becomes the resort of his relations, as also of other people.

Śrī Kṛṣṇa, the incarnation of the Supreme Self declares in the Bhagavadgītā, that he represents the mind.
Among the Vedas I am the Sāmaveda; I am Vāsava among the gods; among the senses I am the mind; and I am intelligence among living beings.

Mind is made up of food.

Purification of mind is attaining the Self that resides in our heart. Mind is memory. It is made up of the past. It cannot think of the unknown. The power of mind is imagination and it thinks in terms of images. The mind can conceptualise what is limited and what is bound by time and scale. When it encounters the eternal and unlimited, it stops. All the organs, eyes, ears, nose, tongue and skin as well as the organs of action hands and legs obey the mind.

The mind obeys the self or the soul in us which is faster than the mind.

Mind is bundle of thoughts, likes and dislikes, fears and fervors. It serves the ego. Mind is bondage as well as freedom.

Mind is the expectation and this expectation is the cause of misery. We expect others to honour us, obey us, love us and be obedient to us. We expect a lot from others and others expect a lot from us. When this expectation does not come through, one feels miserable. This expectation is the mind which creates all disturbance and tension.

sa yathā śākuniḥ sūtreṇa prabaddho diśam diśam
patītvānyatrāyatanamalabdhrvā bandhanamevopāsaṛayaḥ evameva khalu somya tanmano diśam diśam
patitványatrayatanamalabdhvā prāṇamevopārayate
prāṇa bandhanagā hi somya mana iti

Chāndogya 6-8-2

Just as a bird tied to a string, after flying in various
directions and finding no resting place elsewhere, takes refuge
at the very place where to it is tied, even so, dear boy, that
mind after flying in various directions and finding no resting
place elsewhere, takes refuge in prāṇa alone; for the mind
dear boy, is tied to prāṇa.

Pure mind is essential for self realisation. This is
declared in the Muṇḍaka Upaniṣad:

yaṁ yaṁ lokam manasaṁ saṁvibhāti
vīśuddhasatvaḥ kāmayate yāṁśca kāmān
taṁ taṁ lokam jayate tāṁśca kāmāṁ-
stasmādātmajñāṁ hyarcayedbhūtikāmaḥ

Muṇḍaka 3-1-10

The man of pure mind wins those worlds which he
mentally wishes for and those enjoyable things which he
covets. Therefore one, desirous of prosperity, should adore the
knower of the Self.

Mind is desire and mind is the cause of transmigration
of the soul. Mind is the agent of the self that takes to
different bodies, times and places.

kāmānyāḥ kāmayate manyamānaḥ
sa kāmabhirjāyate tatra tatra
paryāptakāmasya kṛtātmanastu
ihāiva sarve pravilīyanti kāmāḥ

Muṇḍaka 3-2-2

He who covets the desirable things, while brooding on
their virtues, is born amidst those very surroundings along
with the desires. But for one who has got his wishes fulfilled
and who is self poised, all the longings vanish even here.
om tvāṣṭre namaḥ

Om salutations to Him who shrinks everything.

Everything vanishes with time. Time devours everything. As age advances, persons who are well built shrink and become small in size. So do plants, animals and all objects. Ultimately, they disappear. This is the Supreme order.

iha tvāṣṭāramagriyam viśvarūpamupa hvaye
asmākamastu kevalaḥ

We invoke the Supreme architect of this infinitely vast creation, who reveals his glory through splendid multifold manifestation. May he solely be ours.

om sthaviṣṭhāya namaḥ

Om salutations to Him who excels in everything bulk and substantiality.

trirdevaḥ prthivīmeṣa etāṁ vi cakrame śatarcasam mahitvāḥ praviṣṇurastu tavasastavīyān tvēśaṁ hyasya sthavirasasya nāma

In all his grandeur, the Lord strides like the celestial sun over the earth, bright with hundred splendours. May the all-pervading Lord, most powerful among powerful, rule over us. For ‘Illustration’ is the name of the ever lasting one.

He remains unchanged for ever, everlasting.

Supreme Self is the creator of everything magnificent and huge. He represents the Himalayas among the mountains. He represents the shark among the aquatics and the elephant among the mammals. All the great and the powerful evolve from the Supreme Self.
Among the great sages I am Bhṛgu; among words I am the one syllable Om; among the sacrifices, I am the sacrifice of silent repetition; among the immovable things I am the Himālaya.

om sthavirāya dhruvāya namaḥ

Om salutations to the stable and established.

The Supreme Lord is stable and well established. He is acala, immovable. He grants well established positions to his devotees.

King Uttānapāda had two sons from his two wives Sunīti and Suruci. Dhruva was the son of the first wife Sunīti. One day both the sons were sitting on the lap of his father on the throne. The second wife Suniti came and dragged away Dhruva from the lap of his father. Dhruva was hurt and went to forest for penance. He prayed and did penance with devotion on the Supreme Lord Śrī Hari Nārāyaṇa. The Lord pleased by Dhruva’s penance appeared and asked what he wanted. Dhruva was transformed and chanted the pranava mantra Om. He said he does not want anything. Insisted by the Supreme Lord, Dhruva asked for a position which none could disturb. Supreme Lord being the appointer of stars (nakṣatranemaye namaḥ) established him as Dhruva Star as stable and immovable. Around this star, the solar system and other planets revolve.
Om agrāhīya namah

Om salutations to the first.

The Supreme Self is the first before anything and everything.

‘Agrāhīya’ also means that which cannot be grasped by the sense organs and that which cannot be conceived by the mind.

ātmaivedamagra āsīt puruśavidhah, so'nuvikṣya
nanyadātmano'paśyat, so'hamsmītyagre vyāharat,
tato'hamnāmābhavat; tasmādapyetarhyāmantrito'ha-
mayamityevāgra uktvāthānyannāma prabrūte yadasya
bhavati; sa yatpūrvo'smāt sarvasmāt sarvānpāpmana
auṣat tasmāt puruṣah; oṣati ha vai sa tām yo'smātpūrvo
bubhūṣati ya evaṃ veda

In the beginning, this universe was verily the self (virāt) in the form of a person. He pondered and beheld nothing else but himself. He first said ‘I am he’. Therefore he got the name ‘I’. Hence even now when anyone is accosted, he first says ‘It is I’, and then tells the other name that he has. Because he was the first, and consumed all evils, therefore he is called puruṣa. He who knows thus, verily consumes him who wishes to be in advance of him.

The Supreme Self can be grasped neither by the senses nor the mind. The senses can respond only to the stimulation of the sense objects. Mind can think of objects only in terms of images.

The Supreme Self is not an object, but the subject who perceives and experiences all objects.

The eyes can see objects and images. We can convert these objects into images and send it across the world within a fraction of a second.
The ears can hear the sound, and following that sound, one can locate the source of sound. This sound also is transmitted across the world in no time.

The nose can smell the odor of the object.

The tongue can taste the object.

Effort is continuing to convert the taste and smell into electromagnetic pulses for transmission, just like audio and video signals.

The skin can experience the touch of an object that it comes in contact with. Even this touch is converted into electrical signals for further transmission.

Mind can imagine things. It can create all sequences and situations in terms of images. Even these images in the mind are being traced and evaluated to find out the method of functioning of the brain.

But the Supreme Self which does not have any quality of its own such as an object has, cannot be grasped and felt.

The background against which the mind imagines is the consciousness which is the higher nature of the Supreme Self, which cannot be grasped by the faculties we are provided with. The self seated in the body which grasps and experiences all sense objects through sense organs is of the same nature as the Supreme Self.

\textit{om śāśvatāya namaḥ}‖

\textit{Om salutations to the permanent (the one who exists at all times).}

It is the Supreme Self, the all-pervading Supreme
spirit Śrī Hari Nārāyaṇa who is eternal and exists at all times and all places.

patim viśvasyātmesvaragām sāsvatagām śivamacyutam
nārāyaṇam mahājñeyam viśvātmānam parāyaṇam

Mahānārāyaṇopaniṣad 13-3

Śrī Hari Nārāyaṇa is the Lord and the master of the universe as well as the individual souls, who is permanent, supremely auspicious and imperishable, who is the Supreme Self, and the indwelling spirit of the universe, who is supremely worthy of being known by all the creatures, who is embodied in the universe and who is the Supreme goal.

According to Śaṇāṇa, this śloka explains the nature and quality of the Supreme Self, most appropriate for meditation.

ōm kṛṣṇāya namaḥ

Om salutations to Kṛṣṇa.

Śrī Kṛṣṇa is the incarnation of the Supreme Self, the Supreme Brahman, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa. He is the embodiment of the Supreme intelligence, Supreme consciousness and Supreme bliss. He is the Supreme Yogeśvara, the Supreme god who is the protector of his devotees and deliverer from all sins and crimes.

Śrī Kṛṣṇa is the incarnation of Śrī Viṣṇu. Śrī Viṣṇu is the divine spirit and Śrī Kṛṣṇa is the happening. He is the expression of the Supreme and divine spirit.

All prayers, worship, and meditations, all actions and fruits, all undertakings and happenings are ascribed to and offered at the feet of the Supreme god as
"Krṣṇārpaṇaṁastu". One immediately attains to Supreme bliss.

Bhagavadgītā is the song of god, sung by the incarnation of the Supreme puruṣa, Śrī Kṛṣṇa. The very chanting of his name

hare rāma hare rāma rāma rāma hare hare
hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare

is enough to fill the minds with happiness and the heart with bliss.

Śrī Kṛṣṇa the incarnation of the Supreme Self taught to humanity four paths for happiness, liberation and freedom.

Karmayoga: to be engaged in work without any attachment for the results of work.

Jñānamārga: to attain Supreme knowledge and abandonment of all desires.

Bhaktimārga: the path of devotion. Total devotion and Supreme surrender to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa, the Supreme God.

Total renunciation or saṁnyāsayoga.

Śrī Kṛṣṇa, the Supreme yogeśvara symbolises joy in life, the expression of joy through songs and dance.

The teachings of Śrī Kṛṣṇa are for all and for all times to lead a joyful and meaningful life. The salient marks of Śrī Kṛṣṇa's life and teachings have been expressed in innumerable songs and dance sequences.

The harmony of body, mind and the soul with nature results in happiness of body, joy of mind and bliss of heart. It is the acceptance of life in all its aspects as it moves on. It is the acceptance of 'suchness of life'. It is the acceptance of life in totality and taking part in totality
and still be unattached to life like a lotus in water. This acceptance of reality as it is, this choicelessness, is yoga.

Śrī Kṛṣṇa, the incarnation of Supreme Self taught one to be good and strong. One should be prepared to fight, if inevitable, on the side of truth, justice and righteousness.

Śrī Kṛṣṇa, the incarnation of Supreme being, taught that we are not mere body and the mind. We are on the one end the body and the other end is the self or the soul whose nature is Supreme consciousness and that is eternal and limitless. The body is temporary and is perishable. The soul is ātma, the eternal. No one can kill it or burn it or cut it. It goes on creating any number of bodies and stays in that. When the body becomes old and unfit to hold the vital force, the body is simply discarded. All the relationship we have is with the Self in reality and not the body. Body is only the outer form of the soul. When the soul leaves the body, the body is dead and no relationship exists with the dead body. The Supreme consciousness is the nature of the ātma, the soul the timeless and limitless.

This Supreme consciousness is Kṛṣṇa consciousness. Whatever happens to the body and mind, pain or pleasure, happiness or sorrow, just witness it without any judgement and attachment. Simply watch it without any comment, just to be in choiceless awareness of whatever goes on outside the body and whatever is cooking inside. This state of choicelessness brings us to emptiness and nothingness from which state springs the bliss. Wherever we are and whatever condition we are in, we have to just witness the whole scenario without choice and without wishing to be something else. This wish for something else leads to further more wishes for more other things,
since mind is a continuous movement. This total acceptance and harmony within is yoga.

The state of Kṛṣṇa consciousness is the egoless state, where the individual self has merged with the Supreme Self. Only ‘That’ exists and there is no ‘I’. The ego is dissolved and only ‘That’ is. This is the brahmic state, the state of Supreme consciousness and bliss. There is no more desire since the desire is the mind. The mind has become pure and is free from all thoughts. Mind has merged with the self. The nature of self is truth, consciousness and bliss.

Śrī Kṛṣṇa the incarnation of Supreme intelligence taught that one should follow one’s own nature. This is the self nature, which follows form and function. It is one’s own individuality and subjectivity. It is a matter of being ourselves and not imitating others. It is being in freedom and not being tied by the dictates of others. It is being the Lord and master of ourselves, wherever and whatever we are. This freedom is our self nature.

Śrī Kṛṣṇa, the incarnation of Supreme intelligence taught that we should make work a celebration. The goal and the path should become one. The bliss is in being and not in becoming. The bliss is here and now and not somewhere and at sometime. The bliss and joy is in the work we are doing and not in the fruit of work. Śrī Kṛṣṇa, the incarnation of Supreme Self taught that whole life is a play, a ‘īlā’. The whole work should also become a game.

Śrī Kṛṣṇa taught the simplest way for liberation and that is total surrender with Supreme devotion to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa. This is the upāsana, the method of dissolving oneself in the immensity. Only ‘That’ is there. We are ‘That’. Upāsana
means creating the emptiness, of removing the ego which creates the separation and realising that everything is the handiwork of the Supreme Self including ourself. Only ‘Thou art’. This upāsana is meditation in which the seeker and sought has merged. This devotion is non-dual. It is not of the mind. Prayer and worship are dual. Meditation is non-dual.

This meditation is started with the seed word and is called ‘japa’ in the beginning. Eventually, when the individual self is established and merged with the Supreme Self indicated by the seed word, this word also drops by itself resulting in meditation. This seed word may be the name of the ‘iṣṭadevata’.

‘hariḥ om’  
‘om namo nārāyaṇāya’

Any name that establishes harmony and steadiness.

Supreme devotion dissolves all disciplines and is the highest discipline.

Śrī Kṛṣṇa the incarnation of Supreme Self taught what is action, non-action and inaction (karma, akarma and vikarma).

Action is that which we do as doers, with ego, with the sense ‘that I am doing this’. A doing in which one thinks himself as a doer, is action. Whatever we do if we are conscious that we are doing it, it is an action.

Inaction is the opposite of this action, without a sense of doer-ship. An egoless action is inaction. Our feeling, even though we are doing it, that it is happening driven by some Supreme force is inaction. The absence of feeling that ‘I have done it’ or ‘I am doing it’ is the inaction.

The non-action is the absence of both the doer and
the doing. Wind blows, the rain comes, food grows, beings are born and die, we breathe, the heart beats and we see the moment we open our eyes, we hear in spite of not wanting to, and we smell odours. All these are non-actions and are happenings. All great things happen. We are all happenings, without a doer and the doing. All these non-actions are divine operations and functioning. A person who really understands this non-action has his ego dissolved and enters into inaction.

To understand the deeper meaning of non-action is wisdom. It is to understand everything and become a sage. Śrī Kṛṣṇa tells Arjuna that all things in the world happen in spite of ourselves and our thinking that we are doing it is a myth and egocentric. Every sorrow and misery raises from this action and egocentric act since it is an inappropriate, insufficient and untimely action for the response of a situation.

Yoga means action through inaction. This is the other side of sannyās. This is non-action. This is happening.

Śrī Kṛṣṇa, the incarnation of the Supreme Self taught non-attachment as the panacea for all the miseries. Non-attachment is neither attachment nor running away from it. Non-attachment is the acceptance of things as they are unconditionally. Non-attachment is our basic nature, our original face. We are different, distinct and distant from what all we see, hear, taste, smell, think and experience. This is our inherent nature. This is pure consciousness and that is our real nature. This is self nature. This is unique and is the ‘aloneness’. This is not being lonely, but being alone in all its unity and fulfillment.

Both attachment and aversion are dualistic since the ‘other’ is always needed for attachment and aversion. One who is attached is a slave, a dependent. One who is
averse is also a slave who is affected by it. The non-attached is free. As long as this ‘I’ is there, as long as the ego identified with the body and mind is there, the ‘other’ is there. When the ‘I’ is dissolved, the ‘other’ also disappears. To be non-attached is to be egoless. It is to be in our self nature. Śrī Kṛṣṇa taught us to lose our ego which is such a dead weight.

If we watch the movie which is our mind, like a spectator, a witness, without identifying with it, without condemning it, with total disinterest, then we will find the whole movie dropping away. Before long, it disappears. And by and by the witnessing consciousness alone remains, without any object before it. The objectless awareness is alone. It is aloneness. And who attains to this aloneness attains to non-attachment. The very experiencing of this consciousness, empty and alone is non-attachment. This is ‘anāsakti yoga’. He accepts everything like a mirror without attachment. He is like a lotus-leaf in water. Though in water it is not wetted by it. This witnessing is the path for non-attachment and aloneness. Śrī Kṛṣṇa’s non-attachment is absolute surrender of the ego, the total cessation of the ‘I’.

It is just to know that ‘I am not, only god is’.

I have not created this body, I have not created this mind, I have not created this prāṇa, the vital force. I have not created anything of these—air, water, fire, earth, mountains and the rivers. I have not created the sharks and the elephants. I have not painted the wings of the butterfly. I have not put intelligence in all the living beings. I myself am the created and a speck of the eternal and inseparable existence. It is all the handiwork of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa, the Supreme Brahman. And acceptance of this Supreme reality
is the Supreme truth. Once we know this Supreme truth, there is no way but to accept it in its totality. Then there is nothing to be done or undone, altered or modified. We are all waves in this ocean. We have no choice whatsoever. The question of attachment and aversion does not arise. We are just pure, witnessing consciousness. This understanding and realisation is not a state of mind, but the state of reality and Supreme truth. It is the cessation of all states of mind. It is the state of existence.

Śrī Kṛṣṇa the incarnation of Supreme Self extolled in the 'jñānayoga' jñānayajña' the supremacy of knowledge sacrifice. This is traveling on the path of knowledge, and burning the ego, the T'ness, in the fire of Supreme knowledge. Not only this Supreme knowledge burns up ignorance, it destroys the ego which is the store house of ignorance.

Śrī Kṛṣṇa the incarnate of the Supreme Self declares that there is one Supreme God, the god of all gods, who is everywhere and in everybody and who is the creator of all the manifest and the unmanifest. There is only one sovereign force, the one primal energy in the universe and everything that is, arises from this primeval source. It is the same energy that brings forth a healthy fruit and a diseased fruit on the branch of a tree. It is the same force that gives rise to a good mind as well as the evil mind. It is the source of all the duality and relativity, itself being the Supreme reality.

"Kṛṣ na" means that which is not short of anything, not wanting anything and that which does not wither for want of any requirement. 'kṛṣ' means withering and 'na' means not. It does not wither under any circumstances.

'Kṛṣṇa' also represents the black color which absorbs everything and therefore a storehouse of energy.
Om lohitākṣāya namaḥ

Om salutations to the one with red tinged eyes.

tasya yathā kapyāsam puṇḍarīkamevamakṣīṁ
tasyoditi nāma sa eṣa sarvebhyaḥ pāṃmabhya udita
udeti ha vai sarvebhyaḥ pāṃmabhya ya evam veda

Chāndogya 1-6-7

His eyes are bright like a red lotus. His name is 'uṭ'. He has risen above all evils. Verily, he who knows thus rises above all evils.

One who gets righteous indignation, anger towards unrighteous and unjust behaviour, gets red in the eyes.

Om pratardanāya namaḥ

Om salutations to the destroyer of all at the time of dissolution.

Every moment millions, no billions, of creatures are taking birth and dying next moment. The gap between these two moments may be anything lasting a few seconds to a few thousands of years. All creatures have a life period set for them. Ultimately at the end of some time, everything is dissolved to be born afresh.

This birth and death is a continuous process. The components that make up the body and the components that hold various great elements together themselves are finite in time and disintegrate thus leading to the dissolution of the body. The energy that is holding the body components together is released.
om prabhūtāya namaḥ  

*Om salutations to the greatest one.*

There is none similar to or anywhere second to him. Mahat, Pradhāna, Puruṣa and Kāla are His forms. Consciousness and bliss are his qualities.

om trikakubdhāmne namaḥ  

*Om salutations to the supporter of three regions above, below and the middle.*

With one foot on earth, the other in space and the third foot occupying heaven, He pervades three worlds. He is Śrī Viṣṇu.

om pavitrāya namaḥ  

*Om salutations to the Supreme purifier.*

The Supreme Self is the purity itself. He is the Supreme purifier. Whoever meditates, worships and prays the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is purified of all sins and he attains Supreme peace.

His nature is Supreme consciousness bereft of all thoughts and images. He is the formless Supreme divine energy, the unmanifest and the source of all things that exist.

The udgīthā Om, which refers to the Supreme Self is the Supreme purifier.

The vyāhṛtīs, bhūḥ, bhuvaḥ and svaḥ are the Supreme purifiers.
The great elements created by the Supreme Brahman—air, water, fire, earth and sun—are the Supreme purifiers.

yo vaḥ śivatamo rasastasya bhājyateha naḥ
gūṣṭīriva mātaraḥ ||

Like affectionate mothers, may you bless us that we enjoy in this life your purest love.

yatte pavitramarciṣyagne vitatamantarāḥ brahma
tenā punīhi naḥ ||

Oh adorable Lord, with that lustre which is within you, may you purify us. You purify us with your spiritual enlightenment.

om maṅgalāya parasmai namah ||

Om salutations to the auspicious and the greatest.

The Supreme Self is supremely auspicious. Whenever we chant his name, we are blessed and filled with peace. Whatever is spoken with Om, is referred to as truth and auspicious. All the rites, sacrifices and rituals are started with the chanting of Om and is offered to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa. And is ended with “Śrī Kṛṣṇārpaṇamastu”. This indicates that any defects and short-comings in the performance of rites and sacrifices are overcome and offered at the immensity of the Supreme Self. Whatever and whoever comes in contact with the Supreme Self with total devotion is purified and becomes complete. This is the solemn assurance given by the Supreme Self.
om Ṣānāya namaḥ|| 64

*Om salutations to the Supreme Lord, who controls and regulates everything.*

The Supreme Lord staying in the body controls the body made of the great elements. The same Supreme Self dwelling in nature controls and regulates the whole universe.

om Ṣa vāsyāmidaṁ sarvāṁ yatkiṅca jagatyāṁ jagat
	tena tyaktena bhuṅjīthā mā gṛḍhaḥ kasyasviddhanam||

Īśāvāsya 1.1

*Om, all this—whatsoever moves on the earth—is covered by the Lord. Protect yourself through that detachment. Do not covet anybody’s wealth.*

The Supreme Self is the creator and controller of all matter and spirit (prakṛti and puruṣa).

(For detailed explanation of this śloka, please see ‘Īśāvāsya Upaniṣad’ by the same author.)

om prāṇadāya namaḥ|| 65

*Om salutations to the giver of prāṇa.*

All the living beings exist only because of the vital force prāṇa. It is the Supreme divine energy of the Supreme Brahman. It is the power of the Supreme Self. Just as the heat and the light cannot be separated from fire, so also the vital force cannot be separated from the Supreme Self. This is the higher nature of the Supreme Brahman.
Just as our strength and intelligence cannot be
separated from us, while we can use our strength as and
when required to the required extent, so also the Supreme
Self has this divine energy, the life force at its control.
Guided by Supreme intelligence this life force supports
all the bodies.

sarvabūtāni kaunteya prakṛtiṁ yānti māmikāṁ
kalpakṣaye punastāni kalpādau visṛjāmyaham
gītā 9-7

All beings, O Arjuna, go into my nature at the end of
a kalpa; I send them forth again at the beginning of the
next kalpa.

mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram
hetunānena kaunteya jagadviparivartate
gītā 9-10

Under me as supervisor, nature produces the moving
and the unmoving. Because of this, O Arjuna, the world
revolves.

ahaṁ sarvasya prabhavo mattaḥ sarvam pravartate
iti matvā bhajante māṁ budhā bhāvasamanvitāḥ
gītā 10-8

I am the source of all; from me everything evolves;
understanding thus, the wise endowed with meditation, worship
me.

prakṛtim puruṣāṁ caiva viddhyanādī ubhāvapi
vikhārāṁśca guñāṁścaiva viddhi prakṛtisambhavān
gītā 13-19

Know both nature and also the individual soul to be
verily without beginning. Know the modifications as also the
qualities as born of nature.

sa prāṇamasṛjata; prāṇācchraddhāṁ, khaṁ vāyur-
jyotirāpaḥ, pṛthivindriyam manah† annamannād-viryaḥ, tapo mantrah karma lokā lokeṣu ca nāma ca

Praśna 6-4

He created prāṇa; from prāṇa he created faith, space, air, fire, water, earth, organs, mind, food; from food he created vigour, self control, mantras, rites, worlds and name in the worlds.

om prāṇāya namaḥ

66

Om salutations to the vital force, prāṇa.

The Supreme Self is prāṇa, the life energy. It is the power of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa The essence of prāṇa, the vital force is the Supreme Self. This prāṇa keeps alive all the beings in the universe.

This vital force always accompanies the soul, which is the eternal part of the Supreme Self. Wherever the soul is, there is the vital force. Vital force is the soul or the self. Whereever the soul is, there is consciousness, intelligence and bliss. The nature of the soul is vital force, intelligence, consciousness and bliss. They cannot be separated just like the heat and light from fire.

The vital force, also called mukhya prāṇa, consists of five breaths: prāṇa, vyāna, apāna, udāna and samāna. All works are done by these five parts of the vital force in the body. The vital force though associated with the soul in the individual body, is directly under the control of the Supreme Self, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa The soul due to ignorance and desire for the qualities of nature is attached to the body and is limited in its powers. It undergoes pain, sorrow and joy and all the dual experiences of this objective world. Hence
this moment it is excited and wants to live forever. When it is afflicted by sorrow, it cries out why it does not die. These howlings of the soul caused by ignorance and attachment cannot become dictates to the vital force, prāṇa, which is the higher nature of the Supreme Self, the Supreme Brahman. Though the soul is endowed with the higher nature of the Supreme Self since it is an eternal part of the Supreme Self, the function and behaviour of the soul in the body is not as per the nature of the Supreme Self. It still functions and behaves through the mind, which is the nature of the individual person, identifying itself with the body, a factor of time and place.

Only when the Self realises its true nature and abandons all attachments to the perishable body and its qualities, it attains to its true nature, that of the Supreme Self. Till then the vital force is the Supreme devotee of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa. And obeys only the Supreme Self. Only at the command of the Supreme Self, the vital force leaves the body.

The vital force is the divine Supreme energy which cannot be countered even by the gods.

atha hemamāsanyam prāṇamūcuḥ, tvaṁ na udgāyeti; tatheti, tebhya eṣa prāṇa udgāyat; te viduranena vai na udgātrātyeṣyantīti, tamabhidrutya pāpmanāvivyatsan; sa yathā śmānamṛtvā loṣṭo vidhvaṁseta, evaṁ haiva vidhvamsamānā viśvaṅco vīnesuḥ, tato devā abhavan parāsuraḥ; bhavatyātmanā, parāsyā dviṣan bhrātṛvyo bhavati ya evaṁ vedaḥ

Bṛhadāraṇyaka 1-3-7

Then the gods said to this vital force residing in the mouth, ‘sing hymns for us’. ‘Very well’, said this vital force and sang hymns for them. The demons knew that gods would beat them with the help of this very chanting priest. They
therefore rushed at it and wanted to pierce it with evil. But as a clod of earth, dashing against a rock, is shattered, so, crushed and blown in all directions, they perished. Then the gods became their true selves and the demons were defeated. He who knows thus becomes his true self, and his jealous relative is defeated.

This vital force is the udgīthā, the ‘Om’, the imperishable source and symbol of Supreme Brahman.

\[
esa u vā udgīthāḥ; prāṇo vā ut, prāṇena hīdam sarvamuttadbdham, vāgeva gīthā, ucca gīthā ceti sa udgīthāḥ\]

Bṛhadāraṇyaka 1-3-23

This vital force, again is indeed the udgīthā. The vital force is verily ut (support), for this universe is upheld by vital force, and speech itself is gīthā. Because it is ut and gīthā, therefore it is udgīthā.

\[
yatkiṃcāvijñātam prāṇasya tadrūpam prāṇo hyavijñātaḥ; prāṇa enaṁ tadbhūtvāvati\]

Bṛhadāraṇyaka 1-5-10

Whatever is unknown is a form of the vital force because the vital force is what is unknown. The vital force protects him (who knows thus) by becoming what is unknown.

\[
athaitasya manaso dyauḥ śarīram, jyotirūpamasā-vādityah; tadyāvadeva manah, tāvātī dyauḥ, tāvānasā-vādityah; tau mithunām samaitāṁ, tataḥ prāṇo'jāyata; sa indraḥ, sa eso'saptnaḥ, dvitiyo vai sapatnaḥ; nāsya sapatno bhavati ya evam veda\]

Bṛhadāraṇyaka 1-5-12

Now heaven is the body of this mind and that sun its luminous organ. And as far as the mind extends, so far does heaven, and so far that sun. The two were united and from that the vital force was born. It is the Lord. And it is without an adversary. A second being indeed is indeed an adversary. No adversary exists for him who knows thus.
atha hainamūṣastaścākrāyaṇaḥ papracchaḥ; yājñavalkyetai hovaca, yat sākṣādaparokṣādbrahma, ya ātmā sarvāntaraḥ, tam me vyācakṣa iti; eṣa ta ātmā sarvāntaraḥ; katamo yājñavalkya sarvāntaraḥ? yaḥ prāṇena prāṇiti sa ta ātmā sarvāntaraḥ, yo pānenā- pāṇīti sa ta ātmā sarvāntaraḥ, yo vyānena vyānīti sa ta ātmā sarvāntaraḥ, ya udānenodāniti sa ta ātmā sarvāntaraḥ, eṣa ta ātmā sarvāntaraḥ.

Bṛhadāraṇyaka 3-4-1

Then Uṣasta, the son of Cakra, questioned him. 'Yājñavalkya,' said he, 'Tell me precisely about Brahman that is immediate and direct—the self that is within all'. 'This is your self that is within all'. 'Which is it that is within all', Yājñavalkya? 'That which moves forward through the prāṇa, That which moves downwards through the āpāna, That which pervades the body through the vyāna, That which passes out through the udāna is your Self that is within all.'
When the body is not strong enough to sustain the vital force, the Self leaves the body with the vital force.

sa yatrāyamaṇāṁ naṁ nyeti—jarayā vopotapatā vāṇimānāṁ nīcagāchati—tadvathāmrahāṁ vordumbaraṁ vā pippalaṁ vā bandhanāt pramucyate, evamevaṁ puruṣa ebhyaṅgebhyaḥ sampramucya punah pratiti-
yāyam pratiyonyādvatā prāṇāyaiva∥

Bṛhadāraṇyaka 4-3-36

When this body grows thin—is worn out by old age or disease—then as a mango or a fig or a peepul fruit is separated from its stalk, so does this infinite entity completely separate itself from the parts of the body, again hastens back in the same way (as before) to particular bodies for the special manifestation of the vital force.

This mukhya prāṇa is itself the Supreme devotee of the Supreme Self. At the behest of the Supreme Self, it is associated with the individual Self, which transmigrates from body to body. Anyone meditating on the Supreme Self attains the status of the vital force.

uktham; prāṇo vā uktham, prāṇo hīdāṁ sarvamutthāpayati; uddhāṃṣāhukthāvīdadvāristiṣṭhati, ukthasya sāyujyaṁ salokatāṁ jayati ya evaṁ veda∥

Bṛhadāraṇyaka 5-13-1

One should meditate on vital force as uktha. The vital force is verily the uktha, for it upholds this universe. From him who knows thus is born a son who is a knower of the vital force, and he wins union with, or abode in the same world as, the uktha (vital force).

As long as the vital force is in the body, all the organs are united and also connected with each other.

yauḍ; prāṇo vai yauḍ, prāṇe hīmāni sarvāṇi bhūtāni yujyante; yujyante; hāsmai sarvāṇi bhūtāni
śraiṣṭhyāya, yajuṣaḥ sāyujyam salokatām jayati, ya evam veda

Bṛhadāraṇyaka 5-13-2

One should meditate upon the vital force as the yajus. The vital force is verily the yajus, for all these beings are joined if there is the vital force. For him who knows thus, all beings are joined to give him prominence, and he wins union with, or abode in the same world as, the yajus (the vital force).

The vital force is the same in all bodies. This is the highest and the best in all beings.

sāma; prāṇo vai sāma, prāṇe hīmāni sarvāṇi bhūtāni samyaṇci; samyaṇci hāsmai sarvāṇi bhūtāni śraiṣṭhyāya kalpante, sāmnaḥ sāyujyam salokatām jayati, ya evam veda

Bṛhadāraṇyaka 5-13-3

One should meditate upon the vital force as the sāman. It is verily the sāman, for all these beings unite if there is the vital force. For him who knows thus, all beings unite and are able to give him prominence, and he wins union with, and abode in the same world as, the sāman (the vital force).

Sāman is the Sāmaveda. What effect the medicines have on the diseased body, the sāma songs have the same curing effects on the debilitated body.

The vital force in the body is the fighting force which keeps all the diseases away and prevents any outside body or impurities from entering the body. It fights all germs, and cures diseases and heals wounds, to make the body a fit place for the soul to reside in.

kṣattram; prāṇo vai kṣattram, prāṇo hi vai kṣattram, trāyate hainam prāṇaḥ kṣaṇitoḥ; pra kṣattramāmatramāpnoti, kṣattrasya sāyujyam salokatām jayati, ya evam veda

Bṛhadāraṇyaka 5-13-4
One should meditate on vital force as kṣattra, the protector and the fighter who fights outside elements. The vital force is the kṣattra, for it is indeed the kṣattra; the vital force saves this body from wounds. He who knows thus attains the kṣattra that needs no protector, and he wins union with, or abode in the same world as, the kṣattra (vital force).

Thus the vital force is the sheet anchor of the body. It is supported by the great elements air, water, fire, food and all the nature created by the Supreme Self. It is this Supreme Self which connects and unites all the great elements in the body, which is the micro form of the universe.

Om! yo ha vai jyeṣṭhaṁ ca śreṣṭhaṁ ca veda jyeṣṭhasca śreṣṭhasca svānām bhavati; prāṇo vai jyeṣṭhaṁ ca śreṣṭhaṁ ca; jyeṣṭhasca śreṣṭhasca svānām bhavati; api ca yeṣāṁ bubhūṣati, ya evāṁ veda.

Bṛhadāranyaka 6-1-1

Om. Whoever knows that which is the eldest and the best surely becomes the eldest and the best among the relations. The vital force is indeed the eldest and the best (of the organs). He who knows it as such becomes the eldest and best among his relations, as also among others of whom he desires to be such.

This prāṇa is udgīthā ‘Om’. This is also the vyāḥṛtis represented by bhūḥ, bhuvah, svah.

tena tagh hāyāsyā udgīthamupāśāncakra etamu evāyāsyam manyanta āyād yadayate.

Chāndogya 1-2-12

So āyāsyā meditated on prāṇa as udgītha. The sages consider this alone as āyāsyā for it goes out of the mouth.

This prāṇa in the body is the Om and who meditates on this prāṇa in the body as Om attains long and happy life getting the desired objects.
āgātā ha vai kāmānāṃ bhavati ya etadevaṁ
vivānakṣaramudgīthamupāsta ityadhyātmam∥
Chāndogya 1-2-14

He who knows it thus and meditates on the udgītha as
syllable ‘Om’ looking upon it as prāṇa, certainly becomes the
singer (and procurer) of the desired objects. This is the
meditation with reference to the body.

samāna u evāyah cāsau coṣno’yaṃuṣaṇo’sau
svara itīmamācakṣate svara iti pratyāsvara ityamun
tasmaadvā etamimamamum codgīthamupāsita∥
Chāndogya 1-3-2

There is always heat in the mouth. Heat is also produced
by the palms rubbing each other. Hair does not grow in the
mouth as well as on palms.

This prāṇa in the mouth and that power in the sun
are the same. This is warm and that is warm. People
call this as svara (that is going) and that as svara and
pratyāsvara (that is going and coming). Therefore one
should meditate on this prāṇa and that sun as udgītha.

The five breaths of vital force—prāṇa, apāna, vyāna,
samāna and udāna—constitute the mukhya prāṇa. The
essence of this mukhya prāṇa is the Supreme Self, who
is also represented by udgītha.

atha khalu vyānamevodgīthamupāsīta yadvai
prāṇiti sa prāṇo yadapāṇiti so’pāṇah∥ atha yaḥ prāṇā-
pāṇayoḥ sandhiḥ sa vyāno yo vyānaḥ sā vāk∥ tasmāda-
prāṇannanapānanvācamabhīvyāharati∥ Chāndogya 1-3-3

Now verily, one should meditate on vyāna as udgītha.
That which breathes out is prāṇa and that which breathes
in is apāna. The junction of prāṇa and apāna is vyāna.
That which is vyāna, even that is speech. Therefore one utters
speech while one neither breathes out nor breathes in.
Only when there is prāṇa, one gets up, one sings and eats food. Hence it is called udgītha.

atha khaludgīthākasarānyupāstodgītha iti prāṇa evotpṛāṇena hyuttīḍhati vāggīrvāco ha gira ityācakṣate’nnam thamanne hīdāgīm sarvāṃ sthitam
t
Chāndogya 1-3-6

Now one should meditate on the syllable of udgītha—namely the syllable ‘ut’, ‘gī’ and ‘tha’. Prāṇa is ‘ut’, because through prāṇa, one arises. Speech is ‘gī’, because speech is called girāḥ. Food is ‘tha’, because upon food all this is established.

athādhyātmaṁ vāgevarkprāṇaḥ sāma tadetade-
tasyāṃcyadhūḍhagīṁ sāma tasmādcyadhūḍhagīṁ
sāma ṣełyate vāgeva sā prāṇo’mastatsāma
t
Chāndogya 1-7-1

Now is the meditation with reference to the body. Speech is ṛk. Prāṇa is sāman. This sāman rests upon that ṛk. Therefore the sāman is sung as resting upon the ṛk. Speech is ‘sa’ and prāṇa is ‘ama’ and that makes ‘sāma’

This vital force prāṇa is the all-pervading Supreme energy accompanying the Supreme Self. Everything is absorbed by this vital force;

prāṇa iti hovāca sarvāṇi ha vā imāni bhūtāni prāṇamevābhisaśvānti prāṇamabhuyujhate saśā
devatā prastāvamanvāyattā tām cedavidvānprastoṣyo
mūrdhā te vyapatiśyat tathoktasya mayeti
Chāndogya 1-11-5

‘Prāṇa’ said Uṣasti, ‘all these movable and immovable beings merge in prāṇa during dissolution and raise out of prāṇa during creation. This is the deity that belongs to prastāva.’
praṇo vāva āśāyā bhūyānyathā vā arā nābhau samarpitā evamasminpraṇe sarvaghn samarpitam praṇaḥ praṇena yāti praṇaḥ praṇam dadāti praṇāya dadāti praṇo ha pitā praṇo mātā praṇo bhrātā praṇaḥ svasā praṇaḥ ācāryaḥ praṇo brāhmaṇaḥ
dir. Chāndogya 7-15-1

Prāṇa surely is greater than aspiration. Just as the spokes of the wheel are fastened to the nave, so is all this fastened to this prāṇa. Prāṇa moves by prāṇa, prāṇa gives prāṇa and it gives to prāṇa. Prāṇa is the father, prāṇa is the mother, prāṇa is the brother, prāṇa is the sister, prāṇa is the preceptor, prāṇa is brāhmaṇa.

Prāṇa is the universal Supreme power. It is the higher power of the Supreme Self.

atha yadyapyenānutkāntaprāṇāṁchūlena samāsam vyatiṣandahennevainam brūyuḥ pitṛhāsīti na mātrhāsīti na bhrātṛhāsīti na svasṛhāsīti nācāryaḥhāsīti na brāhmaṇaḥhāsīti
dir. Chāndogya 7-15-3

On the other hand, when the prāṇa has departed from them, even if one piles them together, dismembers them with a fork and burns them up, surely people would not say to them,

‘you are a slayer of your father’, nor of your mother, nor of your brother, nor of your sister, nor your preceptor, nor of a brāhmaṇa’.

It is the prāṇa in the body that makes all these persons. When the vital force leaves the body, the body becomes garbage fit to be disposed or by burning of burying.

So the prayer is offered to prāṇa as stated in the Praśna Upaniṣad:
pranasyedam vaase sarvam trideve yat pratishthitam
mateva putran rakshave srilca prajnaam ca vidhehi

na iti
Praavana 2-13

All this in this world as also all that in heaven is under the control of prana. Protect us just as a mother does her sons, and ordain for us splendor and intelligence.

pranagnaya evitasmin pure jagrati garhapatyo
ha va esopano vyano'nvaharyapacano yadgarhapatyata
pranylete pranayanadahavanlya pranah

Praavana 4-3

It is the fires (functions resembling fire) of prana that really keep awake this city of the body. That which is this apana, really resembles the garhapatya. Vyana resembles the anvaharyapacana. Since the ahavanlya is obtained from the garhapatya which is the (former's) source of extraction, therefore prana conforms to ahavanlya (because of its issuing out of apana).

prano hyesya yah sarvabhutairvibhati
vijanam vidvan bhavate nativadi
atmakripda atmarati kriyavan
esa brahmavidam varisthah

Mundaka 3-1-4

This one is verily the vital force which shines divergently through all beings. Knowing this, the illumined man has no further occasion to go beyond anything in his talk. He disports in the Self, delights in the self, and is engrossed in spiritual effort. This one is the chief among knowers of Brahman.

mano hiukaro vak prastavasacaksurudgithah srotam
pratihara prano nidhanametad gaytram pranesu
protam

Chhandogya 2-11-1

The mind is 'him'kara. Speech is prastava. The eye is udgitha, the ear is pratihara and the prana is nidhana. This is the Gayatra Samaan woven in the prana and the senses.
The vital force, the mukhya prāṇa, the life energy, has five forms; prāṇa, vyāna, apāna, udāna and samāna. Prāṇa is synonymous with the sun and the eyes.

tasya ha vā etasya hṛdayasya pañca devasūṣayaḥ sa yo'sya prāṅgsuṣiḥ sa prāṇastaccakṣuḥ sa ādityastadettatejo'nnādyamityupāśita tejasvyanādo bhavati ya evam veda∥

Chāndogya 3-13-1

Of the said heart, there are indeed five doors guarded by the gods. He who is in that which is the eastern door of this, is ‘prāṇa’. He is the eye, he is the sun. This (Brahman called prāṇa) should be meditated upon as brightness and the source of food. He who meditates thus becomes resplendent and an eater of food.

Vyāna is synonymous with the moon and the ears.

atha yo'sya dakṣiṇaḥ suṣiḥ sa vyānastacchrotragān sa candramāṣṭadcchṛtalā yaśascetyupāśita śrīmān yaśasvī bhavati ya evam veda∥

Chāndogya 3-13-2

And (he who is in) that which is the southern door of the heart is ‘vyāna’. He is the ear, he is the moon. This Brahman called ‘vyāna’ should be meditated upon as prosperity and fame. He who meditates thus becomes prosperous and famous.

Apāna is synonymous with the fire and the speech.

atha yo'sya pratyaṅgsuṣiḥ so'pāṇaḥ sā vākso'gnista-detak brahmavarcasamannādyamityupāśita brahma varcasyanādo bhavati ya evam veda∥

Chāndogya 3-13-3

And (he who is in) that which is the western door of this heart is ‘apāna’. He is the speech, he is fire. This Brahman called ‘apāna’ should be meditated upon as the holy effulgence born of sacred wisdom and as the source of food. He who meditates thus becomes radiant with the holy effulgence born of sacred wisdom and also an eater of food.
Samāna is synonymous with the mind and the rain.

atha yo’syodaṅgsuṣṭih sa samānastanmanah sa
parjanya stadetat kirtiśca vyuṣṭiścetyupāśita kṛtimān
vyuṣṭimān bhavati ya evam veda∥ Chāndogya 3-13-4

And (he who is in) that which is the northern door of
this heart is ‘samāna’. He is the mind, he is the Parjanya
(the rain god). This (Brahman called) ‘samāna’ should be
meditated upon as fame and grace. He who meditates thus
becomes famous and graceful.

The udāna is synonymous with the sky and the
strength and nobility of the person.

atha yo’syordhvah suṣṭih sa udānah sa vāyuḥ sa
ākāśastadetadojaśca mahaścetyupāśītaujasvī mahaśvān
bhavati ya evam veda∥ Chāndogya 3-13-5

And (he who is in) that which is the upper door of this
heart is ‘udāna’. He is the air, he is the ākāśa. This (brahman
called) udāna should be meditated upon as strength and
nobility. He who meditates thus becomes strong and noble.

Prāṇa, the vital force indeed is the Vasus, Rudras
and Ādityas who are the constituents of this universe.
This is declared in Chāndogya 3-16-1 to 7.

prāṇā vāva vasava ete hīdagm sarvām vāsayanti∥
The prāṇās indeed are the Vasus, for they make all this
stable.

prāṇā vāva rudrā ete hīdagm sarvagm rodayanti∥
The prāṇās indeed are the Rudras, for they cause all
this universe to weep.

prāṇā vāvādityā ete hīdagm sarvamādadate∥
The prāṇās indeed are the ādityās, for they accept all
this.
When a person is asleep, he loses contact with the outer world. Though he is alive, only the vital organs of the body will be working and the other organs are merged in the prāṇa.

athādhyātmam prāṇo vāva saṁvargaḥ sa yadā svapīti prāṇameva vāgapyeti prāṇaṁ caṅgā prāṇam saṅrotram prāṇam manaḥ prāṇo hyevaitān sarvān saṁvṛkṣita iti || Chāndogya 4-3-3

Next is the doctrine of saṁvarga with reference to the body. Prāṇa indeed is the absorber. When one sleeps, speech merges in prāṇa, the eye merges in prāṇa, the ear merges in prāṇa, the mind merges in prāṇa; for prāṇa indeed, absorbs all these.

This vital force is synonymous with the air in the universe. This air is the carrier of the vital force.

tau vā etau dvau saṁvargau vāyureva deveṣu prāṇaḥ prāṇeṣu || Chāndogya 4-3-4

These indeed, are the two absorbers; air among the gods and prāṇa among the sense organs.

This prāṇa, the vital force is one of the Brahms, among several parts of Supreme Brahman, the whole existence.

brahmaṇaḥ somya te pādam bravāṅti bravītum bhagavānitī tasmai hovāca prāṇaḥ kalā caṅgā kalā śrotām kalā manaḥ kalaiṣa vai somya catuṣkalaḥ pādo brahmaṇaḥ āyatanavāṇāma || Chāndogya 4-8-3

Dear boy, 'let me instruct you about one foot of Brahman'. 'Please instruct me, revered sir'. The Madgu bird said to him, 'prāṇa is one part, the eye is one part, the ear is one part and the mind is one part. This indeed, dear boy, is one foot of Brahman, consisting of four parts, named the repository.'
What is ākāśa is mind. What is mind is also joy. The clear sky without clouds represent the pure mind without thoughts. This pure mind is of the form of joy.

sa hovāca vijānāmyahah yatprāṇo brahma kaṁ ca tu kham ca na vijānāmīti te hocuryadvāva kaṁ tadeva kham yadeva kham tadeva kamiti prāṇam ca hāsmai tadākāśam cocuḥ

Chāndogya 4-10-5

He said, 'I understand that prāṇa is brahman' but I do not understand ka (joy) and kha (ākāśa/ether). They said, what is ka (joy), and even that is kha (ākāśa). And what is kha, even that is ka. Then the fires instructed him about prāṇa and the ākāśa within the heart related to it.

The expansiveness of mind without thoughts is the repository of the vast and infinite sky. This expansive mood without thoughts is the state of joy and happiness.

om! yo ha vai jyeṣṭham ca śreṣṭham ca veda jyeṣṭhaśca ha vai śreṣṭhaśca bhavati prāṇo vāva jyeṣṭhaśca śreṣṭhaśca

Chāndogya 5-1-1

Om. Verily he who knows the eldest and the best, surely becomes the eldest and the best. Prāṇa is indeed the eldest and the best.

This is also declared in the Bhādārāṇyaka Upaniṣad.

na vai vāco na cakṣūrgmśi na śrotrāṇi na manāgsītyācakṣate prāṇā ityevācakṣate prāṇo hyevait-
tāni sarvāṇi bhavati

Chāndogya 5-1-15

Verily, people do not call them as organs of speech, nor as eyes, nor as ears, nor as minds. But they call them only as prāṇās; for prāṇa indeed is all these.

Water is the supporter of prāṇa.
āpaḥ pītāstredhā vidhīyante tāsāṁ yaḥ sthaviṣṭho dhātustanmūtram bhavati yo madhyamastallohitam yo'ṇiṣṭhaḥ sa prāṇah||

Chāndogya 6-5-2

Water when drunk, becomes divided into three parts. What is the grossest ingredient is the urine. What is the middling ingredient, is the blood and what is the subtlest ingredient, that is prāṇa.

Prāṇa is the means and support for the functioning of all other organs. If there is any problem in breathing, all the other organs are also deeply disturbed.

Just as we have the gross body, we also have the subtle body called the ‘linga śarīra’, constituted by the mind. When our gross body goes to sleep, this subtle body is active. The vital force is also the power behind the subtle body;

prāṇam deva anu prāṇantiḥ manuṣyāḥ paśvaśca yel prāṇo hi bhūtānāmāyuḥ tasmāt sarvāyuṣamucyate| sarvameva ta āyuryantiḥ ye prāṇam brahmopāsate| prāṇo hi bhūtānāmāyuḥ tasmāt sarvāyuṣamucyata itil tasyaiṣa eva śārīra ātmā yaḥ pūrvasya tasmādvā etasmat prāṇamayāt| anyo'ntara ātmā manomayaḥ| tenaiṣa pūrṇaḥ sa vā eṣa puruṣavidha eva| tasya puruṣa vidhatām| anvayam puruṣavidhaḥ| tasya yaju-| reva śīraḥ| ṛgdaśiṇaḥ pakṣaḥ| sāmottaraḥ pakṣaḥ| ādeśā ātmā| atharvāṅgirasaḥ pucchham pratiṣṭhaḥ| tadapyeṣa śloko bhavati||

Taittirīya 2-3-1

The senses function by following the vital force in the mouth. All human beings and animals that are there act similarly, since on the vital force depends the life of all creatures.

Therefore it is called the life of all. Those who worship the vital force as Brahman live the full span of life. Since
on the vital force depends the life of all, it is called the life of all.

Of those preceding the physical one, this one is the embodied self. As compared with this vital body, there is another internal self constituted by the mind. By that one is this one filled up. That self which is this, is also of a human shape. The human shape of this mental body takes after the human shape of that vital body. Of that mental body, the yajur mantras are the head. The ṛk mantras are the right side. The sāma mantras are the left side. The brāhmaṇa portion is the Self (trunk). The mantras seen by Atharva Āṅgirasa are the stabilising tail. Pertaining to this here is a verse.

The human body is the micro form of the universe. The great elements in the universe are complimentary and also correspond to the functioning of various organs in the body.

prthivyantarikṣaṁ dyaurdiśo'vāntara disāḥ | agnir-vāyurādityaścandramā nakṣatrāṇi | āpa oṣadhayo vanaspataya ākāśa ātmā ātyadhi bhūtām | athā-dhyātmam | prāṇo vyāno'pāna udānaḥ samānaḥ | cakṣuḥ śrotam mano vāk tvak | carma mārgaśaṅgám snāvāsthi majjā | etadadhividhāya ṛṣiravocat | pāṅktaṁ vā idagm sarvam | pāṅktenaiva pāṅktaṁ spṛṣṭiṁ

Taittiriya 1.7.1

The earth, sky, heaven, the primary quarters and the intermediate quarters; fire, air, the sun, the moon, the stars; water, herbs, trees, sky and virāt—these relate to natural factors.

Then follow the personal ones: prāṇa, vyāna, apāna, udāna and samāna.

The eye, the ear, the mind, the speech and the sense of touch; skin, flesh, muscles, bones and marrow.
Having imagined these thus, the seer said, all this is verily constituted by five factors. One fills up the outer five fold ones by the individual five fold ones.

Just as the Brahman is the focal point and is the source of the great elements, so also the vital force in the body is the micro form of this Brahman.

prāṇo brahmeti vyajānāt| prāṇāddhyeva khalvimāni bhūtāni jāyante| prāṇena jātāni jīvantī| prāṇam prayantyabhisamvisantīti| tadvijñāya| punareva varunāṁ pitaramupasasāra| adhīhi bhagavo brahmeta| tagm hovācā| tapasā brahma vijijñāsasva| tapo brahmata| sa tapo’tapyata| sa tapastaptvā||

Taittirīya 3-3-1

(He) knew vital force as Brahman. For from the vital force, indeed, spring all these beings; having come into being, they live through the vital force; they move towards and enter into the vital force.

Having known thus, he again approached his father Varuṇa with the formal request ‘O revered Sir, teach me Brahman.’

To him Varuṇa said, ‘Crave to know Brahman well through concentration; concentration is Brahman.

He practised concentration. He having practised concentration (he knew mind as Brahman, for from mind indeed spring all these beings....).

This vital force prāṇa is represented in many forms such as air, fire, food, water and the power behind the earth, Sun and the Moon;

eṣo'gnistapatyesa sūrya eṣa parjanyo maghavāneṣa vāyuḥ eṣa prthivī rayirdevaḥ sadasaccāmṛtaṁ ca yat||

Praśna 2-5

This prāṇa burns as a fire, this one is the Sun, this
one is the cloud, this one is Indra and the air. This one is the earth and food. This god is the gross and the subtle, as well as that which is nectar.

The whole world is dependent on this vital force. If this prāṇa leaves the body, it is dead. The person is no more.

arā iva rathanaḥī bhau prāṇe sarvam pratiṣṭhitam ṭco yajūṃśi sāmāṇi yaṁṇaḥ kṣatrān brahma ca

Praśna 2-6

Like spokes on the hub of a chariot wheel, are fixed on prāṇa all things—ṛk, yajus and sāma vedas, sacrifice, kṣattra and Brahma (the creator and the protector).

The vital force, prāṇa is the king of all organs. The power of prāṇa is the power behind the functioning of all organs.

yathā samrādevādhiṝṭan viniyuṅkte etān grāmā- netān grāmānadhitiṣṭhasvetyevamevaiṣa prāṇa itarān prāṇān prthak prṭhageva samnidhatte

Praśna 3-4

As it is the king alone who employs the officers saying ‘rule over these villages, and these villages’, just so this prāṇa engages the other organs separately indeed.

Prāṇa, apāṇa, vyāṇa, samāṇa and the udāna are the five breaths doing all functions of the body through other organs. They are the power behind all parts of the body.

pāyūpasthe’pānaṁ caṇṣuḥ śrotre mukha nāsikā- bhyām prāṇaḥ svayaṁ pratiṣṭhate madhye tu samānaḥ ēṣa hyetadddhutamānāṁ samaṁ nayati tasmādētāḥ saptārciṣo bhavanti

Praśna 3-5

He places apāṇa in the two lower apertures (which is engaged in the work of ejecting faeces, urine etc.).
Prāṇa himself, issuing out of the mouth and nostrils, resides in the eyes and ears.

In the middle however (in between the places of prāṇa and apāna, in the navel), is samāna (which is so called since it assimilates all that is eaten and drunk).

Since this one distributes food equally (in all parts of the body) all this food that is eaten, therefore these issue out of these seven flames.

The food is the libation that is poured on one’s bodily fire which is the vital force, prāṇa. From the burning of what is eaten and drunk, from the fire in the stomach, when it has reached the region of heart, there issue these seven fires that are lodged in the head. This causes the perception of objects by the senses. From these fires comes the consciousness, the strength for the body and organs.

ḥṛdi hyeṣa ātmāḥ atraitadekaśatam nāḍīnāṁ tāsāṁ ṣataṁ ṣatamekaikasyāṁ dvāsaptatirdvāsaptatiḥ prati-śākhānāḍīśahasrāṇi bhavantyāsu vyānaścarati

Praśna 3-6

This Self is surely in the heart (in the space of the heart which is circumscribed by the lump of flesh shaped like a lotus). There are a hundred and one nerves. Each of them has a hundred divisions. Each branch is divided into seventy two thousand sub branches. Among them moves ‘vyāna’.

Among these nerves moves the vital energy called vyāna, (another form of the mukhyaprāṇa), the name being derived in the sense of pervasiveness. Vyāna exists wholly pervading the body through these nerves, which like rays of sun issue in all directions from the heart. And by becoming particularly active in the joints, shoulders and vital parts and in the interim area between the functioning of prāṇa and apāna, it becomes the performer of deeds requiring strength.
athaikayordhva udānāḥ puṇyena puṇyam lokam
nayati pāpena pāpamubhābhyāmeva manuṣyalokam∥

Praśna 3-7

Now then udāna, when it is in its upward trend through the one nerve, leads to a virtuous world as a result of virtue, to a sinful world as a result of sin, and to the human world as a result of both.

When a person is thinking of earthly thoughts, the udāna is in the lower directions, in the food sheath. When he is contemplating on the nobler thoughts, the udāna is in the upward directions, in the intellect (vijñānamaya-kośa). When he is a worldly person, the udāna flows in the world of mind and senses (manomayakośa).

The great elements sun, moon, wind, fire and sky in the universe are complimentary and coordinate with the five breaths of the vital force in the body. The power behind all these great elements and the five breaths is the Supreme Self.

ādityo ha vai bāhyaḥ prāṇa udayatyesa hyenaṁ
cākṣuṣam prānamanugṛṇānāḥ! prthivyāṁ yā devatā
saiśā puruṣasyāpānāvamaṣṭabhyaṁtarā yaḍākāsaḥ sa
samāno vāyuvyānah∥

Praśna 3-8

The Sun is indeed the external prāṇa. It rises up favouring this prāṇa in the eye. That deity that is in the earth, favours by attracting apāṇa in a human being. The space (air) that is in the middle is samāṇa. The common air is vyāna.

The eye is the repository of the sun. The apāṇa favours the eye and the ear. The earth favours apāṇa. The space (ākāśa) favours the samāna. The air favours the vyāna. Air pervades the world, vyāna pervades the body.
tejo ha vā udānastasmādupsāntatejāḥ
punarbhavamindriyaairmanasi sampadyamānaiḥ

Praśna 3-9

That which is well known as luminosity, is udāna. Therefore, one who gets his light extinguished, attains rebirth together with the organs that enter his mind.

The vital force prāṇa is the carrier of all the good and evil results of the actions of a person who has taken his body and lived through. It collects the merits and demerits of the works that a person has done and carries it to next life while accompanying the soul.

yaccittastenaśa prāṇamāyāti prāṇastejasā yuktaḥ sahātmanā yathāsaṅkalpitam lokam nayati

Praśna 3-10

Together with whatever thought he had at the time of death, he enters into prāṇa. Prāṇa in association with udāna and along with soul, leads him to the world desired by him.

The sacrificial fires resemble the five prāṇas which form the vital force, the mukhya prāṇa. This is explained in this śloka.

prāṇāgnaya evaitasmin pure jāgrati gārhapatyo
ha vā eśo'pāno vyāno'nvāhāryapacano yadgārhapatyāt
praṇīyate praṇayanādāhavanīyaḥ prāṇaḥ

Praśna 4-3

It is the fires (functions resembling fire) of prāṇa that really keep awake this city of the body. That which is the apāna really resembles the gārhapatya. Vyāna resembles the anvāhāryapacana. Since the āhavanīya is obtained from gārhapatya which is the (former's) source of attraction, prāṇa conforms to āhavanīya (because of its issuing out of apāna).

The whole life is a yajña leading to Brahman. This body is a fire and the two breaths are the libations
(āhutis). The mind is the priest. All the components and parts of an illumined person perform sacrifice even when he is asleep. This is explained in this śloka:

\[ \text{yaducchvāsanīḥvāsāvātāvāhutī samāṇaḥ nayatīti sa samāṇaḥ mano ha vāva yaḍamanāḥ iṣṭaphalamevedānāḥ sa enam yajamanamahaharaḥbrahma gamayati }\]

Praśna 4-4

That samāna (is the priest called Hotā), because it strikes a balance between exhalation and inhalation which are but (comparable to) two oblations. The mind is verily the sacrificer. The desired fruit is udāna, which leads this sacrificer everyday to Brahman.

\[ \text{om jyeṣṭhāya namaḥ} \quad 67 \]

\[ \text{Om salutations to the eldest.} \]

The Supreme Self is the eldest of all. To him only are all the prayers, worships and sacrifices offered. He is the bestower of all results and hence all oblations are offered to him. The vital force prāṇa, the consciousness and bliss all emanate from him.

\[ \text{om śreṣṭhāya namaḥ} \quad 68 \]

\[ \text{Om salutations to the highest, excelling over others.} \]

The Supreme Self, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa, who is the force behind the life force is the best, excelling over all.
ōṁ praṇāpataye namaḥ

Om salutations to Prajāpati (Brahman).

The Supreme Self is the Supreme Brahman. He has several forms called Brahman.

Praṇa is Brahman. Mind is Brahman. Āditya is Brahman. Fire is Brahman. Directions are Brahman. Ākāśa, the space is Brahman. Intelligence is Brahman. Consciousness is Brahman. Bliss is Brahman. Truth is Brahman.

The Supreme Brahman is the source from which all these different forms of Brahman have evolved.

amābhasya pāre bhuvanasya madhye nākasya
prāthe mahato mahīyān śukreṇā jyotīṃṣī samanu-
praviśṭāḥ prajāpatiścarati garbhe antah

Mahānārāyaṇopaniṣad 1-1

The Lord of creation, who is present in the shoreless waters, on the earth and above the heaven and who is greater than the great, having entered the shining intelligence of creatures in seed form acts in the foetus (which grows into the living being that is born).

yasminnidagṝḥ sam ca vi caiṭi sarvaṁ yasmin devā
adhi viśve niṣeduh̄ tadeva bhūtaṁ tadu bhavyamā
idāṁ tadakṣare parame vyoman

Mahānārāyaṇopaniṣad 1-2

That in which all this universe exists together and into which it dissolves. That in which all the gods remain enjoying their respective powers—that certainly is whatever that has been in the past and whatever indeed is to come in the future. This cause of the universe, Prajāpati, is supported by his own imperishable nature described as absolute ether.
tadevāgnistadvāyustatsūryastadu candramāḥ ।
tadeva sukramamṛtam tadbrahmatadāpah । ।

sa prajāpatiḥ ॥

Mahānārāyaṇopanisād 1-7

That alone is fire; that is air; that is sun; that verily is moon; that alone is shining stars and ambrosia. That is food; that is water and he is the Lord of creatures.

The Supreme Brahman, the Supreme being having created all this world pervades them and supports them each by his eternal part, seated in all beings.

parītya lokān parītya bhūtāṇi parītya sarvāḥ
pradiśo disasca prajāpatiḥ prathamajā ṇtasyātma-
nātmānamabhisambabhūva ॥

Mahānārāyaṇopanisād 1-18

Having pervaded the worlds and the created beings and all the quarters and the intermediate quarters, the first born, Brahman known as Prajāpati or Hiranyagarbha became by his own nature Paramātman, the ruler and protector of individual souls.

om hiranyagarbhāya namaḥ ॥

Om salutations to one who has this universe within himself.

The Self is the source from which all this universe has evolved. It is the source of the manifest as well as the unmanifest. It is eternal and limitless.

hirāṇmaye pare koṣe virajam brahma niṣkalam ।
tacchubhraṁ jyotiśāṁ jyotistadyadātmavido viduḥ ॥

Muṇḍaka 2-2-9

In the supreme, bright sheath is Brahman, free from taints and parts. It is pure and is the light of lights. It is that which the knowers of the Self realise.
adbhyaḥ sambhūto hiraṇyagarbha ityaṣṭau ladbhya sambhūtaḥ prthivyai rasācca, viśvakarmanāḥ sama-vartatādhi tasya tvāṣṭā vidadhadrūpameti, tat-puruṣasya viśvamājānamagre∥ Mahānārāyaṇopaniṣad 1-1

The universe arose from Viśvakarmanā through water, earth, fire and other elements. He excelled over Āditya, Indra and other gods. The sun called Tvāṣṭā rises in the morning embodying His brilliance. In the beginning of creation the mortal world enveloped in gloom received its divine brilliance from the sun shining in the glory of Paramātman.

hiraṇyagarbhaḥ samavartatāgre bhūtasya jātaḥ patireka āsīt∥ sa ādāhāra prthivīṁ dyāmutemāṁ kasmai devāya haviṣā vidhema∥ Mahānārāyaṇopaniṣad 1-1

The resplendent Prajāpati was born at the beginning of creation from the Supreme potent with the power of māyā. Having been born he became the one sustainer and nourisher of all beings. The same Paramātman, here designated as Hiraṇyagarbha, supports the earth as well as heaven. May we worship that shining one with offerings who is of the nature of bliss or whose characteristic nature cannot be interrogated.

Not only the Hiraṇyagarbha embodying the universe in its totality, but every being in the world is a representative of the Paramātman. He is immanent in all. He is the master and ruler of every intellect. All the senses are doorways for him serving as channels of communication. As cause and effect, he connects successive generations of creation.

omḥ bhūgarbhāya namaḥ∥ 71

Om salutations to one who has this earth within Himself.
The Supreme Self is the creator of the great elements sun, moon, air, water, fire, earth, mind, ego, ether and the intellect. These are the lower natures of the Supreme Self. His higher natures are vital force, consciousness, intelligence and bliss. Every being on earth and gods in heaven are formed only due to the conjunction of these lower and higher natures of the Supreme Brahman.

\textit{om mādhavāya namāḥ} \quad 72

\textit{Om salutations to Mādhava.}

Śrī Kṛṣṇa the incarnation of the Supreme Self is also called Mādhava, Murāri, Gopāla and Madhusūdana. These names refer to the various roles he played during the avatāra as Śrī Kṛṣṇa, the incarnate of Supreme being.

What is the characteristic of the ‘Mādhava’, which we worship as one of the forms of Śrī Viṣṇu? The name Mādhava is synonymous with ‘Rādhā’, the consort of Śrī Kṛṣṇa. It indicates the Supreme love and devotion of Rādha to Śrī Kṛṣṇa. Nature and spirit are complimentary and are the cause of this universe. It is the way the world moves on based on the attraction of the opposite sexes.

Mādhava symbolises complete man, the puruṣa and Rādhā represents the complete woman, the nature, the prakṛti. Rādhā-Mādhava symbolise the complimentary nature of man and woman in the world of life.

\textit{om madhusūdanāya namāḥ} \quad 73

\textit{Om salutations to the slayer of the demon, Madhu.}
om Ṣīvāya namaḥ

Om salutations to Śiva, the Omnipotent.

The Supreme Brahma or the Supreme Self is also referred to as Brahma representing the creation aspect, Viṣṇu, the supporting aspect and Ṣiva, the devouring aspect.

Ṣiva is the god of gods and is the Lord and master of this universe. Not a blade of grass moves without his order. The whole universe runs within this Supreme order ordained by the Supreme Self. He himself is not bound by these rules meant for the manifest objects and is even beyond the unmanifest higher nature.

om viṣkramiṇe namaḥ

Om salutations to the victorious.

Victory is the result of intense practice, intelligence, excellence and combination of right timings and situations. It is the culmination of the evolutionary process ever going on in the universe. The Supreme victor is the Supreme Self. One who crosses all the methods and processes and is totally evolved is the victor.

om dhanvine namaḥ

Om salutations to the blessed one.

Whoever is blessed by the Supreme Self is the victor and attains all happiness. The blessed one is he, who has attained Supreme knowledge, who has totally surrendered with Supreme devotion to the all-pervading Supreme spirit
Śrī Hari Nārāyaṇa. This blessedness is the quality and nature of the self which has become pure and free from all desires. It has attained its true nature and is established in the Supreme truth. It is not any more in the world of relativity and duality. It has merged with the Supreme truth.

One who is healthy, strong and free from diseases is blessed.

One who is free from worries and mental afflictions is blessed.

One who is free from material wants and cravings, is free and independent, is blessed.

One who is devoted to the Supreme Self and is in peace with himself and the world is blessed.

\[ \text{om medhāvine namaḥ} \]

\textit{Om salutations to the supremely intelligent.}

tvamagne prathamo aṅgirastamaḥ kavirdevānām pari bhūṣasi vratam| vibhurviśvasmai bhuvanāya medhiro dvimātā sayuḥ katidhā cidāyave||

\textit{Rgveda 1-31-2}

\textit{Oh adorable god, you are the first and foremost essence of life. You enforce the eternal laws. Under your care, all the vital forces—sapient and manifold and intelligent—and as it offspring of two mothers (spiritual and mental) commenced their work, as worship to you for the benefit of mankind.}

Intelligence is the higher nature of the Supreme Self. All things in nature are created with Supreme intelligence. This intelligence is inherent in all living beings. The soul, an eternal part of the Supreme Self, is always accompanied
by the vital force, intelligence and consciousness. Bliss is the nature of the Supreme Self.

Whatever is created in this universe is created with Supreme intelligence and the created itself is provided with intellect commensurate with its requirement as per Supreme order.

\textit{om vikramāya namaḥ} \ 78

\textit{Om salutations to the one who transcends samsāra, the world of duality.}

It is the Supreme Self who is not affected by the methods of the objective world, since he is the Supreme spirit, the eternal and infinite who is beyond the laws of the empirical world.

\textit{om kramāya namaḥ} \ 79

\textit{Om salutations to the methodical.}

This whole universe is built on the methods of cause and effect. God does not play dice with the world. We are provided with only an infinitesimal part of that Supreme intelligence. The part cannot grasp the whole. It is the whole which absorbs the part. It is the whole which contains all the parts. Whatever we look at, we look through a small window and we cannot look at the whole, since we exist only for a flash of time and space.

All things in the universe are bound by Supreme order and by laws of the universe—laws of gravity, laws of electro magnetism, laws of light, laws of relativity and
various laws that determine the function and behaviour of the great elements of which all the objects in the world are made.

The Supreme Self has no reason to break his own laws and everything is bound by these laws of nature. These are the methods of cause and effect and all bodies bound by time and dimensions are subjected to these laws of the universe and exist within the parameters of this Supreme order.

This world of methods is very strange and still methodical. One law of universe is that opposite poles attract and like poles repel each other. There is nothing interesting for the likes to come together. It is always the opposites that attract each other. The sinner is attracted to saint, the evil to the good, the ignorant to the educated and the wise to the foolish. It is the man to the woman and the spiritual to the earthly. The Supreme Self brings all these together to make his own combinations which releases latent energies. There is no peace in this world of life since the whole life movement consists of dynamic metamorphosis; the net outcome is knowledge and liberation.

If we accept this law of dynamic metamorphosis that everything except the constant change is subject to change and that we always are attracted to what we are not, and that if we wish for nothing other than ‘what is’, then we have found the way to happiness.

This acceptance of things as they are is the state of freedom and liberation. We may wish that things be in a thousand other ways, or rather million other ways, but what is important is ‘what is’ which is also one of the ways that could be. Acceptance is happiness. Rejection is misery. This acceptance of the Supreme order guided by
Supreme intelligence aiming at the Supreme goal is the prayer to Śrī Viṣṇu, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa. 'Whatever is' is the best that could happen and 'that has happened' is the wisdom, acceptance and happiness.

It is the Supreme Self who is beyond such changes since it is the Supreme reality. It is free from all dualities since there is no other for the Supreme Brahman to get attracted or to attract. Everything is the manifestation of 'that'. It is eternal and infinite. It is one and indivisible. This universe is a great orchestra going on with a few billion artists taking part in the show all singing different tunes and also the artists themselves changing now and then. The whole show is one and each performer is a part of the whole show. Whenever the artist thinks that he is separate from the show, he is out of perspective.

Each functions according to its form. Form and function are complimentary and they are two sides of the coin. No body can take credit for any excellence in performance, since it is formed that way to function. The eagle can excel over other birds, since it is made that way. No eagle can take credit, that it flies better by its own performance. Its performance is as per its form. No person can claim that he is better than the other, since he is formed that way to function accordingly.

This form is created by the Supreme intelligence which pervades all bodies guiding and forming different bodies as per Supreme order.

\textit{om anuttamāya namah}

\textit{Om salutations to the best.}
Since there is no entity better than the Supreme Self or anywhere similar to the Supreme Self, he is the best.

*yasmātparamāḥ nāparamasti kiñcit
yasmānāṇīyo na jyāyo'sti kaścit
vṛkṣa iva stabdhō divī tiṣṭhatye ka
stenedam pūrṇam puruṣeṇa sarvam||

Mahānārāyaṇopaniṣad 12-13

Other than whom there is nothing higher, nothing minuter, nothing greater, by that puruṣa—the one who stands still like a tree established in heaven—all this is filled.

**om durādharṣāya namaḥ||**

*Om salutations to one who cannot be overcome.*

The Supreme Self is the ultimate truth and reality which cannot be overcome. It is the absolute purity. It is the source of all energy. It is the Supreme consciousness by which all this universe is perceived. It is the Supreme intelligence by which all this universe is created. It is the Supreme bliss which is the culmination of all efforts. It is the Supreme goal in which everything is absorbed. It is the eternal and limitless existence.

**om kṛtajñāya namaḥ||**

*Om salutations to the knower of all actions.*

The Supreme Self is also pleased to those who offer their gratefulness for the bounties they have received from the Supreme Self.
In reality, all work is done by nature whether one likes it or not. No individual can take the credit for the work accomplished. The person who has realised that he is not the doer has really understood and knows who the doer is.

**istān bhogān hi vo devā dāsyante yajñabhāvitāḥ!
tairdattānapradāyaibhyo yo bhuṅkte stena eva saḥ**

*Gītā 3-12*

The gods, nourished by the sacrifice, will give you the desired objects. So, he who enjoys the objects given by the gods without offering (in return) to them, is verily a thief.

Any success in undertaking is being in right place at right time. Both time and place are not under the control of the individual. They are under the control of the Supreme Self. So the real doer of all success is the all-pervading Supreme spirit Śrī Hari Nārāyaṇa, who is the Lord and the master of time and place.

**prakṛteḥ kriyamāṇāni guṇalḥ karmāṇi sarvasaḥ!
ahaṅkāra vimūḍhātma kartāhamiti manyate**

*Gītā 3-27*

All actions are wrought in all cases by the qualities of nature only. He whose mind is deluded by egoism thinks ‘I am the doer’.

**pañcaitaṁi mahābāho kāraṇāni nibodha me!
sāṅkhya kṛtānte proktāni siddhaye sarva karmāṇāṁ**

*Gītā 18-13*

Learn from me, O mighty armed Arjuna, these five causes as declared in the Sāṅkhya system for the accomplishment of all actions.
The five causes for the success of any undertaking are:

adhiṣṭhānaṁ tathā kartā karaṇaṁ ca prthagvidham
vividhāśca prthak ceṣṭā daivāṁ caiva ātra pañcamam

Gītā 18-14

The (seat) body, the doer, the various senses, the different functions of various sorts and the presiding deity, also the fifth.

śārīrvāṅgmanobhiryatkarā prārabhaṁ naraḥ
nyāyyaṁ vā viparītaṁ vā pañcaite tasya hetavaḥ

Gītā 18-15

Whatever action a man performs with his body, speech and mind—whether right or reverse—these five are its causes.

tatraivam sati kartāramātmānaṁ kevalāṁ tu yaḥ
paśyatyakṛtabuddhitvānna sa paśyati durmatiḥ

Gītā 18-16

Now, such being the case, verily he who—owing to untrained understanding—looks upon his Self, which is isolated, as the agent, he of perverted intelligence, sees not.

karmabrahmodbhavaṁ viddhi
brahmākṣarasamudbhavaṁ
tasmātsaṅgataṁ brahma
nityaṁ yajña pratiṣṭhitam

Gītā 3-15

Know that action comes from Brahma and Brahma comes from imperishable. Therefore, the all-pervading Brahma ever rests in sacrifice.

om kṛtaye namaḥ

Om salutations to the doer.
The Supreme Self is the doer in the reality.

He has created all these nature and the great elements. He has created the mind, ego, ether, intellect, illusion and the higher nature. He has created the joy as well as the misery. He has created the disease as well as the medicinal herbs.

He has created the body and the senses with Supreme intelligence. He sends forth the rain and causes the food to grow on earth. He has created the male and female and causes the creation of all living beings. He has created the qualities of nature. He has created heat in fire. He has put in energy in all matters in different forms.

He is the Supreme doer.

$jñānam jñeyam pariññatā trividhā karmacodanā|
$karaṇam karma karteti trividhaḥ karma saṅgrahaḥ$

_Gītā 18-18_

Knowledge, the knowable and the knower form the threefold impulse to action. The organ, the action and the agent form the threefold basis of action.

All perform action according to their guṇās (nature). The guṇās are sātvik, rājasik and tāmasik.

$jñānam karma ca kartā ca tridhaiva guṇabhedataḥ|
$procyate guṇa saṅkhyaṁ yathāvatacchṛṇu tānyapi$

_Gītā 18-19_

Knowledge, action and actor are declared in the science of the guṇas (sāṅkhya philosophy) to be of three kinds only, according to the distinction of the guṇas. Of these also hear duly.

_na me pārthāsti kartavyam triṣu lokēsu kiñcanaṁ|
$nānavāptamavāptavyam varta eva ca karmāṇi$

_Gītā 3-22_
There is nothing in the three worlds, O Arjuna, that should be done by me, nor is there anything unattained that should be attained; yet I engage myself in action.

na kartṛtvam na karmāṇi lokasya srjati prabhuh
na karmaphalasaṃyogāṅ svabhāvastu pravartate

Gitā 5-14

Neither agency nor actions does the Lord create for the world, nor union with the fruits of actions. But it is nature that acts.

All actions are done by the nature and we enjoy the fruits of that. We are only the medium. Therefore we should be grateful to Supreme Self for the bounties he has bestowed on us. A portion of that should be offered as sacrifice to a noble cause.

evam pravartitam cakram nānuvartatīha yaḥ
aghāyurindriyārāmo mogham pārtha sa jīvati

Gitā 3-16

He who does not follow here the wheel thus set revolving, who is of sinful life, rejoicing in the senses, he lives in vain, O Arjuna.

mayi sarvāṇi karmāṇi saṁnyasyādhyātmacetasā
nirāśirnirmamā bhūtvā yuddhyasva vigatajvarah

Gitā 3-30

Renouncing all actions in me, with the mind centred in the self, free from hope and egoism, and from mental fever, do thou fight.

This is being grateful to the Supreme Self. This gratefulness is the divine state worth saluting.

mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram
hetunānena kaunteya jagadviparivartate

Gitā 9-10

Under me as supervisor, nature produces the moving
and the unmoving; because of this, O Arjuna, the world revolves.

Om ātmavatē namaḥ

84

Om salutations to the ātmavān.

The Self is the infinitesimal and indivisible part of the Supreme Brahman. The self is qualitatively the same as the Supreme Self. (Read the book ‘Ātmavān’ by the author).

Ātmavān is one who is self established, who does not need anything for his support and who is established in his own greatness.

It is like a pot of sea water separated by a pot. The water in the pot is same as the water in the sea, but confined to the pot. Though the water in the sea and the pot is the same, the water in the pot is limited to the adjuncts of the pot and does not have the power and magnificence of the sea. Only when the pot is broken, the water in the pot becomes one with the sea and loses its identity. As long as the soul is imprisoned in the body by its own desires and attachment to the qualities of the body and the objective world, the soul is limited in its powers due to limited adjuncts of the body. When the soul has no desires and has no attachment to this world of qualities and objects, it regains its identity with the Supreme Self.

The self is the soul, is also called the ātma. Its nature is intelligence, consciousness and bliss. Its power is the vital force, prāṇa, which keeps the body alive. The body is alive and shines due to the presence of this ātma
in the body. When the soul or ātma leaves the body, the body is dead and disintegrates.

The body is only an outer covering, just like a cloth is for the body, so is the body for the self, the ātma. The death is for the body and is not for the soul. The soul is immortal. It is the supreme.

dehino’smin yathā dehe kaumāraṁ yauvanaṁ jarā
tathā dehāntaraprāptiḥ dhīrastatra na muhyati

Gitā 2-13

Just as in this body the embodied soul passes into childhood, youth and old age, so also does it pass into another body; the firm man does not grieve there at.

The nature of the soul or Self, the ātman is explained in the following ślokas (verses)
ya enam vetti hantāram yaścainam manyate hatam|
ubhau tau na vijānito nāyaṁ hanti na hanyate

Gitā 2-19

He who takes the Self to be the slayer and he who thinks it is slain, neither of them knows. It slays not nor it is slain.

na jāyate mriyate vā kadācit
nāyam bhūtvābhavitā vā na bhūyah|
ajo nityaḥ sāsvato'yam purāṇo
na hanyate hanyamāne śarīre

Gitā 2-20

It is not born, nor does it ever die; after having been, it again ceases not to be; unborn, eternal, changeless and ancient. it is not killed when the body is killed.

vāsāṁsi jīrṇāni yathā vihāya
navāni gṛññāti naro'parāṇi|
tathā śarīrāni vihāya jīrṇā-
nyanyāni samyāti navāni dehi

Gitā 2-22
Just, as a man casts of worn out clothes and puts on new ones, so also the embodied Self casts off worn out bodies and enters others which are new.

nainam chindanti śastraṇi nainam daḥatī pāvakaḥ
na cainam kledayantīpo na śoṣayati mārutāḥ

 weapons cut it not, fire burns it not, water wets it not, wind dries it not.

acchedyo'yarodāhyyo'yaḥ akledhyo'śoṣya eva ca
nityaḥ sarvagataḥ sthānunḥ acalo'yaṁ sanātanaḥ

This Self cannot be cut, burnt, wetted nor dried up. It is eternal, all-pervading, stable, immovable and ancient.

avyakto'yaracintyo'yaṁ avikāryo'yarucyate
tasmaṇdevaṁ viditvainam nānuṣocitumarhasi

This Self is said to be unmanifested, unthinkable and unchangeable. Therefore, knowing this to be such, thou should not grieve.

āścaryavat paśyati kaścidenam
āścaryavadvadati tathaiva cānyaḥ
āścaryavaccainamanyah śṛṇoti
śrutvā'pyenaṁ veda na caiva kaścit

One sees this self as a wonder, another speaks of it as a wonder; another hears of it as a wonder; yet having heard, none understands it at all.

deḥi nityamavadhyo'yaṁ dehe sarvasya bhārataḥ
tasmāt sarvāṇi bhūtāni na tvam śocitumarhasi

This, the indweller in the body, of everyone is ever indestructible, O Arjuna; therefore thou should not grieve for any creature.
Who is ātmavān is explained here.

bāhyasparśevasaktātmā vindatyātmani yatsukham
sa brahmayogayuktātmā sukhakṣayamaśnute

Gitā 5-21

With the Self unattached to external contacts he finds happiness in the Self; with the Self engaged in the meditation of Brahman he attains to the endless happiness.

Self is the seat of eternal values.

Self is unique and is distant, distinct and different from all the world of objects.

Self is imperishable and noble.

That is the Supreme truth. Therefore one should be guided by the Self alone. This is declared in the Bhagavadgītā.

uddharedatmanātmānam nātmānamavasādayet
ātmāiva hyātmano bandhurātmaiva ripūrātmanah

Gitā 6-5

One should raise oneself by one’s self alone; let not one lower oneself; for the Self alone is the friend of oneself, and the Self alone is the enemy of oneself.

We have within us the mind identified with the desire, ego, lust, greed, anger, jealousy and all the selfish grandiosing features identified with the uneducated and ignorant Self. We also have in us the same soul which is the indivisible part of the Supreme Self which stands for nobility, divinity and immortality. Both are called the Self. The Self identified with the perishable body and its adjuncts is Self. The other is also the self or the soul.

bandhurātmatmaṇastasya enātmāvaśmanā jitaḥ
anātmānastu śatrutve vartetātmaiva śatruvat

Gitā 6-6
The Self is the friend of the Self of him by whom the Self has been conquered by the Self; but to the unconquered Self, this Self stands in the position of an enemy, like an external foe.

\[
\text{ātmānaṁ rathinaṁ viddhi ārīraṁ rathameva tu}
\]
\[
buddhim tu sārathim viddhi manah pragrahameva ca}
\]
\[
\text{Kaṭha 1-3-3}
\]

Know the individual Self as the master of the chariot, and the body as the chariot. Know the intellect as the charioteer, and the mind as verily the bridle.

\[
\text{indriyāni hayānāhurviśayāṁ steṣu gocarāṁ}
\]
\[
\text{ātmendriyamanyuktam bhoktetyāhurmanīśiṇāḥ}
\]
\[
\text{Kaṭha 1-3-4}
\]

They call the organs the horses; the organs having been imagined as horses, know the objects as the roads. The discriminating people call that Self the enjoyer when it is associated with body, organs and the mind.

\[
\text{vijñānasārathīryastu manah pragrahavān naraḥ}
\]
\[
\text{so'dhvanah pāramāpnoti tadviśnoḥ paramam padam}
\]
\[
\text{Kaṭha 1-3-9}
\]

The Self however, who has his charioteer a discriminating intellect, and who has under control the reins of the mind, attains the end of the road; and that is the highest place of Śrī Viṣṇu.

\[
\text{indriyebhyāḥ parā hyarthā arthebhyaśca}
\]
\[
\text{param manah}
\]
\[
\text{manasastu parā buddhirbuddherātmā mahān paraḥ}
\]
\[
\text{Kaṭha 1-3-10}
\]

The sense objects are higher than the senses and the mind is higher than the sense objects; but the intellect is higher than the mind and the great soul is higher than the intellect.
eṣa sarveṣu bhūteṣu guḍho”tmā na prakāśate

druāyate tvagrayā buddhyā sukṣmayā

sukṣmadarśibhiḥ

Kātha 1-3-12

He is hidden in all beings and hence he does not appear as the Self of all. But by the seers of the subtle things, he is seen through a pointed and fine intellect.

yacchedvāṅgmanasi prājñastadyacchejñāna ātmani

jñānamātmani mahati niyacchet tadyacchecchānta

ātmani

Kātha 1-3-13

The discriminating man should merge the organ of speech into the mind; he should merge that mind into the intelligent Self; He should merge the intelligent self into great soul; he should merge the great soul into the peaceful Self.

yena rūpam rasaṁ gandham śabdān sparśāṁśe

maithunāṁ etenaiva vijānāti kimatra pariśiṣyate

etadvai tat

Kātha 2-1-3

What remains here unknowable to this Self through which very Self people perceive color, taste, smell, sound, touch, and sexual pleasure. This indeed is that Self (asked for by Naciketa).

The individual Self is the microcosm of the macrocosm Supreme Self. The eye is the repository of the sun. The mind is the repository of ākāśa. The organ of speech is the repository of fire. This is declared in the Kātha Upaniṣad.

yadeveha tadamutra yadamutra tadanviha

mṛtyoḥ sa mṛtyumāpnoti ya iha nāneva paśyati

Kātha 2-1-10

What indeed is here, is there; what is there here likewise; he who sees as though there is difference here, goes from death to death.
urdhvaṁ prāṇamunnaṁyatayapaṁnaṁ prayagasyatiṁ
madhye vāmanamāśīnaṁ vīṣvē devā upāsateṁ
Kaṭha 2-2-3

All deities worship that adorable one sitting in the middle, who pushes the prāṇa upwards and impels the apāna inward.

asya visraṁsamaṁasya śaṁśrasthasya dehinahṁ
dehādvimucyaṁmaṁasya kimatra pariśiṣyateṁ
etadvaṁ tatṁ
Kaṭha 2-2-4

When this dweller in the body becomes detached, when he is freed from this body, what else remains here in this body. This indeed is that.

The Self is different from the vital force. This is stated in this śloka.

na prāṇena nāpānena martyo jīvati kaścanaṁ
itareṇa tu jīvanti yasminnetāvupāśritaṁ
Kaṭha 2-2-5

No mortal lives by prāṇa or apāna; but all live by something else due to which these two find asylum.

This Self is not only in the individual bodies, it is outside all the bodies. It is not only in the bodies. It pervades the whole universe without being attached to any body. It is the Supreme Brahman, the all pervading Supreme spirit Śrī Hari Nārāyaṇa.

agniryathaiko bhuvanam praviṣṭo
rūpaṁ rūpaṁ pratirūpo babhūvaṁ
ekastathā sarvabhūtantartartmaṁ
rūpaṁ rūpaṁ pratirūpo bahiścaṁ
Kaṭha 2-2-9

Just as fire, though one, having entered the world, assumes separates forms in respect of different shapes,
Similarly, the self inside all beings, though one assumes a form in respect of each shape; and yet it is outside.

vāyuryathai ko bhuvanam praviṣṭo
rupam rupam prati rupam babhūva
ekasthā sarvabhūtāntarātmā
rupam rupam prati rupam bahiṣca

Kaṭha 2-2-10

As air, though one, having entered in to this world, assumes forms in respect of different shapes, similarly, the self inside all beings, though one assumes a form in respect of each shape; and yet it is outside.

The Supreme Self is not affected by the attachment of the individual souls to the limited adjuncts of the body and the desires for this perishable objects in this world. This is declared here in this śloka.

sūryo yathā sarvalokasya cakṣu-
rna lipyate cakṣuṣairbāhyadoṣaṁ
ekasthā sarvabhūtāntarātmā
na lipyate lokaduḥkhena bāhyah

Kaṭha 2-2-11

Just as the sun, which is the eye of the whole world, is not tainted by the ocular and external defects, similarly, the self, that is but one in all beings, is not tainted by the sorrows of the world; it being transcendental.

This immortal self is seated in the hearts of all.

aṅguṣṭhamātraḥ puruṣo’antarātmā sadā janānāṁ
dhyaye saṁnivīṣṭaṁ tam svaccharirat pravṛtten-
muṇḍjādivēṣṭikāṁ dhairyeṇa tam vidyācchukramamṛtam
tam vidyācchukramamṛtam iti

Kaṭha 2-3-17

The puruṣa, the indwelling Self, of the size of a thumb, is ever seated in the hearts of men. One should unerringly separate him from one’s body like a stalk from Muṇja grass.
Him one should know as pure and immortal. Him one should know as pure and immortal.

The Self in the body and the Supreme Self who is in the Sun is one and the same. The same Supreme Self is the source and support of sun and the human beings. This is declared in the Taittiriya Upanishad.

sa yaścāyaṃ puruṣe| yaścāśāvāditye| sa ekaḥ| sa ya evaṃvit| asmāllokaḥ| etam| manomaya-mātmānupasaṅ克拉mati| etam prāṇamaya-mātmāna-
mupasaṅ克拉mati| etam manomaya-mātmānupasaṅ克拉mati| etam vijñānamaya-mātmānupasaṅ克拉mati| etam māndamayamātmānupasaṅ克拉mati| tadapyeśa śloko bhavati||

Taittiriya 2-8-5

He that is here in the human person, and he that there in the sun, are one. He who knows thus attains, after desisting from this world, this Self made of food, attains this Self made of vital force, attains this Self made of mind, attains this Self made of intelligence, attains this Self made of Bliss.

om| antaścarati bhūteṣu guhāyāṃ viśvaṃūtṛiṣu| tvam yajñastvaṃ vaśākṛastvamindrastvaṃ rudra-
 ostream viṃṣustvaṃ brahma tvam praṇāpatiḥ| tvam tadāpa āpo jyoti rasaṃrtam brahma bhurbhuvah suvarom||

Mahānārāyaṇopaniṣad 68-2

That Supreme being moves inside the heart of created beings possessing manifold forms. O supreme, thou art the expression Vaṣṭ, thou art Indra, thou art Rudra, thou art Brahma, thou art Prajāpati, thou art That. Thou art the water in the rivers and the ocean, thou art the Sun, thou art flavour, thou art ambrosia. Thou art the body of the Vedas, thou art the threefold world bhuḥ, bhuvah, svāḥ. Thou art om.
Know that self alone that is one without a second, on which are strung heaven, the earth, and the inter space, the mind and the vital forces together with all the other organs; and give up all other talks. This is the bridge leading to immortality.

The individual soul imprisoned in the body due to its desires and ignorance thinks itself as the body. But with the advent of knowledge, that it is the same as the Supreme Self, its misery is dissolved. This is stated in the muṇḍaka Upaniṣad.

The Supreme Self is ever unattached and joyful. The individual self grieves since it is attached to this body and the world. When it realises that it is the same Supreme Self, it attains liberation.

On the same tree, the individual soul remains drowned as it were; and so it moans, being worried by its impotence. When it sees thus the other, the adored Lord, and his glory, then it becomes liberated from sorrow.

Purified mind is the Self. It is only when the mind is free from all thoughts and desire for objects and this world of illusion, it becomes a means for the realization of the Self.
Within the body, where the vital force has entered in five forms, is this subtle self to be realised through that intelligence by which is pervaded the entire mind as well as the sensory organs of all creatures. And it is to be known in the mind, which having become purified, this Self reveals itself distinctly.

The Self realisation is not for the weak and the greedy. It is not through wealth and reading books without conviction and adherence. It is the love for Supreme truth and total devotion to the Supreme truth. It is the dissolution of the ego. All these are the means for the end of Supreme Brahman. This is declared in the Muṇḍaka Upaniṣad.

This Self is not attained by one devoid of strength, nor through delusion, nor through knowledge, unassociated with any form. But the Self of the knower, who strives through these means, enters into the abode that is Brahman.

The vital force praṇa is the shadow of the soul. They are inseparable. The soul enters the body due to desire and the vital force praṇa accompanies the soul.
From this Self is born this prāṇa. Just as there can be this shadow when a man is there, so is this prāṇa fixed on the Self. He comes to this body owing to the actions of the mind.

The Supreme Self who is the cause and support of the sun is the same Self that is in the human form. This is declared in the Chāndogya Upaniṣad.

atha ya eṣo’ntarakṣiṇi puruṣo dṛṣyate saivarktat-sāma tadukthāh tadyajustad brahmātasyaitasya tadeva rūpaṁ yadamuṣya rūpaṁ yāvamuṣya geṣṇau tau geṣṇau yannāma tannāma ||

Chāndogya 1-7-5

Now, this person who is seen within the eye—is indeed is ṛk, he is sāman, he is ukta, he is yajus, he is the Vedas. The form of this person (person seen in the eye) is the same as the form of that person seen in the sun. His joints are the same as those of the other; his name is the same as that of the other.

manomayaḥ prāṇaśāriḥro bhārūpaḥ satyasaṅkalpa ākāśātmā sarvakarmā sarvakāmaḥ sarvagandhaḥ sarva rasāḥ sarvamidamibhyātto’vākyanādaraḥ ||

eṣa ma ātmāntarḥṛdaye’ṇyāṇvrihervā yavādvā sarṣapādvā ēyāmākādvā ēyāmākataṇḍulādvaiṣa ma ātmāntarḥṛdaye jyāyānpṛthivyā jyāyāṇantarikṣājjiyā- yāndivo jyāyānebhyo lokebhyaḥ ||

Chāndogya 3-14-2, 3

He who is permeating the mind, has prāṇa for his body, whose nature is consciousness, whose resolve is infallible, whose own form is like ākāśa (space), whose creation is all that exists, whose are all the pure desires, who possesses all the agreeable odours and all the pleasant tastes, who exists pervading all these who is without speech and other senses, who is free from agitation and eagerness—this my ātman residing in the lotus of the heart—is smaller than the grain
of a paddy, barley corn, mustard seed, than a grain of millet. This my atman residing in the lotus of the heart is greater than the earth, greater than the sky, heaven, and greater than all these worlds.

Atman, the Self is the seer behind the eyes. The eye is only the instrument for seeing. The seer is the Self. This is stated in this sloka.

ya eso’ksini puruso dravyata esa atmeti hovacaitad-amrutamabhayametabrahmeti tadyadyapyasmin sarpirdvokam vasiñcati vartmanī eva gacchati

Chāndogya 4-15-1

This person who is seen in the eye, he is the atman, said the teacher; this is the immortal, the fearless. This is brahman. Hence, even if one sprinkles clarified butter or water into the eye, it goes away into the edges.

The Self is the carrier of light and blessings. Its nature is goodness, holiness, intelligence and bliss. It purifies and glorifies. It is one, changeless, deathless and fearless spirit.

etagah samyadvāma ityācakṣata etagah hi sarvāṇi vāmānyabhisaṁhyanti sarvāṇyenaṁ vāmānyabhisaṁhyanti ya evam veda

Chāndogya 4-15-2

The knowers of Brahman call him as the centre of blessings; for all blessings come together in him. All blessings come together in him who knows thus.

eṣa u eva vāmanīreṣa hi sarvāṇi vāmāni nayati sarvāṇi vāmāni nayati ya evam veda

Chāndogya 4-15-3

He again is the vehicle of blessings, for he carries all blessings. He who knows it thus carries all blessings.
esa u eva bhāmanireṣa hi sarvesu lokeṣu bhāti
sarvesu lokeṣu bhāti ya evam veda∥

Chāndogya 4-15-4

He again is the vehicle of light; for he shines in all the
regions. He who knows it thus shines in all the regions.

The Self is the eternal part of the Supreme Self. It
is qualitatively the same as the Supreme Self. As long
as it is confined in the limited adjuncts of the body and
thinks itself as the body, it is termed the soul. The essence
of this world and the essence of our Self is the same.
This is declared to Śvetaketu in the Chāndogya Upaniṣad.

sa ya esa'niṃaitadātmyamidagm sarvam tat
satyagn sarvam dhvaya eva
mā bhagavānvijñāpayatviti tathā somyeta hovāca∥

Chāndogya 6-8-7

That being which is the subtle essence even that all this
world has for itself. That is the truth. That is the Ātman.
That thou art, O Śvetaketu. Revered sir, please explain it
further to me. 'So, be it', dear boy, said the father.

What is the result of right knowledge and wrong
knowledge? The result of right knowledge is happiness,
prosperity and freedom. The result of wrong knowledge
and ignorance is poverty, misery and bondage. This is
declared in this śloka.

athāta ātmādeśa evātmaivādhaśātātmopariṣṭād-
ātmā paścādatmā purastādatmā daśiniṣata atmottarata
ātmaivedagm sarvamiti sa vā eṣa evam paśyannevam
manvāna evam vijñānannātmaratrātmakrīḍa ātma-
mithuna ātmānandah sa svarād bhavati tasya sarvesu
lokeṣu kāmacāro bhavati∥ atha ye'nyaḥāto viduranya-
rājānaste kṣayyalokā bhavanti teṣāgmv sarvesu lokeṣvā-
kāmacāro bhavati∥

Chāndogya 7-25-2
So, now is the teaching through ātman. Ātman alone is below, above, behind, in front, to the south, to the north, and is all this. Verily, he it is who sees reflects and understands thus, has pleasure in ātman, delight, union, joy in ātman. He becomes Self sovereign; he becomes free to act as he wishes in all the worlds.

But those who know otherwise than this are ruled by others and live in perishable worlds; they are not free to act as they wish in all the worlds.

tasya ha vā etasyaivam paśyata evam manvānasyaivaṁ vijñānata ātmataḥ praṇa ātmata āsātmataḥ smara ātmata ākāśa ātmatasteja ātmata āpa ātmata āvirbhāvatirobhāvātmato'nnamātmato balamātmato vijñānamātmato dhyānamātmataścittamātmataḥ saṅkalpa ātmato mana ātmato vāgātmato nāmātmato mantrā ātmataḥ karmāṇyātmata evedagṛh sarvamiti

Chāndogya 7-26-1

Verily for him alone who sees, reflects and understands thus; praṇa springs from ātman, aspiration, memory, ākāśa, fire, water, appearance and disappearance, food, strength, understanding, contemplation, intelligence, will, mind, speech, name, hymns, rites, all this springs from ātman alone.

The goal of life is the understanding and realisation of the Self, this ātman, the eternal part of the Supreme Self that we are. If this is not realised, we go from death to death. This is declared in these ślokas.

sa brūyānāsyā jaryaitajjīryati na vadhenāsyā hanyata etatsatyam brahmāpuramasminkāmaḥ samāhitā eṣa ātmāpahatapāṃpaḥ vijarana vimṛtyurvisokो vijīghatso'pipāsah satyakāmaḥ satyasāṅkalpo yathā hyeheha praṇā anvāvisanti yathānuśāsanaṁ yaṁ yamantamabhikāmaḥ bhavanti yaṁ janapadaṁ yaṁ kṣetrabhāgaṁ tam tamevopajīvantī

Chāndogya 8-1-5
He should say; it (the brahman called inner ākāśa) does not age with the aging of the body; it is not killed by the killing of this; this ākāśa (the heart) is the real city of brahman, in it are contained the desires. This is the ātman, free from evil, old age, death, sorrow, hunger, free from thirst, whose desire is of the truth, whose resolve is of the truth. Just as in this world, the subjects follow as they are commanded and whatever province they desire, be it a country or a part of a field, on that they live.

tadyatheha karmajito lokaḥ kṣiyata evamevāmutra puṇyajito lokaḥ kṣiyate tadya ihātmānāmananuvidyā vrajantyātāṁśca satyān kāmāgṛsteṣāṁ sarvesu lokesvakāmacāro bhavatyatha ya ihātmānāmanuvidyā vrajantyātāṁśca satyān kāmāgṛsteṣāṁ sarvesu lokeṣu kāmacāro bhavati||

Chāndogya 8-1-6

Just as here on earth the world which is earned by work perishes, even so there in the other world, the world which is earned by righteous deeds perishes, so those who depart from here without having understood the ātman and these true desires, for them there is no freedom to act as they wish in all the worlds. But those who depart from here, having understood the ātman and these true desires, for them there is freedom to act as they wish in all the worlds.

This ātman is verily in the heart and hence is the heart itself. One who lives in the world of ātman, he lives in bliss. Heart is the seat of eternal values love, kindness, magnanimity, righteousness and truth.

sa vā eṣa ātmā hṛdi tasyaitadeva niruktaṁ hṛdayayamiti tasmāddhṛdayamahararharvā evam vid-svargam lokameti||

Chāndogya 8-3-3

This ātman verily is in the heart. This ātman is in the heart, hence it is the heart. He who knows thus indeed goes daily into the heavenly world.
atha ya eṣa samprāśādō'smāccharīrātysamutthāya
paraṁ jyotirupasampadya svena rūpeṇābhiniśpadyata
eṣa ātmeti hovācaitadāmṛtamabhayametadbrahmeti
tasya ha vā etasya brahmaṇo nāma satyamiti

Chāndogya 8-3-4

Now that serene and happy being rising out of this body
and reaching the highest light, appears in his own true form.
This is the ātman, thus said (the teacher). This is the
immortal, the fearless. This is Brahman. Verily, the name of
Brahman is the truth.

The Supreme Self has a grand plan for the safety
and smooth running of this universe. He has created the
individual souls in innumerable number with variegated
desires and drives each running in different directions,
sometimes contrary to each other, so that the balance is
maintained. He has created the food cycle. The rat eats
the insects. The cat eats the rat. The dog is after the
cat and the other wild creatures are after the dog.

He has also created the perishable body. All the
achievements identified with the body comes to an end
with the ending of the body.

The Supreme Self has also created time. All things
come to an end with time and all things are devoured
by time. The individual soul is the mute witness for all
the grand designs of the Supreme Self and derives Supreme
bliss only when it realises its true nature. It feels miserable
when it identifies itself with the limited adjuncts of
the body and mind. The Self holds the fort and faces all the
great elements. Nothing can overtake this soul. This is
declared in this śloka:

This dyke is the Supreme consciousness by which all
this universe is supported. This consciousness is the
background of all experiences. This consciousness is the
background on which the three states of waking, sleep and dream states are projected.

atha ya ātmā sa seturvidhṛtireśāṁ lokānāmasambhedāya naitagṁ setumahorātre tarāto na jarā na mṛtyurna śoko na sukṛtaṁ na duṣkṛtagṁ sarve pāpmāno'ṭo nivartante'pahatapāpma eṣa brahmalokāḥ ||

Chāndogya 8-4-1

Now, this ātman is the dyke, the embankment for the safety of these worlds. This dyke, neither the day nor the night crosses, nor old age, nor death, nor sorrow, nor merit, nor demerit. All evils turn back from it, for this Brahman world is free from evil.

The self realised person attains transcendence. He attains the nature of the Self. This is the real and the true state of the Self. Having realised the true nature of the Self, he overcomes the limitations of the body and mind. This is the state of Supreme Brahman, free from all afflictions and miseries that is the nature of the transient world. Other than this brahmic state, all other states are states of duality and relativity which have a beginning and an end. This is declared in this śloka:

tasmādvā etagṁ setum tīrtvāndhaḥ sannanandho bhavati viddhaḥ sannavidhdo bhavatyupatāpī sannanupatāpī bhavati tasmādvā etagṁ setum tīrtvāpi nakta-maharevābhiniṣpadyate sakṛdvibhāto hyevaiṣa brahma-lokaḥ ||

Chāndogya 8-4-2

Therefore, verily, on reaching this dyke, if one was blind, he ceases to be blind; if wounded, he ceases to be wounded; if afflicted, he ceases to be afflicted. Therefore, verily, on reaching this dyke, even night becomes day, for this Brahman world is ever illumined.
Therefore this world of Brahman, this world of ātman should be realised. This is declared in this śloka:

ya ātmāpahatapāpma vijaro vimṛtyurviśoko vijighatso'pipāsah satyakāmaḥ satyasāṅkalpaḥ so'nveṣ-tavyah sa vijijñāsitavyah sa sarvāṁśca lokānāpanoti sarvāgamśca kāmānyastamātmānamanuvidya vijānātti ha prajāpatiruvāca∥

Chāndogya 8-7-1

The ātman which is free from evil, old age, death, sorrow, hunger and thirst, whose desire is of the truth, whose resolve is of the truth, he should be sought, him one should desire to understand. He who has found out and who understands that ātman attains all the worlds and all desires. Thus spoke Prajāpati.

Prajāpati Brahman teaches Indra, the Brahmaidya, the knowledge of the ātman.

maghavan martyam vā idagm śarīramāttam mṛtyunā tadasyaṁṛtasyāśarīrasyaātmano'dhiṣṭhānā-matto vai saśarīraḥ priyāpriyābhhyām na vai saśarīrasya sataḥ priyāpriyayorapahatirastyaśarīram vāva santam na priyāpriye spṛśataḥ∥

Chāndogya 8-12-1

'O Indra, mortal indeed is this body, held by death'. But it is the support of this deathless, bodiless ātman. Verily, the embodied Self is held by pleasure and pain. Surely, there is no cessation of pleasure and pain for one who is embodied. But pleasure and pain do not indeed touch one who is bodiless.

The ātman excels and rises out of the body in its true form. Body is the support and means for the Self to attain and realise its nature. Body is like a boat for crossing this river of saṁsāra. The boat is not the destination. It is only for crossing the river. Any number of such speed boats are available for the Self, whose nature is intelligence, consciousness and bliss.
It can create and take any number of bodies directed by Supreme intelligence. There is no hurry. This hurry is desire. This hurry is time. There is no ‘time’ for the Self. It is deathless and immortal. This body is only a perishable medium that the Self takes for Self realisation. This is not the ultimate. The body has done its function, once the self is realised. But there is a tendency that the boat itself is taken to be the destination. So also we presume that this body is our ultimate, without remembering that this body is only a means for the ultimate realisation of the Supreme Self. There is no use for any more bodies once the Self is realised. This is declared in this śloka.

aśarīro vāyurabhram vidyutstanayitnuraśarīrān-
yetāni tadyathaitānyamuśmādākāśātsamutthāya param jyotirupasampadya svena rūpenābhiniśpadyante||

evamevaiṣa samprasādo’smāccharīrāt samutthāya param jyotirupasampadya svena rūpenābhiniśpadyate sa uttamapuruṣaḥ sa tatra paryetī jāksatkṛīḍanramamāṇaḥ strībhirvā yānairvā jñātibhirvā nopajanagām smaranidagāṃ śarīragāṃ sa yathā prayogya ācaraṇe yukta evamevāyamasmīcaḥśeṣre prāṇo yuktah||

Chāndogya 8-12-2, 3

Bodiless is air; and white cloud, lightening, thunder, these are also bodiless. Now as these arise out of the yonder ākāśa, reach the highest light and appear each with its own form.

Even so this serene one rises out of this body, reaches the highest light and appears in his own form. He is the highest person. There he moves about laughing, playing, rejoicing with women, vehicles or relations, not remembering this body in which he was born. As an animal is attached to a chariot, even so is the prāṇa attached to this body.
This seer, hearer, smellier, taster and experiencer in the body is the Self, the átman. The body is only a means for these perceptions and experiences. Awareness (consciousness) is its true nature. This is declared in this śloka:

atha yatraitadákásamunviṣaṇṇam caṅṣuḥ sa cāṅṣuṣaḥ puruṣo darśanāya caṅṣuratha yo vededam jighrāṇīti sa ātmā gandrāya ghrāṇamatha yo vededamabhivyāharāṇīti sa ātmābhivyāhārāya vāgatha yo vededagṝśrṇavāṇīti sa ātmā śravaṇāya śrotam∥

Chāndogya 8-12-4

Now, where the sight merges in ākāśa (inside the eye) there exists that which is the person in the eye; and the eye is only for seeing.

And he who knows ‘I smell this’, is ātman; the nose is for smelling.

And he who knows ‘I speak this’, is ātman, the organ of speech is for speaking. And he who know ‘I hear this’, is the ātman; the ear is for hearing.

atha yo vededam manvāṇīti sa ātmā mano'sya daivāṁ caṅṣuḥ sa vā eṣa etena daivena caṅṣuṣā manasaitānkāmānpaśyanramate ya ete brahmaloke∥

Chāndogya 8-12-5

And he who knows ‘I think this’, is the ātman. The mind is his divine eye. Through this divine eye of the mind, he verily sees these desired objects, which are in the Brahman world and rejoices.

tam vā etam devā ātmānamupāsate tasmāttesāgam sarve ca lokā āttaḥ sarve ca kāmāḥ sa sarvāgnāca lokānāpnoti sarvāgnāca kāmāyastamātmānāmun-vidya vijānātīti ha prajāpatiruvāca prajāpatiruvāca∥

Chāndogya 8-12-6

Verily, this is the ātman whom the gods worship. Therefore
all the worlds and all the desired objects are held by them. He obtains all the worlds and all the desired objects, who having known that ātman (from the teacher and the scripture) understands it. Thus spoke Prajāpati—yea thus spoke Prajāpati.

When the Self is not identified with a particular body, it is the Supreme Self. When it enters a body and is identified with the particular form and function, it is called the Self or the soul. When the self is identified with a particular body and form, it appears incomplete. It expresses itself in innumerable names and forms according to functions.

This is declared in this śloka of Bṛhadāraṇyaka Upaniṣad.

taddhedaṁ tarhyavyākṛtamāśīt, tannāmarūpābhyāmeva vyākriyata, asaunāmāyamidaṁrūpa iti; tadidamapyetarhi nāmarūpābhyāmeva vyākriyate, asaunāmāyamidaṁrūpa iti; sa eṣa iha praviṣṭaḥ a nakhāgrebhyaḥ, yathā kṣuraḥ kṣurudhānevahitaḥ syāt, viśvambharo vā viśvambharakulāye; taṁ na paśyanti akṛtsno hi saḥ, prāṇanneva prāno nāma bhavati vadan vāk, paśyaṁścakṣuḥ, īrṇvan śrotāṁ, manvāno manaḥ; tānasyaitāni karmanāmānyevaḥ sa yo'ṁa ekaika-
mupāste na sa veda, akṛtsno hyeśo'ṁa ekaikena bhavati; ātmetyevopāśita, atra hyete sarva ekam bhavanti tadeva padanīyamasya sarvasya yadayamātmā, anena hyetat sarvaṁ vedaḥ yathā ha vai padenānuvindevam; kīrtīṁ ślokaṁ vindate ya evam veda

Bṛhadāraṇyaka 1-4-7

This universe was then unmanifested. It manifested itself only as name and form—it got such and such a name and such and such form. So even now the universe is manifested only as name and form—it gets such and such name and
such and such form. This Supreme Self has penetrated into all these bodies up to the nail ends. Just as a razor lies in its case, or as the fire lies in its source, people do not realise it, for it is incomplete (when viewed as doing particular functions). When it only performs breathing etc., it is called the vital force; when it speaks, the vocal organ (the speaker); When it sees the eye (the seer); When it hears, the ear (the hearer); When it thinks, the mind (the thinker); These are but its names due to functions. He who meditates upon each aspect of this totality, does not know, because, being qualified by each aspect of the totality, it is incomplete.

One should meditate upon it only as the (supreme) Self, because, in it all these become one. Of all these, this entity called the self alone is to be known, because one knows all these through it—just as one can find a missing animal through its foot prints. He who knows thus attains reputation and company.

There is nothing dearer and greater than this Supreme Self. (Self in individual bodies). If anyone thinks that any thing other than this Self is dearer, then he is ignorant. It is the same Self shining in different bodies. Just like the sunlight is reflected in different glass pieces of different colors, different shapes and sizes, in different intensities, but the sun being the same, so also the same Self is seated in different bodies.

tadatpreyaḥ putrāḥ, preyo vittāḥ, preyo'nya-smātsarvasmāt, antaratarām yadayamātmā∥ sa yo'nya-mātmānaḥ priyam bruvāṇam brūyāḥ, priyam rotyaṭiti, Īśvaro ha, tathaiva syāt; ātmānameva priyamupāsita; sa ya ātmānameva priyamupāste na hāya priyam pramāyukam bhavatī∥ Bṛhadāraṇyaka 1-4-8

This Self is dearer than a son, dearer than wealth, dearer than all other objects being nearer than everything.
If any one holding the Self as dearest says to a person describing anything other than the Self as dear, ‘what is dear to you will perish’, it will certainly be like that, for he is indeed capable of saying so. Therefore one should meditate upon the Self alone as dear. Of him who meditates upon the Self alone as dear, no dear object is short lived.

Everybody is dear to somebody, not because of the body but due to the Self living in them. It is the Self referred in different names and relationships. All love each other because, the self living in all is the same. Therefore, unconsciously everybody loves some one who thinks that he or she is nearer to that person. In reality, the Self living in all the bodies is one and the same. The nature of the Self is to be dear and exude happiness, since the nature of Self is intelligence, consciousness and bliss. This is declared in this śloka.
are draṣṭavyaḥ—śrotavyo mantavyo nididhyāsitavyo maitreyi, ātmano vā are darśanena śravaṇena matyā vijnānenedam sarvam viditam|| Bṛhadāraṇyaka 2-4-5

Yājñvalkya said: Verily the husband is dear to the wife not for the sake of the husband, but it is for her own sake that he is dear. Verily the wife is dear to the husband not for the sake of the wife, but it is for his own sake that she is dear. Verily sons are dear to parents nor for the sake of the sons, but it is for the sake of the parents themselves that they are dear. Verily wealth is dear not for the sake of wealth, but it is for one's own sake that it is dear. Verily the Brahmaṇa is dear not for the sake of brahmaṇa, but it is for one's own sake that he is dear. Verily the Kṣattriya is dear not for the sake of kṣattriya, but it is for one's own sake that he is dear. Verily the worlds are dear not for the sake of the worlds, but it is for one's own sake that they are dear. Verily the gods are dear not for the sake of gods, but it is for one's own sake that they are dear. Verily beings are dear not for the sake of the beings, but it is for one's own sake that they are dear. Verily all is dear not for the sake of all, but it is for one's own sake that all is dear. The Self, should verily be realised, should be heard of, reflected on, and meditated upon. By the realisation of the Self alone, through hearing, reflection and meditation, all this is known.

The nature of this Self is sweetness and bliss. All the creation of the Supreme Self is honey to all the beings. Since the Self pervading all the creations is one and the same, there is no difference and there is no enmity among the creations. The great elements are honey and is the same to all beings. This is the kindness and sameness of the Supreme Self.

iyam pṛthvī sarveṣāṁ bhūtānāṁ madhu, asyai pṛthivyai sarvāṇi bhūtāṇi madhu; yaścāyamasyām
This earth is honey to all beings and all beings are honey to this earth. So with the bright immortal being who is in this earth, and with reference to the body, the bright immortal being who is associated with the body, these four are only the Self. This (Self knowledge) is the means of immortality, this (substratum of the above four) is Brahman. This (knowledge of Brahman is the means of becoming) all.

This water is honey to all beings and all beings are honey to this water. The bright immortal being who is in this water and with reference to the body, the bright immortal being who is in the seed. These four are only the self. This is immortality, this is Brahman and this is all.

This fire is honey to all beings and all beings are honey to this fire. The bright immortal being who is in this fire and with reference to the body, the bright immortal being who is in the organ of speech, these four are only the Self. This is immortal, this is Brahman and this is all.
This air is honey to all beings and all beings are honey to this air. The bright immortal being who is in this air and with reference of the body, the bright immortal being who is in the vital force, these four are only the Self. This is immortal, this is Brahman and this is all.

So also the Self who is in the directions and with reference to the body, the bright immortal being who is in the ear is the same Brahman, immortal and is all.

Like wise, the bright immortal being who is in the moon and with reference to the body, the bright immortal being who is in the mind—this is the Self that is the same in all the four.

So also the Self who in the lightening and with reference to the body who is in the skin is the same.

The essence of the Self in the individual body is the Supreme Self and is the same in all the individual souls that are embodied. An eternal part of the Supreme Self is the individual self in all the bodies. This is declared in this śloka:

This cosmic body is honey to all beings and all beings
are honey to this cosmic body. The bright immortal being who is in this cosmic body and the bright immortal being who is in this individual Self. These four are only the Supreme Self. This is immortal, this is Brahman and this is all.

sa hovācoṣastaścākrāyaṇaḥ, yathā vibṛūyat, asau gauḥ, asāvaśva iti, evamevaitadvapadiṣṭam bhavati; yadeva sākṣādaparokṣādbrahma, ya ātmā sarvāntaraḥ, taṁ me vyācakṣveti, eşa ta ātmā sarvāntaraḥ; katamo yājñāvalkya sarvāntaraḥ? na dṛṣṭerdraśṭāram paśyeḥ, na śruteḥ śrotāṁ śṛṇuyāt, na matermantāram manvīthāḥ, na vijñātervijñātāram vijñānyāḥ! eşa ta ātmā sarvāntaraḥ, ato’nyadārtam! tato hoṣastaścākrāyaṇa upararāma∥

Bṛhadāraṇyaka 3-4-2

Uśasta, the son of Cakra, said, ‘as one may say, a cow is such or a horse is such’, just so it has been indicated. Tell me precisely about that Brahman only which is immediate and direct—the Self that is within all ‘this is your Self that is within all’. Which is your Self that is within all, Yājñāvalkya? You cannot see the Seer of sight; You cannot hear the hearer of hearing, you cannot think the thinker of thought, you cannot know the knower of knowledge. This is your Self that is within all. Everything besides this is perishable’. Thereupon Uśasta, the son of Cakra kept quit.

katama ātmeti; yo’yam vijñānamayāḥ prāneṣu ṣrīdyantarjyotih puruṣaḥ; sa samānah sannubhau lokāvanusāncarati, dhyāyatīva lelāyativa; sa hi svapno bhūtvemāṃ lokamatikramati mṛtyo rūpāṇi∥

Bṛhadāraṇyaka 4-3-7

Which is the Self? This infinite entity which is reflected in the intellect, which is amid the organs, and which is the Self effulgent light within intellect. Simulating the intellect, It roams between this and the next life; It thinks as it were
and quivers as it were. For being one with dreams, it goes beyond this waking world, which represents the forms of death (ignorance and its off shoots).

This life is a process of purification. We pay for the sins we have committed and emerge purer and unburdened. This is stated in this śloka.

sa vā ayam puruṣo jāyamānaḥ—sarīramabhī-
sampadyāmānaḥ—pāpmaṃhibhī samsṛjyate; sa utkrāman
—mṛīyamānaḥ—pāpmano vijayati॥ Bṛhadāraṇyaka 4-3-8

This entity (the individual soul) mentioned above, at the time of birth, or assuming a body, is connected with evils; and at the time of death, or departing from the body, It gives up those evils.

tasya vā etasya puruṣasya dvē eva sthāne bhavataḥ
—idam ca paralokasthānaṁ ca; sandhyām tṛṭīyaṁ
svapnasthānam; tasmin sandhye sthāne tiṣṭhannete
ubhe sthāne paśyati—idam ca paralokasthānaṁ ca
atha yathākramo'yaṁ paralokasthāne bhavati tamākra-
mamākramyobhayāṅ pāpmana ānandāmēca paśyati; sa
yatra prasvapiti, asya lokasya sarvāvato mātrā-
mapādāya svayaṁ vihatya, svayaṁ nirmāya, svena
bhāsā, svena jyotiṣā prasvapiti; atrayam puruṣaḥ
svayaṁ jyotirbhavati॥ Bṛhadāraṇyaka 4-3-9

This entity, the individual Self, mentioned above has only two places, this life and the next life. The dream state, which is the third is at the junction of the two. Staying in that place, at the junction, it sees both places this life and the next. Now whatever support it may have for the next life, it betakes itself to that and sees both miseries and joys. When it dreams, it takes away a little of this all sustaining body, itself makes insensible and itself creates a dream body. And dreams through its own radiance (illumined) by its own light. In this state, this entity (the Self) itself becomes the light.
How the Self experiences the dream is explained in this śloka:

svapnena sārūramabhiprahatyā
suptaḥ suptānabhicākṣīti|
sukramāḍāya punaraiti sthānaṃ
hiraṃmayaḥ puruṣaḥ ekahamsaḥ||

Bṛhadāraṇyaka 4-3-11

The effulgent, infinite entity travels alone makes the body inert through dream and itself awake and taking a luminous bit of the organs it witnesses things that are dormant. Again it comes to the waking state.

prāṇena rakṣannavaram kulāyam
bahiṣkulāyādamaṃtaścaritvā|
sa īyate'mṛto yatra kāmām
hiraṃmayaḥ puruṣaḥ ekahamsaḥ||

Bṛhadāraṇyaka 4-3-12

The effulgent, infinite entity that travels alone and is immortal guards the worthless nest (body) through the vital force, and wanders outside it. That immortal entity attains its desire where ever it may arise.

svapnānta uccāvacamīyamāno
rūpāṇi devaḥ kurute bahūni|
uteva strībhīḥ saḥ modamāno
jākṣadutevāpi bhayāni paśyan||

Bṛhadāraṇyaka 4-3-13

In dream the effulgent entity, attaining higher and lower states, creates manifold forms (as impressions); it seems to rejoice in the company of women, or laugh or even see terrible objects.

tadeva saktaḥ saha karmaṇaṇīti liṅgam mano yatra niṣāktamasya|
prāpyantam karmaṇastasya yatkiṁceha karotyayam|
tasmāllokaḥ punaraityasmāi lokāya karmaṇe||
iti nu kāmayamānaḥ; athākāmayamānaḥ—yo’kāmo
niśkāma āptakāma ātmakāmo—na tasya prāṇā utkṝ-
manti, brahmaiva san brahmāpyeti

Bṛhadāraṇyaka 4-4-6

"Being attached, the transmigrating Self together with
the work attains that on which its subtle body or mind is
set. Experiencing (in the other world) the end of whatever
work it does in this life, it comes from that world again to
this world for new work". Thus does the man with craving
transmigrate.

But of a man who has no craving—who is without
desires, whom desires have left, whose objects of desires have
been realised, whose only object of desire is the Self—the
organs do not go out. Ever being Brahman itself, he is merged
in Supreme Brahman.

yadā sarve pramucyante kāmā ye’sya hṛdi śrītāḥ
atha martyo’mrto bhavatyatra brahma samaśnuta iti
 tadyathāhinirlvayānī valmīke mṛtā prayastā śayāta,
evamevedam śarīram śete, athāyamaśarīro’mṛtaḥ prāṇo
brahmaiva teja eva; so’ham bhagavate sahasraṁ
dadāmiḥi hovāca janako vaidehaḥ

Bṛhadāraṇyaka 4-4-7

‘When all the desires that abide in the intellect of a
person have totally left, then the mortal becomes immortal
and realises Brahman in this very body'. Just as the lifeless
slough of a snake lies, cast off in the ant hill even so lies
this body. Then the Self becomes disembodied and immortal,
the Supreme Self, Brahman, the light of pure intelligence.
Emperor Janaka of Videha said, ‘for this I give you a
thousand cows, venerable sir’.

Having taken birth as human beings, if we do not
realise this truth, the whole life is wasted. Even if we
attain enormous wealth, power and position, if we do not have any inclination to know the Supreme truth, the whole life is just like that of animals. Our innate Self nature remains unknown. The purpose of human life is achieved only after realising this Supreme truth.

ihāiva santo’tha vidmasta dvayam
na cedavedirmahatī vinaśtiḥ
ye taddurāmdtāste bhavanti
athetare duḥkkhamevāpiyanti

Bṛhadāraṇyaka 4-4-14

*Being in this very body, we have somehow realised Brahman. Otherwise ignorant and there would have been great havoc. Those who know it become immortal, while others only suffer misery.*

**om suresāya namaḥ**

*Om salutations to the god of gods.*

The Supreme being, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is the god of gods. All the gods are the different expressions of the Supreme God performing different functions.

There are innumerable gods each having the lordship of various elements and corresponding functions. Brahma is the god of creation. Viṣṇu is the god of support, protection and sustenance. Īśvara is the god of annihilation of the world at the end of the kalpa. And there are other gods and goddesses. There is Lakṣmi, goddess of wealth. There is Sarasvati, goddess of learning. There is Indra, the god of rain. There is Yama, the god of death. There
are various gods presiding over different great elements, times, regions and places. The power and glory of all these gods are derived from the one Supreme God.

om śaraṇāya namaḥ

*Om salutations to Him who removes the sorrows of those in distress.*

Whenever we are in trouble, suffering body afflictions, mental worries, and worldly sorrows, invariably, we turn to the Supreme God, the almighty, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa, we find relief. We feel lightened and filled with courage and hope.

In reality, the self when it is identified with the limited adjuncts of the body it suffers the nature and quality of the body. The nature of the body is to suffer pleasure and pain, diseases and all sorts of afflictions. The nature of mind is to experience duality. Mind experiences happiness and sorrow, excitation and depression, success and failure and all such ups and down of empirical world. The Self is free from all these, since it is the eternal part of the Supreme Self. During prayer, when the person afflicted, takes to the total surrender to the Supreme Self, experiences the nature of the Supreme Self, which is transcendence from all problems and is sheer bliss. It is this total surrender to the all-pervading Supreme Self that gives immense happiness and sense of freedom and liberation.

mayyeva mana ādhatva mayi buddhim niveśayaṁ
nivasisyaṁ mayyeva ata ār̥dhvam na saṁśayaṁ

_Gītā 12-8_
Fix your mind on the only, your intellect in me. Then you shall no doubt live in me alone hereafter.

om śarmane namaḥ∥ 87

Om salutations to the one who is of the nature of the Supreme bliss.

One who is always in meditation with the Supreme Self is the ‘śarmanah’. He is called the śarma. One who is a yogi, one who has realised the Self and is merged in the Supreme Self experiences the nature of the Supreme Self, which is consciousness and bliss (sat, cit and ānanda).

om viśvaretase namaḥ∥ 88

Om salutations to the seed of this universe.

The Supreme Self is the creator and the origin of the universe. He has created this nature and all the great elements. He has also created all the living creatures.

yo māmajamanādīṁ ca vetti lokamaheśvaram∥
asammūḍhaḥ sa martyeṣu sarvapāpaiḥ pramucyate∥

Gitā 10-3

He who knows me as unborn and beginningless, as the great Lord of the worlds, he, among mortals, is undeluded and he is liberated from all sins.

maharṣayah sapta pūrve catvāro manavastathā∥
madbhāvā mānasā jātā yeṣāṁ loka imāḥ prajāḥ∥

Gitā 10-6
The seven great sages, the ancient four and also the Manu, possessed of powers like me on account of their minds being fixed in me, were born of my mind; from them are these creatures born in this world.

yaccāpi sarvabhūtānām bījaṁ tadahamarjunaṁ
da tadasti vinā yatsyānmayā bhūtaṁ carācaram

Gītā 10-39

And whatever is the seed of all beings, that also am I. O Arjuna; there is no being, whether moving or unmoving, that can exist without me.

gatirbhartā prabhuḥ sākṣī nivāsāḥ śaraṇāṁ suhṛtāḥ
prabhavaḥ pralayaḥ sthānāṁ nidhānam

bījamavayayam

Gītā 9-18

I am the goal, the supporter, the Lord, the witness, the abode, the shelter, the friend, the origin, the dissolution, the foundation, the treasure house and the seed which is imperishable.

om praṇābhavāya namāḥ

Om salutations to Him from whom all beings have originated.

pitāhamasya jagato mātā dhātā pitāmahaḥ
vedyam pavitraṃōṅkāraḥ ṭksāma yajurveda ca

Gītā 9-17

I am the father of this world, the mother, the dispenser of the fruits of actions and the grand father; the one thing to be known, the purifier, the sacred monosyllable Om and also the ṛk, sāma, and yajurvedas.
mama yonirmahadbrahma tasmin garbham
dadhämyaham|
sambhavah sarvabhūtanām tato bhavati bhärata||

Gitā 14-3

My womb is the great Brahma; in that I place the seed; hence O Arjuna, is the birth of all beings.

sarvayoniṣu kaunteya mūrtayah sambhavanti yāḥ|
tāsām brahma mahadyoniraham bijapradah pitā||

Gitā 14-4

Whatever forms are produced, O Arjuna, in any womb whatsoever, the great Brahma is their womb and I am the seed giving father.

om ahne namah||

Om salutations to the luminous one.

The Supreme Self is the light of lights.

The vital force is light. The knowledge is light. Energy is light and matter is light. This light consists of several colors which represent different qualities of matter. Light and matter are being constantly converted to each other. Radium is constantly shedding energy in the form of x-ray, a form of light and as such is losing its mass. Light cannot be further divided, as per present knowledge.

om saṁvatsarāya namah||

Om salutations to the year.

The Supreme Self is the time which devours everything. He is also the reckoning time which brings hope
and faith. He is the year, the seasons, months, fortnights, weeks and days. He is the minutes and seconds which bring about movements.

This time is only the measurement between two events, between dualities. Time is the invention of the mind. For a mind freed from thoughts and desires, there is no ‘time’. There is only evolving process which is reckoned by time.

**om vyalaya namaḥ**

*Om salutations to one who cannot be grasped.*

The Supreme Self is eternal, limitless and is the unmanifest. It is larger than this universe. He is the Supreme consciousness by which the whole universe is perceived.

We can grasp what is limited and what is bound by time and scale. Our mind can imagine in terms of images and which it can conceptualise.

The Supreme Self is neither an object nor an image that can be thought of by the mind. It is the mind of the mind. It is the thinker. It cannot be thought of.

**yat tadadreśyamagraḥyamagotramavarnṇa-**
**macakṣuḥatrotram taddapāṇipādam**
**nityaṁ vibhum sarvacatam susūkṣmaṁ**
**tadavyayam yadbhūtayonim paripaśyanti dhīrāḥ**
*Muṇḍaka 1-1-6*

*By the higher knowledge the wise realise everywhere that which cannot be perceived and grasped, which is without source, features, eyes, ears, which has neither hands nor feet, which is eternal, multiformed, all pervasive, extremely subtle and undiminishing, and which is the source of all.*
Om salutations to one who is of the nature of Supreme consciousness. He is only referred as ‘That’.

He is beyond even his own nature.

Just as the heat and light is the source of the sun and the sun is beyond.

Just as the heat and light is the nature of the fire and the fire is beyond, just as the heat and light cannot be separated from its source.

Just as our intelligence and strength cannot be separated from us, but they are not us, but is withheld and controlled by us. So also this consciousness is the higher nature of the Supreme Self.

It is this heart and this mind that were stated earlier. It is sentence, rulership, secular knowledge, presence of mind, retentiveness, sense perception, fortitude, thinking, genius, mental suffering, memory, ascertainment, resolution, life activities, hankering, passion and such others. All these are verily the names of consciousness.

Through this Self that is consciousness, he ascended higher up from the world, and getting all desires fulfilled in that heavenly world, he became immortal, he became immortal.
om sarvadarśanāya namaḥ

Om salutations to the one who shows everything.

The Supreme Self is one who sees everything everywhere. He has eyes everywhere. He has ears and hands everywhere. He is the Supreme consciousness by which the eyes, ears and all the sense organs function.

viśvataścakṣuruta viśvatomukho
viśvatobāhuruta viśvataspātī
sam bāhubhyām dhamati sampatatrair-
dyāvābhūmī janayan deva ekaḥ

Śvetāśvatara 3-3

It has its eyes everywhere, its face everywhere, its arms everywhere and also its feet everywhere. The one deity, while creating heaven and earth, conjoins the human beings with hands and (birds) with wings.

sahasraśīrṣam devam viśvākṣam viśva śambhuvam
viśvam nārāyaṇam devamakṣaram paramam padam

Mahānārāyaṇa 13-1

This universe is truly the divine person only. Therefore it subsists on him—the self effulgent divine being—who has many heads and many eyes, who is the producer of the joy for the universe. Who exists in the form of the universe, who is the master and cause of the humanity, whose forms are various gods and who is imperishable. Who is the Supreme Nārāyaṇa who is the means for human beings to become gods.

om ajāya namaḥ

Om salutations to one who is unborn.
The Supreme Self is never born. He is the eternal existence. He is limitless and has no name and form. Still from time to time the Supreme Self sends some beings to take birth on earth with divine qualities and powers of gods to establish truth and righteousness, to show to the world the existence of god in names and forms and also to show that He is distinct and different from all that exists.

Śrī Rāma, Śrī Kṛṣṇa, Buddha, Narasimha are some of the incarnations in the Hindu scriptures. All over the world, there are saints, seers and persons with extra ordinary intelligence, perception and vision who are bringing to light the hidden mysteries of the universe for the betterment of mankind. But the Supreme Self is unborn since a fraction of his powers are enough to uphold this universe.

yadyadvibhūtimatsattvaṁ śrīmadūrjítameva vā
tattadevāvagaccha tvam mama tejo’ṁśasambhavam

Gītā 10-41

Whatever being there is glorious, prosperous or powerful, that know thou to be a manifestation of the part of my splendour.

athavā bahunaitena kiṁ jñātena tavārjuna
viṣṭabhyāhamidam kṛtstnam ekāṃśena sthito jagat

Gītā 10-42

But, of what avail to thee is the knowledge of all these details, O Arjuna? I exist, supporting this whole world by one part of myself.

ajo’pi sannavyayātmā bhūtānāmīśvaro’pi san
prakṛtīṁ svāmadhiṣṭhāya sambhavāmyātma māyayā

Gītā 4-6
Though I am unborn, of imperishable nature, and though I am the Lord of all beings, yet governing my own nature, I am born by my own māyaā.

\[ \text{om sarveśvarāya namah} \]

*Om salutations to the Lord of all.*

The Supreme Self, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is the Lord and master of all the moving and the unmoving, of all the manifest and the unmanifest.

\[ \text{om siddhāya namah} \]

*Om salutations to the one who is attaining.*

The Supreme Self has attained the highest position, the position of all-pervading Supreme spirit Śrī Hari Nārāyaṇa. All powers proceed from him. The power to become small and big, the power to pervade time and space, the power over the creative methods all proceed from the Supreme Self.

This world and life is the place and the journey for the soul for attaining purity and transcendence over the objective world. It is overcoming the limitations of time and space. We are provided with a body which is limited in its size, faculties and powers. But this is the vehicle of the immortal, indestructable and changeless spirit.

The realisation of this Supreme spirit that is inside our body is the purpose of this journey of life.

This journey is endless. The first step is the last
step, since the means is the end. There is no destination to be reached, since journey itself is the destination. Functioning through Supreme intelligence, realising Supreme consciousness and experiencing the Supreme bliss which are the higher nature of the Supreme Self is the purpose of this journey of life.

For this purpose the body is the means and the whole process is evolutionary without the limitations of time and space. For this any number of rebirths may be required and the journey of the soul continues. The entity undertaking the journey is the same, but in different garbs and forms. There is no time limit since time and space are the creations of the mind and overcoming the limitations of mind is the transcendence.

When the journey itself becomes enjoyable, the destination becomes less important. The urge, anxiety and desire to reach destination is turned into joy of the journey. This is attaining liberation from mind. The attainer is the individual Self which is the eternal part of the Supreme Self. This soul which is putting its effort to attain the eternal and limitless Supreme Self, which is attaining Supreme purity, for dissolution of all desires which are nothing but impurities, is divine and is to be worshipped. The process of self realisation, that is not the perishable body, that it is not the ever changing mind, but, it is the immortal, deathless and changeless spirit, is the attaining of the divine state.

He who has realised this has attained. He is the siddha who has attained. He is one in all the bodies as seer, hearer, taster, smellier and thinker, but seeing different things at different places, hearing different things at different places and thinking different things in different bodies. There is nothing for that to attain or become.
That is the fearless, changeless deathless spirit, the Self in the body, the eternal part of the Supreme Self.

**om siddhaye namaḥ**

*Om salutations to the attained.*

The Supreme Self is supremely fulfilled. Yet he ever engages in action. He is free from desires. Desire is in becoming. Being is here and now. The Supreme Self is here and now and it is totally fulfilled.

The individual Self which has all its desires fulfilled, which has attained the nature of the Supreme Self, which has totally surrendered to the Supreme Self and is totally devoted to the Supreme Self has attained freedom and liberation. This is the state of being and not becoming. Becoming is desire, which is in tomorrow which never comes. The ever changing tomorrow is not the day one desires. Since on the day the desire is fulfilled, the desirer himself would have undergone changes.

This desireless Self which is deathless and changeless is the attained. It is the 'siddha'. It has already attained. Only the illusion that it wants to attain has to be removed. The individual Self which has realised that it is the attainable goal which is already attained, has no desire for any further becoming or attainment. This the state of the Supreme Self, which is worshipped.

**om sarvādaye namaḥ**

*Om salutations to the first cause of all elements.*
In the beginning, all this was only existence. This was all Supreme energy which is never created nor destroyed. All this was the Supreme Self. Then it willed and created.

asadvā idamagra āsīt| tato vai sadajāyatā|
tadātmānagnih svayamakuruta| tasmāt tat sukṛta-
mucyata iti| yadvai tat sukṛtam| raso vai saḥ| rasagñh
hyevāyam labdhvā"nandī bhavati| ko hyevānyat kaḥ
prāṇyāt| yadeṣā ākāśa ānando na syāt| eṣa hyevā"-
nandayāt| yadā hyevaiṣa etasminnadṛṣye"nātmye'-
nirukte"nilayane"bhayam pratiśṭhāṁ vindate| atha
so"bhayam gato bhavati| yadā hyevaiṣa etasmin-
nudaramāramāṃ kurute| atha tasya bhayam bhavati| tattveva bhayam viduṣo"manvāṇasya| tadapyeṣa śloko
bhavati||

Taittirīya 2-7-1

In the beginning all this was unmanifested Brahman. From that emerged the manifested. That brahman created itself by itself. Therefore it is called self creator.

That which is known as Self creator is verily the source of joy; For one becomes happy by coming in contact with that source of joy. Who indeed will inhale if this bliss be not there in the Supreme space (within the heart). This one, indeed enlivens people. For whenever an aspirant gets fearlessly established in this unperceivable, bodiless, inexpressible and unsupported Brahman, he reaches the state of fearlessness. For, whenever the aspirant creates the slightest difference in it, he is smitten with fear. Nevertheless, that very Brahman is a terror to the so called learned man who lacks the unitive outlook.

sargāṇāmādirantaśca madhyam caivāhamarjuna|
adhyātmavidyā vidyānāṃ vādaḥ pravadatāmaham||

Gītā 10-32
Among the creations I am the beginning, the middle and also the end, O Arjuna; among the sciences I am the science of the Self; and I am the logic among controversies.

**om acyutāya namaḥ**

*Om salutations to the one for whom there is no fall from Self nature.*

Under all circumstances, there is no change in the nature of the Supreme Self. Come what may, even if a million hydrogen bombs are exploded, there is no change in the nature of the Supreme Self. When atom is split, enormous energy is released. This universe is already filled with limitless energy. The same thing continues to exist if more energy is added or removed. The nature of the Supreme Self is not a factor of the limited world. It is the higher nature of the Supreme Self, which is absolute and changeless.

**patīṁ viśvasyātmesvaragāṁ śāśvatagāṁ śivamacyutam∥

nārāyaṇam mahājñeyam viśvātmānam parāyaṇam∥**

_Mahānārāyaṇopaniṣad 13-3_

*He is the protector of the universe, who is the destroyer of sin and ignorance, ruler of individual souls, who is permanent, supremely auspicious and unchanging, who has embodied himself in man as his support (being the indwelling support) who is supremely worthy of being known by all the creatures, who is embodied in the universe and who is the Supreme goal.*

This universe will go on. It is endless. The unmanifest has no destruction. It is only the manifest having a body with limitations that is subjected to change and destruction. The Supreme Self whose nature is space is
unchangeable. The energy is indestructible. It changes from one form to the other. The vital force is changeless and deathless.

\[\text{om vrśākapaye namaḥ} \]

*Om salutations to the one who showers all objects of desire.*

Salutations to the Varāha who lifted the earth above waters.

Varāha is the incarnation of Śrī Viṣṇu, who lifted this earth when it was totally submerged in the sea. All this earth was under water and only aquatic animals were there. The Supreme Self in the form of boar lifted this earth above waters. Then this lead to the evolution of the amphibian creatures like tortoise and crocodiles. Gradually these evolved into human beings. It is presumed that the aquatic animals, fishes and sharks are the first to appear in the universe.

The Supreme Self showers all blessings on the devotees. The individual Self, the eternal part of the Supreme Self, is the desirer having taken a body to satisfy its desires. The Supreme Self, the creator of this individual Soul, an eternal part of himself is also the creator of all objects of desire in the world. Both the desirer and the fulfiller of desires being the same, all desires of all the souls are fulfilled. No one returns empty handed when they go to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa praying for his grace. This whole world is created for the satisfaction of the desires of the Self who is also the creator.
ōm ameyātmane namaḥ
dom salutations to the one whose form cannot be measured and determined.

Any measurement is possible for a body bound by dimensions and time. The Supreme Self is the unmanifest and is beyond time and scale. He is smaller than the atom and bigger than the universe. One of his forms is light which travels at the speed of three hundred thousand kms. per second. Even this light is matter and is the lower nature which is subjected to gravitational attraction.

His power is the vital force, by which all living beings are supported. We talk, think, boast and do all sorts of things and even tell there is no god, only until the vital force, the prāṇa, the divine energy and the intelligence is there in us. When this prāṇa, the vital force leaves the body, the body dies and we are buried or burnt as garbage. This vital force is itself the god, which is the power of the Supreme Self.

ōm sarvayogaviniḥśrītāya namaḥ
Om salutations to the dispenser of fruits of all yogas.

Salutations to the one who is known through the yogas.

Science is the development of the method of knowing the objects in the world. What all is seen, heard, tasted, smelt and thought of is matter. This is limited by time and scale. This matter is subjected to change, decay and destruction. The source of all matter is energy which is
neither created nor destroyed. The range of this unmanifest is limitless. The range of matter is limited. From this level of energy, the unmanifest begins.

Yoga is the means of being in harmony with this limitless unmanifest. It is being in consonance and contact with this eternal spirit. It is being in the state of happiness and bliss within ourselves as well as our environment. Whoever contemplates and meditates on this nameless and formless Supreme Brahman, attains the nature of Brahman; intelligence, consciousness and bliss.

\[\text{om vasave nameh}||\]

\textit{Om salutations to the Vasus.}

The Vasus are the great elements such as air, water, fire, earth, sun, moon, planets and the stars. These constitute the lower nature of the Supreme Self. They are the building blocks of life. Whatever moving and unmoving creatures are there, they are formed of the Vasus.

\[\text{rudranaam sankaraascasmi vitteiso yaksharakshasam}||
\text{vasunam pavakaascasmi meru sikhariyamaham}||\]

\textit{Git\textnormal{a} 10-23}

\textit{And, among the Rudras, I am \text{San}kara; among the yak\text{sh}as and the rak\text{sh}asas, the Lord of wealth (Kubera); among the Vasus I am P\text{ava}ka (fire); and among the seven mountains, I am the Meru.}

\[\text{vasuuh na citramahasam gruli sevamatithimadvi\text{sh}enyaam}||
\text{sa r\text{a}sate surudho vi\text{v}adh\text{a}ya-sognirhota grhapatih su\text{v}iryam}||\]

\textit{Rgveda 10-122-1}
I glorify the Supreme Lord who is radiant like sun, giver of happiness, lovely, benevolent and one whom all welcome like a guest. He bestows vigour on worshippers. May he remove our sorrow and give us heroic strength and riches.

om vasumanase namaḥ

Om salutations to the one who is having mind as the Vasus.

The Vasus are the great elements (panca bhūtas), the creations of the Supreme Self.

The Supreme Self has created everyone as equal without discriminations as per form and function. He is same to all and what all he has created is the same to all. The light and the sky is the same to all. Vital force, intelligence, consciousness and bliss is same to all. He does not discriminate among the creatures of different time and place.

Einstein discovered the relativity theory based on his conviction that the god is same to all, his Supreme order is same to all and all his creations are same to all whether moving or unmoving at whatever speed, in whatever direction and in whatever form.

This sameness, being equanimous to all the creatures is having the ‘Vasumanah’, being same to all, whether human or animals. Even human beings are animals in human form. Many times animals are better than human beings. They do not kill except for food. Human beings kill for no reason at all.
Even though the sun is same to the cat and the dog, the bat and the cat see through darkness and they live in darkness, whereas the dog lives in the sun light. The control and preference are built in the creatures as per their wishes and desires. We can live the way we want and as per our desire, whether that of divine or the devil. The choice is ours. The Vasus, the great elements are the same to the saint and the sinner. Water and food, air and fire, earth and the sky are the same to all the gods, humans, enlightened and the ignorant. It depends on the way we perceive and on the mind with which we like to experience. Either with a clear vision, with choiceless awareness or through ego and diseased mind and colored or myopic outlook.

The Supreme Self is supremely kind to all. He is nearer than the nearest and farther than the farthest to those who do not want to look at all. He is the soul in us and is the distant galaxy for those who look outside. He gives bliss to those who think of him, since bliss is his nature. The choice and freedom is ours.

ayamākāsaḥ sarveṣām bhūtānāṁ madhu, asyākā-
sasya sarvāṇi bhūtāni madhu; yaścāyamasminnākāse
tejomayo’mṛtamayaḥ puruṣaḥ, yaścāyamadhyātmam
ḥṛdyākāsastejomayo’mṛtamayaḥ puruṣaḥ, ayameva sa
yo’yamātmā, idamamṛtam, idam brahma, idam sarvam∥

Bṛhadāraṇyaka 2.5.10

This ether is honey to all beings, and all beings are honey to this ether. So with the bright immortal being who is in this ether and with reference to the body, the bright immortal being who is identified with the space in the heart. These four are only the self. This is immortality. This is Brahman. This is all.
om satyāya namaḥ
d
Om salutations to the truth.

The Supreme Self is the Supreme truth. It is eternal, changeless and deathless. It is the source and the final destination of all. There is nothing second or even parallel to it.

satyaṁ jñānamanantam brahmaḥ yo veda niḥitaṁ
guhāyāṁ parame vyoman sośnute sarvān kāmān saha
dhraṁ brahmaṇā vipaścīteti
tattvīya 2-1-1

Brahman is truth, knowledge and infinite. He who knows that Brahman as existing in the intellect which is lodged in the Supreme space in the heart, enjoys identification with the all knowing Brahman, all desirable things simultaneously.

It is the truth that wins. Truth is existence. Untruth has no existence.

satyameva jayate nāṁtaṁ satyena panthā vitato
devayānaḥ yena kramantrṣṣayo hyāptakāmā yatra tat-
satyasya paramaṁ nidhānam
tudāka 3-1-6

Truth alone wins. And not untruth. By truth is laid the path called Devayāna, by which the desireless seers ascend to where exists the Supreme treasure attainable through truth.

Speaking truth is the easiest and simplest way to be followed. It requires no effort. It requires effort to tell the untruth. Truth purifies the person. If we deny what we have seen and what we have done, it is denying our self. We cannot have confidence and inner strength in ourselves. Telling the truth is to accept the unity among organs and connection with the organs. Otherwise there is great danger if we deny our own faculties.

satyena labhyastapāsā hyeṣa ātmā samyaggñānena
The bright and pure Self within the body, that the monks with habitual effort and attenuated blemishes see, is attainable verily through truth, concentration, complete knowledge and continence, practiced constantly.

This truth is honey to all beings and all beings are sweet to this truth.

This truth is honey to all beings and all beings are honey to this truth. So with the bright immortal being who is in this truth and with reference to the body, the bright immortal being who is identified with the truth. These four are only the self. This is immortality. This is Brahman. This is all.

The whole universe is upheld by truth. All sciences, Vedas and scriptures are based on Supreme truth. There is no argument on this truth. Only experience based on truth confirms this truth. For this seeker should be prepared to take the journey alone and without any support.

The truth is reality and as well as safe and good.
The word ‘sat’ is used in the sense of reality and of goodness; and so also Arjuna, the word sat is used in the sense of auspicious act.

All auspicious acts are considered as truth.

\[
yajñe tapasi dāne ca sthitih saditi cocyate
karma caiva tadarthīyaṁ sadityevābhidhīyate\]

Śrī Viṣṇu Sahasranāma 197


\[
Gītā 17-27
\]

Steadfast in sacrifice, austerity and gift, is also called ‘sat’. And also action in connection with these is called ‘sat’.

Being true to our nature is ‘sat nyās’ or ‘sanyās’. Sat nyās is true path. Our nature is the nature of the Self, which is immortal and fearless entity that is in the body. Mind is a growth and body is a growth over this central core, the soul. The body is given by the parents. It comes through the parents. The mind is given by the society and the environment. Our mind is a product of time and place. This mind is always subjected to change depending on where we are and when we are. We are truly the Self. Following this Self is being a saint, sāṁnyāsi.

This is the instruction given to the students by the teacher. The teacher was the most respected and venerated guide, philosopher and the god in person to the students. He imparted Supreme knowledge and converted them into righteous and truthful citizens who would fight untruth and protect truth and righteousness;

\[
vedamanūcyācāryo'nte vāsinamnuśāstil satyaṁ vadaṁ dharmāṁ caraṁ svādhyāyānmā pramadaḥ\]

\[
ācāryāya priyāṁ dhanamāḥṛtya prajātantuṁ mā vyavacchtēḥ satyāṁna pramaditavyam ādharmaṁna pramaditavyam kuśalāṁna pramaditavyam bhūtyai na
\]
Having taught the Vedas, the preceptor gives the post instruction to the students: Speak the truth. Practice righteousness. Make no mistake about study. Having offered the desirable wealth to the teacher, do not cut off the line of progeny. There should be no inadvertence about the truth. There should be no deviation from righteous activity. There should be no mistake about protection about yourself. Do not neglect propitious activities. Do not be careless about learning and teaching.

One is not subjected to fear at any time if one knows the bliss that is Brahman, failing to reach which words along with the mind turn back.

Of that preceding vital one, this mental one is verily the embodied Self. As compared with this mental body, there is another internal Self constituted by valid knowledge. By that one is this one filled up. This one as aforesaid, has verily a human shape. It is humanly shaped in accordance with the human shape of the earlier one. Of him faith is verily the head; righteousness is the right side; truth is the left side; concentration is the Self (trunk); mahat is the stabilising tail. Pertaining to this here is the śloka.
om saṃatmane namaḥ
dl

Om salutations to one who is the same soul everywhere.

The Supreme Self is indivisible, changeless and is the same everywhere. An eternal part of the Supreme Self resides in innumerable bodies as individual Self. Just as the same sun is reflected in a million glass pieces of different sizes, shapes and colors and the reflections vary as per the glass pieces, but the reflected sun being one and the same, so also the Supreme Self is one though expressing its magnificence and splendour in innumerable bodies. Even when the body goes, the light remains.

This Self is the same in an ant and an elephant, in the eagle and the shark, in the saint and the sinner, in the rich and the poor and in the knowledgeable and the ignorant. The Self shines as per the shining surfaces and bodies. It is the same in all the bodies. In some bodies, it is restricted by instincts, in some bodies by desires, in some bodies urges and in all the bodies by the nature of qualities to which the Self is attached.

samam sarvesu bhūteṣu tiṣṭhantam parameśvaram!
vinaśyatsvavinaśyantam yaḥ paśyati sa paśyati

Gitā 13-27

He sees, who sees the Supreme Lord, existing equally in all beings, the unperishing within the perishing.

samam paśyan hi sarvatra samavasthitamīśvaram|
na hinastyātmanātmānam tato yāti parām gatim

Gitā 13-28

Because he who sees the same Lord equally dwelling everywhere does not destroy the self by the Self; he goes to the highest goal.
samo'ham sarvabhūteṣu na me dveṣyo'asti na priyāḥ
ye bhajanti tu mām bhaktyā mayi te teṣu cāpyaham

The same as I to all beings; to me there is none hateful
nor dear; but those who worship me with devotion are in
me and I am also in them.

sarvabhūteṣu yenaikam bhāvamavyayamīkṣate
avibhaktam vibhakteṣu tajjñānam viddhi sātvikam

That by which one sees the one indestructible reality in
all beings, not separate in all the separate beings—know thou
that knowledge to be sātvik.

om sammitāya namaḥ

Om salutations to one who is the mixture of
(mixes) all.

The Supreme Self brings together strange mixtures
and evolves an altogether different breed. Strange are the
ways of nature. The opposites always attract each other.
The saint is interested in the sinner. The sinner wants
to become the saint. The worldly and the successful want
to abandon. The abandoned wants to be included. The
bound wants to be free and the free wants to be bound.

What we want to be, we are not that. What we really
are, we do not like the same type. This is the order. The
only panacea is transcendence. To be beyond all the polar
opposites. To go beyond the state of duality and reality.
This is the state of Self, the state of freedom and liberation.

We have to be aware that what all we see, hear,
smell, taste and touch have duality and relativity as their
nature and change from place to place and change with times. They do not have the quality of happiness in them. The nature of happiness is the quality of the Self. Thinking that objects bring happiness is ignorance.

\textit{om samāya namaḥ} \textsuperscript{109}

\textit{Om salutations to one who is the same at all times.}

The Supreme Self is the same at all times and places. These are same at all places and at all times. He is the same to rich and the poor, right and the wrong, good and evil. He is the same to beautiful and the ugly. His other form is sameness, sama means the same and auspicious. The Supreme Self has nothing to gain or lose by any activity in this universe. He is only the Supreme supervisor under whom this world revolves.

This state of equanimity is the divine state;

\textit{samaḥ śatrau ca mitre ca tathā mānāpamānayoḥ}
\textit{śītoṣṇa sukhaduḥkheṣu samaḥ saṅgavivarjitaḥ} \textsuperscript{12-18}

\textit{He who is the same to foe and friend, and also in honor and dishonor, who is the same in cold and heat and in pleasure and pain, who is free from attachment.}

\textit{samaduḥkhasukhaḥ svasthaḥ samaloṣṭāsmakāṇcanaḥ}
\textit{tulyapriyāpriyo dhīraḥ tulyanindātmasaṁstutih} \textsuperscript{14-24}

\textit{Who is the same in pleasure and pain, who dwells in the Self, to whom a clod of earth, stone and gold are alike, who is the same to the dear and the unfriendly, who is firm and to whom censure and praise are as one.}
om amoghāya namaḥ

Om salutations to the magnificent.

Salutations to one whose worship bears ample fruit.

The Supreme Self is only to be prayed for, worshipped and meditated. He is the omnipresent, omnipotent and omniscient. He is the magnificent and the merciful. He is the only god of gods to be worshipped, since he is the Supreme truth and supremely benevolent.

om puṇḍarīkākṣāya namaḥ

Om salutations to one who has eyes which resemble the petals of lotus.

Salutations to the all-pervading.

The Supreme Self is the all-pervading Supreme spirit Śrī Hari Nārāyaṇa. He pervades the whole universe.

He is in the soul. The individual Self is the eternal part of the Supreme Self.

He is in the vital force, prāṇa. He is the prāṇa of the prāṇa, the power of the vital force.

He is in the mind. He forces the mind to function guided by intellect.

He is in the food. Food supports the vital force and gives strength to the body.

He is in the air and supports the ear.

He is in the eyes and the sun.

He is in the organ of speech and the fire.

He is in the space in the heart and in the universe.

He is in the consciousness.
He is in the intelligence.
His nature is Supreme bliss.
His eyes appear like that of the petals of lotus indicating Supreme joy.

om vṛṣakarmāṇe namaḥ ||

Om salutations to Him whose actions are according to dharma, righteousness.

Though the Supreme Self is actionless, whatever action under him that goes on are as per dharma resulting in the ultimate equality. All actions and activities are as per cause and effect, finally culminating in absolute truth, justice and equality.

The human righteousness is different from eternal dharma. The human rules of conduct change from time to time and place to place. It is valid at one place and time for a person to have several wives and it is valid for a woman at certain time and place to have several husbands. It is a crime to ignore the law of the land which is bound by time and scale.

The eternal dharma or righteousness is governed by the Supreme Self which is valid for all places at all times and are inviolable. Based on these are derived the rules; speak the truth, give water to the thirsty, give food to the hungry, thou shalt not kill or commit theft etc. which again refer to human conduct and behaviour.

The universal laws of existence are again the Supreme laws of gravity of attraction, speed of light, laws of relativity, laws of electro magnetism etc. which again govern the behaviour of objects and all the creation.
If we take a glass of water and put some soil into it, shake it and allow it to settle, we observe after some time that heavier particles are at the bottom and lighter particles are at the top. Same rules hold good in the formation of the human form. The person who is rooted to the earth and gross objects, has his consciousness and intellect gross with the materiel objects. A more evolved person who is interested with the knowledge and science and the laws of cause and effect, and ‘brahma jñāna’ has a finer and keener intellect than a person who is engrossed in earthly acquisitions. He is highly placed than the worldly person attached to material objects.

This world is established on the Supreme order and within this order, there is freedom. These laws though appearing not being effective to the gross mind, is very evident and effective to the keener intellect.

\[\text{om vṛṣākṛtaye namaḥ} \] 113

\textit{Om salutations to the one who establishes the righteousness.}

The Supreme Self takes forms from time to time to establish truth, justice and righteousness. He sends down prophets and messiahs, persons with extra ordinary power and intellect to bring order and establish code of conduct when there is a break down of the human order.

\[\text{yadā yadā hi dharmasya glānirbhavati bhārata} \]
\[\text{abhyutthānamadharmasya tadātmānāṁ sṛjāmyaham} \]
\textit{Gītā 4-7}

\textit{Whenever there is decline of righteousness, O Arjuna, and rise of unrighteousness, then I manifest Myself.}
om rudrāya namaḥ

Om salutations to Rudra.

The Supreme Self is Rudra. He is the one who makes all beings cry from time to time and also at the time of cosmic dissolution.

He is also one who drives away sorrows. Sorrow is due to the attachment and dependence of the mind on the coveted object. This attachment is a factor of time and the extent of period we are in contact with the coveted object. Any object and being due to long and close association becomes a coveted object. When this is lost, there is a sense of loss and separation for the mind. Even an object that is intensely disliked and hated is a coveted object, since it absorbs the mind.

Self by nature is one and alone. It is different, distinct and distant from all manifest objects. There is no sorrow for a self realised person. This is the divine state, the state of Rudra.

rudrasya ye mīlhusaḥ santi putrā yaṁśco nu dādhṛvirbharadhyai∥ vide hi mātā maho māhī śā setū pṛśnipṛśhi subhve garbhamādhī∥

Rgveda 6-66-3

They are the offshoots of showerers, cosmic vital powers whom the nursing cosmic firmament is able to foster. They are mighty and the great inter space has received germ for benefit of man.

rudrāṇāmeti pradīśā vicakṣaṇo rudrebhīryyośā tanute pṛthu jrayaḥ∥ indram manīśā abhyarcati śrutam marutvamaṁ sakhyāya havāmaḥ∥

Rgveda 1-101-7

We invoke the great god who aided by cosmic vital principles proceeds to the abode of vital cosmic forces. There,
with dawn illumines the horizon. He bestows blessings on devotees.

\textit{om bahuśirase namah} \hspace{1cm} 115

\textit{Om salutations to the one who has several heads.}

The Supreme Self is the Supreme creator who can create anything with Supreme intelligence. This universe is the direct proof of the Supreme intelligence with which everything is created. He has heads everywhere, eyes everywhere, hands and legs everywhere. He is the Supreme witness being the nature of Supreme consciousness.

With the constituents of the lower nature of the Supreme Self such as air, water, fire, earth, sun, moon, planets and the stars and by the conjunction of the higher nature of the Supreme Self such as Supreme intelligence and Supreme consciousness, all the beings are created. There is no god in heaven or being on earth or anywhere, which are different from the composition of the higher and lower nature of the Supreme Self.

Rāvana, the villain in Rāmāyaṇa, is stated to have had ten heads.

\textit{om babhrave namah} \hspace{1cm} 116

\textit{Om salutations to the one who governs the world.}

The Supreme Self is one who governs this universe.

Śrī Kṛṣṇa, the incarnate of the Supreme Self declares in the Gītā, that with the Supreme Self as the supervisor, the whole world of moving and the unmoving moves in the ordained manner.
śrotram ca kṣuṇaḥ sparśanām ca rasānam
ghrāṇameva ca
adhiśṭhāya manaścāyaṃ viṣayāṇaṃ upasevate

Presiding over the ear, the eye, touch, taste, and smell, as well as the mind, it enjoys the objects of the senses.

uttamaḥ puruṣastvanyāḥ paramātmetudāhṛtaḥ
yo lokatrayamāviśya bibhartyavyaya Īśvaraḥ

But distinct is the puruṣa called the highest Self, the indestructible Lord, who pervading the three worlds sustains them.

pra babhrave vṛṣabhāya śvitīce maho mahīm
suṣṭutimīrayāmi namasyā kalmalikinaṃ namobhir-
gṛṇīmasi tvesāṁ rudrasya nāma

I sing a big hymn of earnest praises to showerer of benefits, to one of pleasing manners with spotless garments. Our homage to brilliant one and the cosmic vital physician of name Rudra.

om viśvayonaye namaḥ

Om salutations to the womb of the universe.

The Supreme Self is of the nature of the space in which the whole universe exists.

om śuciśravase namaḥ

Om salutations to one whose names and glories are pleasant and purifying to hear.
The nature of the Supreme Self is consciousness and bliss. Just as when we think of our enemies, we get angry. Just as when we think of our persons who are dear and near to us, we feel softened.

Just as the memories of respective objects excite the respective sense organs, so also the very memory and reciting of the names of the all-pervading spirit Śrī Hari Nārāyaṇa calms the mind and gives bliss.

Chanting his names is the method of prayer, worship and meditation. Whatever name and form of any other object in the world does not bring peace and does not evoke blissful response. But the chanting of the names and reciting the glories of the Supreme Self, who is not a person nor an object, but the cause and support of the universe, derived from the Vedas and Upaniṣads gives Supreme knowledge, wisdom and bliss. Just chant:

hare krṣṇa hare krṣṇa krṣṇa hare hare
hare rāma hare rāma rāma hare hare

or chant:

om namo nārāyaṇāya om namo nārāyaṇāya

Or just chant the name of the iṣṭa devata, sitting in the yogic posture.

om amṛtāya namaḥ

Om salutations to the immortal.

The Supreme Self, the nameless and the formless, but who creates and takes any number of names and forms is eternal and limitless. He is immortal. He is the changeless, deathless all-pervading Supreme spirit
Śrī Hari Nārāyaṇa who is beginningless and the final destination of all.

The Supreme Self is immortal. The individual Self, the eternal part of the Supreme Self, the soul that resides in the heart of all living beings is immortal. All else other than this is perishable.

**om śāśvata sthāṇave namaḥ** 120

*Om salutations to the permanent abode.*

The Supreme Self is the final destination of all souls. When the individual self is freed from all desires and the limited adjuncts of the body, it attains the nature of the Self. It merges with the Supreme Self from which there is no return. This is declared in Chāndogya Upaniṣad.

The life style of a brāhmaṇa who eventually attains Supreme knowledge, the brahmajñāna is explained in this śloka.

taddhaitadbrahmā prajāpataya uvāca prajāpatir-
manave manuḥ prajābhya ācāryakulādvedamadhītya
yathā vidhānam guroḥ karmātiṣeṣeṇābhisamāvṛtya
kuṭumbe śucau deśe svādhyāyamadhīyāno dhārmikā-
nvidadhadātmani sarvendriyāṁ sampratisthāpyāhīm-
sansarvabhūtānyanyatra tīrthebhyaḥ sa khalvevaṁ
vartayanyāvadāyuṣam brahmalokamabhisampadyate na
ca punarāvartate na ca punarāvartate||

Chāndogya 8-15-1

*Brahma expounded this to Prajāpati, Prajāpati to Manu and Manu to his descendants.*

*He who has read the Veda according to the prescribed rule, in the time left over after performing his duties to the*
teacher, he who after having come back from the teacher's house, settles down in his house hold, continues the study of the Veda in a clean place, and has virtuous sons and disciples, he who withdraws all his senses to ātman, who practices non injury to all beings except in places specially ordained, he who behaves thus through out his life reaches the world of Brahman and does not return again—yea, he does not return again.

\[\text{om varārohāya namaḥ} \| \quad 121\]

*Om salutations to the one who took the form of the varāha to lift up this world from the waters.*

This is one of the Daśāvatāras of the Supreme Self. It also means that one whose lap gives highest bliss. The moment we think of the Supreme being, we attain peace. For the soul which has experienced even the slightest merger for a fraction of a moment with the Supreme Brahman, the bliss experienced is beyond words.

\[\text{om mahā tapase namaḥ} \| \quad 122\]

*Om salutations to the Supreme yogi.*

The Supreme Self is engaged in meditation, the Supreme state of unity of existence.

Tapas is the total concentration on the Supreme Self. It is the involvement in totality with the aspired entity. It is the desire of the soul along with the will and
determination of the mind, guided by the intellect to be one with the Supreme Self. This is the supremely divine state. All achievements are attained by this ‘tapas’.

The Supreme Self is one who is identified with the Supreme austerities. The Supreme austerity is the total devotion to the Supreme knowledge.

yah sarvajñaḥ sarvavidyaśya jñānamayaḥ tapah
tasmādetābrahma nāma rūpamannam ca jáyate

Śrī Viṣṇu Sahasranāma 211

Mūḍāka 1-1-9

From him, who is omniscient in general and all knowing in detail and whose austerity is constituted by knowledge, evolve this Brahman, name, color and food.

tapāmyahamaham varṣaṁ nighṛṇāmyutṣṭajāmi ca
amṛtaṁ caiva mṛtyuṣca sadasaccāhamarjuna

Gītā 9-19

(As sun) I give heat; I withhold and send forth the rain. I am immortality and also death, existence and non existence, O Arjuna.

om sarvagāya namaḥ

Om salutations to one who travels everywhere.

The Supreme Self exists at all times and at all places. His lower nature is also light which travels at an enormous speed. He travels in all directions with speed that exceeds that of even light.

As aquatic animals, he travels in water. As eagle, the Garuḍa, the vehicle of Śrī Viṣṇu, he travels in the sky and as air he travels on earth. As light he travels in all directions.
om sarvavidbhānave namaḥ  124

_Om salutations to the omniscient and who illuminates everything._

The Supreme Self is the light of lights. It is he who is in the sun as well as in the eyes. He is the essence of the mukhya prāṇa, the vital force. He is the Supreme knower of the past, present and the future.

_na tatra sūryo bhāti nā candratārakaṁ nemā vidyuto bhānti kuto'yanagniḥ\_\_ 
tameva bhāntamanubhāti sarvam 
tasya bhāsā sarvamidaṁ vibhāti_\_ _Kaṭha 2-2-15_

_There the sun does not shine, neither do the moon and the stars; nor do these flashes of lightening shine. How can this fire? He shining, all these shine; through his luster all these are variously illumined._

_yadādityagataṁ tejaḥ jagadbhāsayaṁ'khilam\_\_ 
yacchandramasi yaccāgnau tattejo viddhi māmakam_\_ \_Gītā 15-12_

_That light which residing in the sun illuminates the whole world, that which is in the moon and in the fire, know that light to be mine._

om viśvaksenāya namaḥ  125

_Om salutations to the chief of the armies of the universe._

The Supreme Self is the strength of the strong. The army on whichever side, on right side as well as wrong side, though in reality think both are right, survives on its own strength.
The indication of the army, the fighting forces, is the power and strength. This power and strength is the power of the Supreme Self. This strength is the chief of all the forces.

The army of the universe are the great elements; fire, air, water, earth, sun, wind, moon, planets and the stars with all their infinite energies moving at the speed of light.

\[\text{om jānārdanaṇa namaḥ} \]

*Om salutations to Janārdana.*

The name Janārdana refers to the Supreme Self. Salutations to one, to whom the world prays for success and happiness in this world. If we are in trouble, we pray to god. If we want to succeed in our undertakings and in our effort, we pray to god. If we are miserable, we pray to god for our happiness. We never pray to god, simply for the Supreme truth that he is adorable and fit to be worshipped. The Supreme Self who grants what all we aspire is Janārdana.

He only stays in the individual bodies as the Self. When this Self identifying itself with the body cries out, the Supreme Self grants wisdom and solace, by showing its true nature to the Self. The Supreme Self in the universe is the source and support of the individual Self in all the bodies.

The Lord Janārdana (Viṣṇu), who is indeed one, assumes different names as Brahma, Viṣṇu, Śiva which names are indicative of creation, continuation and dissolution (V. P. 1.2.66).
om vedāya namaḥ

Om salutations to the one who is the central theme of all (Vedas) knowledge.

‘Veda’ means to know. The knowledge is of two kinds. Knowledge of the manifest; knowledge of matter, knowledge of all objects that are seen, heard, touched, smelt and tasted and all that is experienced.

Then there is the knowledge of the unmanifest, the knowledge of the elements that cannot be grasped by the senses. This is the higher knowledge. The end of the knowledge of the objects, of the matter, the knowledge that is beyond the Vedas called the ‘Vedānta’. This Vedānta is the knowledge of the unmanifest. These are also called the Upaniṣads. All these proclaim the knowledge of the Supreme being, knowledge of the Supreme Self, the knowledge of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa, the Supreme God who only is to be prayed, to be worshipped and to be meditated upon.

vedeṣu yajñeṣu tapiḥ su caiva
dāneṣu yatpūṇyaphalam pradīṣṭam
atyeti tataḥvamidāṁ viditvā
yogī param sthānamupaiti cādyam

Gītā 8-28

Whatever fruit of merit is declared in the scriptures to accrue from the study of the Vedas, the performance of sacrifices, the practice of austerities and gifts—beyond all this goes the yogi, having known this; and he attains to the Supreme primeval abode.

This knowledge should be imparted to only those who have the thirst for knowledge and who are deeply interested to know the truth for its own sake. The Supreme
knowledge is the Vedânta, the end of Veda which are the Upaniṣads.

vedânte paramāṁ guhyam purākalpe pracoditam
nâpraśântâya dâtavyam nâputrâyâśisyâya vâ punâḥ

Śvetāsvatara 6-22

The supremely mystical knowledge in the Upaniṣads was taught in the previous cycle. This is not to be given to one who has no Self control; nor to one who is not a son or again, to one who is not a disciple.

vedâhametamajaram purâṇam
sarvâtmânam sarvagatam vibhutvât
janmanirodham pravadanti yasya
brahmavâdino hi pravadantinityam

Śvetāsvatara 3-21

I know this ancient one who is free from descriptitude, who is the self of all, and who is omnipresent by virtue of pervasiveness; regarding whom, the deliberators on Brahman speak of birthlessness and whom they speak of as eternal.

vedâhametam puruṣam mahânta-
mâdityavârṇam tamasaḥ parastât
Tameva viditvâ’timṛtyumeti
nânyaḥ panthâ vidyate’yanâya

Śvetāsvatara 3-8

I know this great person who is resplendent like the sun and is beyond darkness. By knowing him alone, one transcends death; There is no other path to go by.

Most vedic hymns have been carried on from generation to generation on oral tradition. They are also called the ‘śrutis’. Each Veda was with a particular group and was carried forward by that group identified and classified by the respective Vedic group.

There are four Vedas: Ṛgveda, Yajurveda, Sāmaveda
and Atharvaṇaveda. They are the oldest scriptures spoken by the Prajāpati Brahma, the creator of the universe.

Ṛgveda consists of a collections of hymns addressed to different gods. The chief deity of Ṛgveda is the Indra and other great elements. Ṛgveda chiefly deals with the knowledge.

Yajurveda prescribes the methods of rites and sacrifices. The chief deity of Yajurveda is the fire and the great elements.

Sāmaveda consists of holy songs singing the sameness of the Supreme creation in the micro and macro forms. The chief deity of the Sāmaveda is the wind. There were supposed to be one thousand chapters of Sāmaveda, but only three are available. Rest having been lost by the unconscious actions of the human beings over centuries of time. Sāmaveda is famous for the pleasing and soothing hymns chanted melodiously by the priests. Sāmaveda chiefly deals with Upāsana, worship and meditation.

Atharvaṇaveda consists of popular beliefs, concepts, magical and mystical aspects of religious rites. The chief deity of the Atharvaṇaveda is the moon.

om vedavide namaḥ

Om salutations to the knower of the Vedas.

The Supreme Self is the knower of all the Vedas. He is the eternal theme of all the Vedas. All Vedas refer to him alone as the primal cause of the universe.

By knowing the Vedas, we come to know the Supreme Brahman. This universe, this world of objects is the open house for the perishable and limited objects. The outgoing
senses perceive only the matter bound by time and space. The Vedas open our inner eye and shows the source of this perishable and limited world of objects and matter.

sarvasya cāham hṛdi sanniviṣṭo
mattaḥ smṛtirjñānamapohanaṁ ca|
vedaiśca sarvairahameva vedyah
vedāntakṛdvedavidēva cāham∥

Gītā 15-15

And I am seated in the hearts of all. From me are memory and knowledge, as well as its absence. I am verily that which has to be known by all the vedas. I am indeed the author of the Vedānta and the knower of the Vedas am I.

om avyaṅgāya namaḥ∥

Om salutations to one who is not manifest to senses.

The Supreme Self is not a person with a body to behold. He is not bound by time and space. He is not the manifest nor the unmanifest. He pervades all the creatures, moving or unmoving. He cannot be seen for he is the seer. He cannot be heard, for he is the hearer. He cannot be smelt, for he is the smeller. He cannot be tasted, for he is the taster. He cannot be known for he is the knower. Even if we come to know the whole universe, we cannot know the knower, for he is inside us, for he is our very self and this knower is beyond knowledge. He cannot be known through outgoing senses. But he can be known through the keen intellect;

prāṇasya prāṇamuta caṅṣaṇaśaṅcāṅṣuruta śro-
trasya śrotāram manaso ye mano viduḥ∥ te nicikyur-
brahma purāṇamagryam∥

Bṛhadāraṇyaka 4-4-18
Those who have known the vital force of the vital force, the eye, of the eye, the ear of the ear, and the mind of the mind, have realised with certainty the eternal primordial Brahman.

\textit{om vedaṅgāya namaḥ} \| 130

\textit{Om salutations to one whose organs are the Vedas.}

The Supreme Self is described only by the Vedas and Upaniṣads. These are Supreme knowledge. This knowledge if of the form of the Supreme Self. Knowledge is power and Supreme knowledge is Supreme power. The physical, mental and spiritual form of a person is reflected by the knowledge that the person has imbibed by long japa (chantings) tapas (meditation), prostrations (worship of the Supreme God), by adhyayana (study of scriptures), by cintana (by introspection) and by abhyāsa (long practice). Mere knowledge is a burden unless it becomes the part of the psyche and his inner and outer activity conforms to the Supreme knowledge.

\textit{om vedavide namaḥ} \| 131

\textit{Om salutations to the knower of all the Vedas.}

Vedas are written by the knower of the Vedas and the entire universe, the manifest and the unmanifest knowledge. All the Vedas refer to this knower of the Vedas. It is of him, by him and about him. He is the Supreme knower.
Om kavye namaḥ

Om salutations to the Supreme poet.

The Supreme Self is the Supreme poet. Every creation of his is innovative, fresh and is created with Supreme intelligence. Deeper we go, deeper is this knowledge of the Supreme Self. Farther we go farther it is. The poet sees, what the sun cannot see. The Supreme Self sees everything. He is our inner eye as well as the outer eye. He is the eye of the eye.

kavim puraṇamanuṣāsitāram
aṇoraṇiyāṁsaamanusmaṛedayah
sarvasya dhātāramacintyarūpam
ādityavarṇaṁ tamasaḥ parastāṁ

Whosoever meditates on the omniscient, the ancient, the ruler of the whole world, minutest than an atom, the supporter of all, of inconceivable form, effulgent like the Sun and beyond the darkness of ignorance.

sa paryāgacchukramakāyamavraṇamasnāviragāṁ
śuddhamapāpaviddham kavirmanīśī paribhūḥ svayam-
bhūryāthaṭathayato'rthān vyaḍadhācchāśvatībhyāṁ
samābhyaḥ

He is all pervasive, pure, bodiless, without wound, without sinews, taintless, untouched by sin, omniscient, ruler of mind, transcendent and Self existent; he has duly allotted the respective duties to the eternal years (time which is the process of evolution).

Om lokādhyakṣāya namaḥ

Om salutations to one who presides over this universe.
The Supreme Self is the one who governs this universe.

All planets and stars keep their paths. Seasons arrive on time and everything is under the Supreme order.

*avajānanti mām mūḍhā mānuṣīṁ tanumāśritam|
param bhāvamajānanto mama bhūtamaheśvaram∥

_Gītā 9-11_

_Fools disregard me, clad in human form, not knowing my higher being as the great Lord of all beings._

*om surādhyaṁ kṣāya namaḥ∥ 134*

*Om salutations to the Lord of all gods._

Supreme Self has created the great elements and has granted divinity and lordship over these great elements to different deities. Brahma is the god of creation. Śrī Viṣṇu is the god of support and sustenance. Śaṅkara is the god of annihilation. Śrī Gaṇeṣa is the god of the earth and the sky. Lakṣmī is the goddess of wealth and nature. Indra is the god of the great elements. The Supreme being, the all-pervading Supreme spirit Śri Hari Nārāyaṇa, the puruṣa is the god of all gods.

*om dharmādhyakṣāya namaḥ∥ 135*

*Om salutations to the Supreme Lord of the righteousness._

This world would be in shambles, but for the Supreme order maintaining the righteousness. There is Supreme intelligence pervading all creations directing, guiding and
controlling the activity of all creations at every stage at all times. Each is given what it deserves and what it needs. Each shall reap what he sows. We give to receive more in return. We lose our selfishness and ego to get the whole world in return. There is eternal dharma and righteousness established in every action.

This dharma, the benevolent nature is the basis of life. It is the nature of cow to give milk. Otherwise it is against its nature. It is the nature of the fire to burn. It is the nature of water to quench the thirst and it is the nature of food to give strength and energy. This is the connection by which all life exists in this world.

\[ \text{om kṛtāṅkṛtāya namaḥ} \]

*Om salutations to the doer and undoer.*

The Supreme Self is the one who does and also undo everything. Whatever happens and does not happen is based on the Supreme intelligence. If we work hard to attain something, and do not get it, there is something other than our finite knowledge functioning and it is as per the Supreme intelligence. If we get something, we do not like, it is as per Supreme intelligence. Our likes and dislikes has no meaning in the sphere of limitless and eternal functioning of the universe.

He has given this body, mind and he has placed the soul in the body. He has created the great elements. He knows the past, present and the future. Our knowledge of time and place is finite. He knows all to whom to give, what to give, how much to give and when to give. If he does not give anything at any time, it is only to set us free, since every acquisition and possessiveness is a
bondage. He is the magnificent and the merciful. His method is evolution from darkness to light, from untruth to truth, from ignorance to knowledge, from death to immortality and from humanity to divinity. He has grandiose plan for all, inspite of our hankerings for limited objects.

&om caturātmane namaḥ\[137\\]

*Om salutations to the one who is wise.*

It also means that he is the four great gods who are the deities of this universe.

He is Brahma, Dakṣa, Kāla and Jīvas—these are the powers of Viṣṇu for creation.

Viṣṇu, the manus, Kāla and living beings—these are the powers of Viṣṇu for sustenance.

Rudra, time, death and living beings—these are the powers of Viṣṇu for purpose of dissolution.

The higher nature of the Supreme Self is Supreme intelligence pervading the universe, Supreme consciousness and bliss. His power is vital force. Wherever the soul is there, it is accompanied by vital force, consciousness, intelligence and bliss. The vital force is the shadow and power of the soul.

&om caturvyūhāya namaḥ\[138\\]

*Om salutations to one who is the creator of fourfold fields.*
The field is the place where all the activities take place. He has created four directions east, west, south and the north indicating the directions in space with reference to a particular object. These directions exist only with reference.

He has created the body, mind and the soul with himself as the sheet anchor of the three aspects of human existence.

He has created waking, dream and deep sleep states with the forth turīya state as the sheet anchor of the three states of consciousness.

The Supreme order has also created great field under which the world of objects function. They are law of gravity, law of electromagnetism (that every particle is charged). law of relativity. The law of special theory of relativity unifying all the three theories which Einstein tried throughout his life to establish is yet to find a place.

om caturdāṃśtrāya namaḥ∥

*Om salutations to the creator of four fangs.*

The four fangs are teeth, nails, tusker and the hard ferrated skin by which the creatures fend, offend and protect themselves.

om caturbhujāya namaḥ∥

*Om salutations to one with four shoulders.*

The Supreme Self Śrī Viṣṇu, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is depicted as having
four shoulders and four arms. The form is symbolic of representing the four directions, and four feet (pādas) that support this universe.

One arm is holding the conch (saṅkha) indicating the sound energy, which is the cause of this universe.

The second arm is holding the wheel, indicating the nature of time. Time is revolving in nature. What has happened earlier is bound to recur. What has gone up is bound to come down. What is down now goes up to the top. This is the nature of the universe.

The third arm is holding the diadem (gadha), the punishing mode of upholding the righteousness and justice. The wicked and evil are scared to take the name of the Supreme God in their ventures.

The fourth arm carries the lotus, indicating the purity and non attachment of the Supreme Self to the objective world.

The Supreme Self governs this universe under these four powers and all objects and beings follow the Supreme order.

**om bhrājiṣṭhāve namāḥ**

*Om salutations to the self luminous.*

The Supreme Self is the light of lights. He is the light in the fire, in the eye and in the sun.

He is the power of the vital force. He is the Supreme light that is praised in all the scriptures and gives light and brightness to the knowledgeable.

He has created the great elements air, water, fire, earth, sun and the moon, ether, mind, ego and the intellect.
Seated in them, he shines them. He is the same Self effulgent light that is in all these great elements. This is stated in this śloka.

sarvā diśa ārdhvamadhasca tiryak
prakāśayan bhrājate yadvana dvān
evam sa devo bhagavān vareṇyo
yonisvabhāvānadhitiṣṭhatye kah

Śvetāsvatara 5-4

He shines illuminating all the directions, above, below and others, as does the sun. In this way, that god, the effulgent and adorable one, rules alone over all those that stand as the sources.

om bhojanāya namaḥ

Om salutations to the one who gives food.

Food is Brahman. It is the food that is the support of all living beings in the universe. Food is the carrier of energy and strength. Food is matter and matter is energy. All things are food to all living beings in one form or the other. The consumer of the food is the vital force, prāṇa. It is the god Vaiśvānarī that digests food in all living beings. It is the energy that is in food consumed by the living creatures and is transformed into strength of the body by the Vaiśvānara.

The divine energy is in food. The same energy is there in Vaiśvānarī and the same energy is given to the body and the body does all work in the world and this energy is transferred back to the universe. It is this energy that revolves and rotates around in one form or the other, guided by the Supreme intelligence of the Supreme Self.
The Supreme Self has created this world of great elements. He has created air, water, fire, earth, sun and the moon, planets and the stars. These constitute the foods as well as all the bodies. All foods become bodies and all bodies are foods to this Vaiśvānara.

These foods constitute the mind and the organs in the bodies. They become the eyes, ears, nose, tongue and the touches. They become the medicinal herbs. These foods are the smell, taste, touch, sounds and the sights. They become the respective sense organs and through them, the self enjoys the foods in all their qualities and natures.

It is the one Supreme being that is the sheet anchor of all the foods, the eater of the foods, the digester of all the foods, the enjoier of the foods and who forms all bodies and organs from foods.

The Supreme Self is the Supreme creator of all foods. He is of the form of a grand meal. He has created all the grains like rice, wheat, fruits and vegetables.

He has created all the liquid foods like milk, honey, juices and water.

He has created foods in the air which carry the essence of foods. Air itself is the food for the body.

All bodies are made of these foods, which becomes the food for the living bodies.

It is only by giving foods, any auspicious deed is complete. All creatures are satisfied only by food.

\[\text{Rgveda 2-13-6}\]

You give food and prosperity to the worshipper and you milk out dry and sweet corn from wet plants. You grant
wishes to the devotees. You are the sole sovereign of the world. Oh resplendent Lord, this goes on according to your first assignment and all praises to you.

\textit{om bhoktre namaḥ}||

\textit{Om salutations to the Supreme enjoyer.}

The soul, the individual Self seated in individual bodies and innumerable bodies, the eternal part of the Supreme Self is the enjoyer of all things that are created by the Supreme Self. The Supreme Self is the creator, and the soul seated in individual bodies is the enjoyer.

He sees through the eye, hears through the ear, tastes through the tongue and smells through the nose. He experiences touch through the skin. These organs are only the medium and means of experiences of the qualities and nature of all things. The consciousness is the background of all these experiences. This consciousness not attached to any object is the higher nature of the Supreme Self.

He is the puruṣa, enjoys the prakṛti. The prakṛti is matter. The enjoyer is the spirit. The matter and spirit are never separated. The dual opposites of matter are drawn together and combined by the spirit which is the energy that pervades the universe. Ultimately all matter is energy. Mass is continuously being converted into energy and energy into matter.

The attachment to the quality and nature of these objects and blind drive to possess these objects is the desire. This desire is the cause of transmigration of the soul. This desire is māya, the illusion is caused by the
ignorance. When the Self realises its true nature, that it is qualitatively the same as the Supreme Self, the creator of all qualities and nature of objects, which they themselves are derived from the great elements, the attachment and desire for these objects and bodies falls off. The soul is released and meditates on the Supreme Self, who is one without a second.

bhoktāram yajñatapasāṁ sarvaloka maheśvaram
suhṛdaṁ sarvabhūtānāṁ jñātvā māṁ śāntimrcchati

Gītā 5-29

He who knows me as the enjoyer of sacrifices and austerities, the great Lord of all the worlds and the friend of all beings, attains to peace.

ōṁ sahiṣṇave namaḥ

Om salutations to the one who bears all.

The Supreme Self is the sensitivity of the senses. He is the intelligence of the intellect. He is the strength of the strong. He is the essence of all smells and odors. He is the sensitivity of all feelings and touches. He is the mind of the mind and light of all lights.

We see the object due to the image of the object falling on the screen of our vision and instantly, these electro magnetic bits are conveyed to the brain and stored in the brain cells. They are called back as and when required and images are reformed exactly as it was recorded. So every event is recorded in the universe. The means and medium of these recordings is the consciousness. This is limitless and eternal. The entity which recalls these is the individual Self whose nature is consciousness.
Anything other than pure consciousness is recorded and this consciousness is the ultimate limit of sensitivity. Whatever seen in the subtlest form, whatever heard in the feeblest of sounds, whatever thoughts thought of by the mind and whatever finest impulses created by the sound and light movements are experienced and recorded by the Supreme consciousness through respective sense organs.

These sense organs have a lower limit below which it cannot perceive the matter. Everything perceived by the senses is matter. The sense organs also have a upper limit beyond which it cannot withstand the impact of the matter. It is the limitations of the sense organs which change from creature to creature, from person to person and from organs to organs, depending upon the Supreme intelligence by which all the bodies and organs are created. The Self is deathless and changeless spirit and its nature is pure consciousness. Anything other than this Self is perishable, subjected to change and is grasped by the senses. The Self cannot be grasped and its higher nature consciousness cannot be grasped. Because the Self is the experiencer and the knower. The Supreme Self is the Supreme knower and is beyond all nature.

What is insensitivity?

Insensitivity is the grossness, the total ignorance represented by the ego. It is the unawareness and Self indulgence. It is not caring and feeling for the others. It is being in total darkness. It is the quality born of tamas. It is indulging in sensations, which takes the senses to higher and higher levels, thereby reducing the fineness of senses, which blunts the senses. One who is lost in sensations becomes absolutely senseless and insensitive. One who is drunk, one who is lost in the excitements of
drugs and depressions of drinks is insensitive. One who wants to experience the intense sensations of sight, taste and ears makes them duller and become incapable of sensitivity.

The selfishness makes a person insensitive. Pride, delusion and all the six enemies of mankind such as, lust, greed, anger, ego, jealousy and obsession makes a person absolutely insensitive.

The Supreme Self has created the strongest as well as the most sensitive. He has also created the fastest as well as the stationary. Whatever qualities that can be thought of, whatever types that are conceivable is already created. This creation process ever goes on continuously with newer and newer innovation.

\[ \text{om jagadādijāya namaḥ} \]

145

*Om salutations to the originator of the universe.*

The Supreme Self created this world as well as this mind. This mind is an illusion to that extent that this world is also an illusion. This ‘jagat’, is the world of objects. All objects that occupy space and time is this world. This is finite, this is limited by time and space. This is continuously subjected to change and is perishable. All objects have a beginning and an end. They are here now and gone tomorrow. Śaṅkarāchārya called this world as myth;

‘brahma satya jagat mithya’

*This Brahman is real, this world of objects is unreal.*

All objects are created from this earth and the great
elements. They disintegrate and go back to earth, after its utility.

Imitating the Supreme Self, the individual Self also creates, guided by intelligence, newer and newer objects for his utility and identifies himself with his creations. But the soul has no control over natural forces.

\[ \text{om anaghāya namaḥ} \]

_Om salutations to the sinless one._

The nature of Supreme Self is Supreme consciousness. It is ever awake and never goes to sleep. All sins are committed in ignorance and unawareness. When one is in the grips of the six enemies of mankind, the 'ārisadvargas', all sins and crimes are committed.

The desire of the mind is to make this mortal body immortal, to make this limited form unlimited and to call the untruth and the non existing as existing and truthful, is the cause of all sins and crimes.

The urge of the mind to become, to attain, to achieve and to excel is the cause of all activities. When this urge to excel at any cost, instead of achieving excellence takes the lead, all crimes and sins are committed.

Since the Supreme Self is not a person with mind, there is no becoming for that Supreme Brahman. It is free from all movements and limitations.

\[ \text{om vijayāya namaḥ} \]

_Om salutations to the victorious._
Everybody appreciates the victorious. The Supreme Self is the victory itself. It is the ultimate goal and objective of all souls. The victory is always for the truthful and the righteous.

Victory is the reaching of the goal after overcoming all the obstacles. It is the destination of all actions in achieving the set objective.

\[ \text{om jetre namaḥ} \] 148

*Om salutations to the one who is ever the victorious.*

The Supreme Self is the Supreme victor and is the goal and ultimate abode of all victorious.

\[ \text{om viśvayonaye namaḥ} \] 149 (117)

*Om salutations to the womb of the universe.*

The Supreme Self represents the entire existence, with this universe as his stomach, the womb for the creation of this world. All things exist within 'that'.

\[ \text{viśvarūpaṁ hariṇaṁ jātavedasam} \\
\text{parāyaṇaṁ jyotirekaṁ tapantam} \\
\text{sahasraraśmiḥ śatadḥa vartamānaḥ} \\
\text{prāṇaḥ prajānāṁ udayatyeṣa sūryaḥ} \]

Prśna 1-8

*The realisers of Brahman knew the one that is possessed of the form of this universe, full of rays, endowed with illumination, the resort of all, the single light of all, and the radiator of heat. It is the Sun that rises—the sun that*
possesses a thousand rays, exists in a hundred forms and is the life of all creatures.

**om punarvasave namaḥ||** 150

_Om salutations to the one who dwells again and again in the bodies as souls._

An eternal part of the Supreme Self (amsha) lives in all bodies as individual Self, as soul. It transmigrates from body to body till the dissolution of all desires and achieve complete identity with the Supreme Self.

**om upendrāya namaḥ||** 151

_Om salutations to Upendra, the second form of Indra._

Indra is the mind, the chief of all organs. Indra in the universe, at the macro level, is the god of the great elements air, water, fire, earth and space. The same Indra is Upendra, at the micro level, in the individual body, who is the mind. Mind is Brahman, the means of life in this world. Without mind, one is like a child, like an idiot, without growing up.

**om vāmanāya namaḥ||** 152

_Om salutations to Vāmana._

Vāmana is one of the incarnations (avatāra) of the Supreme Self.
Bali was a king of the demons who was out to conquer the world by virtue of his valour, righteousness and his devotion to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa. Though he was the most benevolent, his followers were arrogant and were against all norms of justice. They were against the gods who stood for goodness and fairness. Since Bali, the king of the demons was the Supreme devotee of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa, no one could kill him.

All the gods went to the Supreme Self and prayed for the deliverance from the demons. The Supreme Self took the form of a short venerable brahmin and went to the king Bali. This brahmin was unsurpassing in his knowledge, splendour and aura (tejas), though he was short. The king Bali after prostrating to Vāmana, begged of him to ask for a boon. King Bali known for his honour and self esteem would stick to his word.

The Supreme Self in the form of Vāmana, asked king Bali for three feet of space for him. The king Bali sensing that the short brahmin is none other than his Supreme goal and abode, the Supreme Self, the heart and soul of his being, readily accepted to give him three feet of land.

Immediately after Bali poured water in his hands with the resolve to give the gift asked for, the dwarf Vāmana, became the opposite of dwarf. The Lord then revealed his own cosmic form which included all its divinities and dimensions.

Vāmana, the Supreme Self took the cosmic form. He occupied the whole sky space with one foot. With the other foot, he occupied the whole earth except the place where Bali was standing. Not finding the space for the third foot of land as promised to the Supreme Self, the Supreme Self asked where is the place for his third foot.
The king Bali, true to his word, readily agreed to offer his own head to the Supreme Self. After all this is the Supreme wish of all the devotees of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa, to put the head at the feet of the Supreme Self, which is the Supreme abode of peace and tranquility, and from where there is no return. To be blessed directly by the Supreme Self is the Supreme culmination of the devotion of all the souls.

The Supreme Self with the cosmic form put his foot on the head of king Bali and pushed him down into the earth. King Bali told Vāmana, the short brahmaṇa in whom he is, that he is none other but the Supreme Self and should be given the grace of ending his life by the Supreme Self. The Supreme Self pleased, granted his prayers and blessed that his name would become immortal.

The Supreme Self thus fulfilled the prayers of the gods for delivering them from the demons. Also he granted the liberation to king Bali and took him to his abode. He granted the boon to Bali, that the world will celebrate this day of Bali as ‘Dīpāvali’, ‘Balipāḍyami’, the festival of lights, since the king Bali attained the Supreme abode of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa on that day.

madhye vāmanamāsīnam viśve devā upāsate

Kaṭha 2-2-3

The Viśva devas, the gods devoutly worship the Vāmana who is established in the centre.

om prāṃśave namah

Om salutations to the greatest.
The Supreme Self, having become the short venerable brahmin, He also takes the forms of the highest person.

**om amoghāya namaḥ ||**  
*Om salutations to one who is vainless.*

Whatever actions concerning the Supreme Self, it is not in vain. If we take one step towards him, he takes several hundred steps towards us. If we give him one small offering, he returns in bounty.

Śrī Purandarā Dāsa, the Supreme devotee of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa who attained enlightenment and transcendence sings:

If we sing laying down, he listens to us sitting near us.

If we sing sitting near him, he listens standing.

If we sing standing before him, he listens dancing round us.

If we sing dancing, he bestows all the bounties to us.

**patram puṣpam phalam toyaṁ**  
**yo me bhaktyā prayacchati ||**  
**tadaham bhaktyupahṛtam**  
**aśnāmi prayatātmanah ||**

*Whoever offers me with devotion a leaf, a flower, a fruit, or a little water—that so offered devotedly by the pure minded, I accept.*

**pārtha naïveha nāmutra vināśastasya vidyate ||**  
**nahi kalyāṇakṛt kaścit durgatim tātā gacchati ||**

*Gitā 6-40*
O Arjuna, neither in this world, nor in the next world is there destruction for him; none verily, who does good, O my son, ever comes to grief.

prāpya puñyakṛtāṁ lokānuṣītvā sāśvātīḥ samāḥ
ducīnāṁ śrīmatāṁ gehe yogabhraṣṭo'bhiṣayate

Having attained to the world of the righteous, and having dwelt there for everlasting years, he who fell from yoga is born in a house of the pure and wealthy.

om śucaye namaḥ

Om salutations to the purest.

The Supreme Self is one and is the purest. There is no ‘other’, or the second in that. The ‘other’ which does not integrate or assimilate is the impurity. Any outside agent is the impurity. Any outside body which tries to become an integral part of the other, thus changing the quality of the main substance is the impurity. The Supreme Self is one and there is no other for that. Anything that is trying to integrate and assimilate with that is first purified, brought to its nature, form and content and then it is assimilated. The Supreme Self is the Supreme purifier.

The Supreme Self has created the great elements. These are great purifiers. They are ever engaged in purifying the nature they occupy.

The moving air is the purifier, flowing water is purifier and fire is the purifier. We wash all things with water. All compounds disintegrate due to exposure to heat and air. All impurities are burnt in the fire.
Any dead carcass, any garbage is converted into manure and is the source of plants with divine smell and taste. The pure lotus is grown in the slushy pond. The fruits and flowers are grown with the manure which is the discarded impurity. The impure manure is the source of pure food, flower and fruits. The impurity is the one end of purity. They exist together. This is the divine and Supreme order.

The Self is the Supreme purifier. Our mind is the impurity. Any thoughts and desire is an impurity. Pure mind is consciousness. When the mind itself becomes an object of witnessing by the self, by the choiceless awareness, the mind is purified. This choiceless awareness is meditation. It is stronger than the ultra violet rays, the Supreme purifier. One who is self realised and is established with the Self is the personification of purity.

\[\text{om ūrjītāya namaḥ} \]

*Om salutations to the sure winner.*

The Supreme Self is the one of infinite strength and is the winner of all. His grace is sufficient to make the blind visible, the deaf the hearer of sounds, the weak to become the strongest and the ignorent the most knowledgeable.

\[\text{yo mām paśyati sarvatra sarvaḥ ca mayi paśyati}]
\[\text{tasyaḥmaḥ na praṇaśyāmi sa ca me na praṇaśyati} \]

Gītā 6-30

*He who sees me everywhere and sees everything in me, he never becomes separated from me nor do I become separated from him.*
prayatnādyatamatānastu yogī saṃsūddhakilbiṣaḥ
anekajanmasaṃsiddhaḥ tato yāti parām gatim

Gitā 6-45

But the yogi who strives with assiduity, purified of sins and perfected gradually through many births, reaches the highest goal.

maccittaḥ sarvadurgāṇi matprasāḍattarisyasi
atha cettvamahāṅkārānna śrōṣyasi vīnaṅkṣyasi

Gitā 18-58

Fixing your mind on me, thou shall by my grace, overcome all obstacles; but if from egoism, you will not hear me, thou shall perish.

om atīndrāya namaḥ

Om salutations to one who is beyond the perception and experience of the senses.

Our sense organs are limited in their capacities and have only particular function to perform. Eyes can only see and that too within a range of vision. We cannot see beyond a distance and also below certain illumination. We also cannot see the objects which are brighter above certain limits. So also regarding the sound for the ears and smells for the nose.

This ability to see, hear, smell, taste and touch changes from person to person and from species to species. What we cannot see in darkness is seen by the cat and the owl. What we cannot smell is sensed by the dogs. What we cannot hear is heard by the reptiles. This sensitivity to see, to hear, to smell and to perceive changes is different in all types of animals.
The instruments of seeing, hearing, smelling and sensing is different, but the hearer, seer and senser is the same seated in different bodies of different animals. Anything that is seen, heard, smelt, tasted or perceived indicates the existence of an object that is different from the consciousness. This consciousness is the ultimate limit of sensitivity. The Supreme Self is not an object and cannot be experienced by any of the senses. Its nature is Supreme consciousness. This is the seer, hearer, taster, smeller and the experiencer. This is one and the same in all the bodies. This is beyond the reach of all the senses and the sense organs.

**om saṅgrahāya namaḥ**

*Om salutations to the one who reduces everything into subtle condition and holds them within himself.*

The whole universe we see throughout our life is contained in our small head as memory. We can recall it at anytime in the form of sound, taste, images, touch, smell and the feelings we have felt. All the qualities of the entire creation, their nature, form and function are stored in the genes and is carried forward from generation to generation. The whole macro universe is converted into micro form and is contained in every living being as memory. This is the Supreme ability of the Supreme Self. The micros in the macro and the macro in the micro form.

Śrī Purandara Dāsa the Supreme devotee of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa sings that the whole universe is inside the Supreme Self, and that Supreme Self is within us, just like a huge elephant is contained in a small mirror.
om sargāya namaḥ

Om salutations to one who is in the subtle form of universe to be created. One who is the cause of creation.

The Supreme Self is the huge potentiality in which everything is stored and is waiting for the evolution and manifestation. It is the essence of all the seeds waiting to be given birth. It is the desire waiting to be given shape and form to function according to its qualities. This desire is a force attached to the soul. The Supreme Self makes these desires of the soul come true, a reality for the fulfillment of desires of all souls.

om dhṛtātmane namaḥ

Om salutations to one who is ever in his inherent form or nature, without any transformation involved in birth or death.

This firmness is ‘dhṛti’.

We are not the same person at all times. We change from time to time and place to place. We change from situation to situation and circumstances to circumstance. We are a creature of situations. We are worse than the chameleons which changes its colours for its survival. We change our colour for anything, even the smallest enticement.

If we are getting any benefit and recognition which we consider is above our eligibility and expectation, we disown our roots, our own parents, relatives and friends. We lie and cheat to get ourselves to be possessed as slaves. If we are among the so called rich and famous
people, we also pose and act that we are also rich and famous. To call others rich and famous is the other's job, which we thrust it on ourselves. This is since we are not confident of ourself, since we do not respect and honour ourself and since we are dishonourable to ourselves and others. This is so since we are ignorant of our own self nature. This is so since what all we are identified with is not honourable. This is so since we are filled with dishonourable intentions.

This, not being true to our own self nature is due to not knowing our own self nature. We are not aware that we are eternal part of the Supreme Self, that we are the junction of the great elements, that we are the micro form and indivisible part of the great universe. We need not imitate anybody, since we ourselves are unique and we are created in our form according to our function. There is no 'other' for us, since the 'other' is only a perishable body. The soul or the individual Self in the 'other' is the same as in our body. We need not imitate the other, since it is the same in us. It is one. All as one is the Supreme Self. The same one in all is the Self.

This imitation of the bodies is a small time and short time affair. We have to be established in our own Self, in our own light, not in our bodies wearing different garbs and masks. We have to be firm and be established in our true nature. Whatever dress we are wearing, wherever we are and whatever we are doing, we enjoy it and that is only our expression. There is no big work or great work to identify ourself with it. Whatever work we do in a great way is our work. We are not our dress and work. We are the Self, the eternal part of the Supreme Self. Whoever is established in the Self and is firm in his self nature is divine.
Om niyamāya namaḥ

Om salutations to one who appoints creatures in their stations.

The Supreme Self also fixed limitations for each creature.

All these function within their sphere and have limitations. They are the building blocks of life. Without air, water, heat and sun, the creatures die.

The Supreme Self has also created creatures to live in their habitat. If they come out, they will die. The Supreme intelligence, which is the higher nature of the Supreme Self, pervading the universe controls the life pattern of all creatures. If the fish is thrown out of water, it dies. If the butterfly is thrown into the water, it dies. There are amphibians which live both in water and land, still having limitations. All these are ordained by the Supreme Self.

The Supreme Self has also fixed the time as limitations for everyone's life. It ranges from a few seconds to a few hundred years. God Yama is appointed as god of death.

Om yamāya namaḥ

The Supreme Self is the Lord of death who regulates all remaining inside.

The birth is always accompanied by death. In birth and death all are equal. What is certain is the death for the living. Living is a chance and this length of life is
unknown and unknowable. Death is for the body. The soul is deathless and changeless. It is fearless and is eternal. Death is for the mind which is desire. For a desireless person, death has no meaning and purpose. The Self is the source of pure consciousness and bliss. It is all-pervading and eternal.

Anyone born on earth has to die. Anybody with a dimension of time and scale is subjected to birth and death. Any object having a dimension is subjected to change and transformation. This is the Supreme order.

mṛtyuḥ sarvaharaścāhamudbhavaśca bhaviṣyatām
kīrtiḥ śrīrvākca nārīṇāṁ smṛtirmedhā dhṛtiḥ kṣamā
gītā 10-34

And I am all devouring death, and the prosperity of those who are to be prosperous; among the feminine qualities, I am fame, prosperity, speech, memory, intelligence, firmness and forgiveness.

anantaścāsmī nāgānāṁ varuṇo yādasāmaham
pitṛṇāmāryamā cāsmī yamaḥ saṁyamatāmaham
gītā 10-29

I am the Ananta among the Nāgās; I am the Varuṇa among water deities; Aryamān among the manes am I; I am Yama among the governors.

yamo no gātum prathamo viveda naiṣā gavyūtirapabhartavā u yatrā naḥ pūrve pitarah pareyurenā jañānāṁ pathyā anu svāḥ
gṛgveda 10-14-2

The Supreme Lord knows what is good and what is evil for us. None can debar us from that glorious path on which our forefathers have gone. All men born on this earth tread their own path which they have made for themselves.
om vedyāya namaḥ

Om salutations to Him who only should be known for liberation.

The Supreme Self is the only one to be known for liberation and freedom. This knowledge is the only means for liberation. It is its own end. For a brahmajñāni, there is nothing else to do. This very brahmic knowledge establishes him in Supreme consciousness and bliss.

The Supreme Self is to be known through scriptures, through the meditation and the intense desire to know the Supreme truth. The Self knowledge cannot be attained by work, sacrifice, through books and austerities. The desire to know the Supreme truth should be so intense that of a person who is immersed in water and has the urge to come out and breathe. The Self is to be known by the intellect, by dispassion for the worldly objects and by total awareness.

na me viduḥ suragaṇāḥ prabhavaṁ na mahārṣayaḥ
ahamādirhi devanām mahārṣinaṁ ca sarvaśaḥ

 Gitā 10-2

Neither the hosts of the gods nor the great sages know my origin; for in every way I am the source of all the gods and the great sages.

nāhaṁ vedairna tapasā na dānena na cejyayā
śakya evaṁ vidho draśtuṁ dṛśṭavānasi māṁ yathā

 Gitā 11-53

Neither by the Vedas nor by austerity, nor by gift, nor by sacrifice can I be seen in this form as thou hast seen me.

Ignorant persons whose intellect is hijacked by the sense organs, the sense objects and the pleasures of the senses have no inclination for the Supreme knowledge.
They are identified with their body. They think that their outer form is everything and are carried away by the power, position and wealth that one comes to possess as per their actions. They think that there is nothing equal or better than them and they indulge in all sorts of useless activities. They ask what is the use of knowing god or Self, when there is so much to enjoy in this world. Such persons are carried away by the senses and the sense objects. This is declared in this śloka.

na māṁ duskr̥tino mūḍhāḥ prapadyante narādhamāḥ
māyayā’pahṛtajñānāḥ āsuram bhāvamāśritāḥ

Gītā 7-15

The evil doers and the deluded who are the lowest of men do not seek me; they whose knowledge is destroyed by illusion follow the ways of demons.

People who are in physical pain, mental worries and who is totally dissatisfied with this worldly objects and the methods pray to Supreme God.

caturvidhā bhajante māṁ janāḥ sukṛtino’pjunaḥ
ārto jījāśurarthārthī jñānī ca bharatarṣabhaḥ

Gītā 7-16

Four kinds of virtuous men worship me, O Arjuna, and they are the distressed, the seeker of knowledge, the seeker of wealth and the wise, O Lord of the Bharathas.

The urge to know is the Supreme desire and is the means of liberation. Knowledge is freedom, knowledge is power, knowledge is the fire that burns all ignorance and knowledge is light that drives away darkness;

tēśāṁ jñānī nityayukta ekabhaktirvīśyate
priyo hi jñānino’tyarthamahaṁ sa ca mama priyah

Gītā 7-17
Of them the wise (the knower), ever steadfast and devoted to the one, excels is the best; for I am exceedingly dear to the knower and he is dear to me.

udārāḥ sarva evaite jñānī tvātmaiva me matam
āsthitaḥ sa hi yuktātmā māmevānuttamāṁ gatim

Gitā 7-18

Noble indeed are all these; but I deem the wise (knower) man as my very self; for, steadfast in mind he is established in Me alone as the Supreme goal.

The Supreme Self, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is only to be prayed, worshipped and meditated upon, for he is the Supreme truth, the source and the support of all things that exist. The whole universe is that and everything is the manifestation of that in different names and forms. Through self only, we can know the Supreme Self. He who has realised this knowledge is the knower and he is dear to the Supreme God. This is declared in this śloka.

 bahūnāṁ janmanāmante jñānavān māṁ prapadyate
vāsudevaḥ sarvamiti sa mahātmā sudurlabhāḥ

Gitā 7-19

At the end of many births, the wise man comes to me, realising that all this is 'Vāsudeva' (the innermost Self); such a great soul (mahātmā) is very hard to find.

He realises that everything is that of the Supreme Self, since he pervades all impels all to appropriate action.

om vaidyāya namaḥ

Om salutations to the knower of all.
The Supreme Self knows all. He is the originator of all the vedas and vedāṇthas. All the scriptures teach the central theme that the Supreme Self is the centre of all knowledge.

All the vedas and upanisads have emanated from the Supreme Self.

om sadāyogine namaḥ∥

Om salutations to the Supreme yogi.

There is perfect harmony between the created and the creator. There is joy for the world whenever the whole world thinks of the Supreme Self. Since the nature of the Supreme being is Supreme consciousness and bliss, all experience the bliss when one thinks and meditates on the Supreme Brahman.

om vīraghe namaḥ∥

Om salutations to the one who destroys the evils for the protection of the righteous.

For the Supreme Self, the demons and the devils are the same. They are the dualities. One is a demon compared to a divine.

They are the qualities of nature. There is nothing like absolute divine and absolute evil or demoniac in this world. One is so only comparatively. There is only a good person and a better person. The good person is less evil than the bad person. The Supreme Self is the best. It is
beyond good and evil since both the good and the evil derive their strength from the Supreme Brahman.

Those who are evil are against the Supreme order and therefore get the fruits of their wrong actions. The good and the noble follow the Supreme order and thereby is benefited by following the easy path. The evil is stronger than the good since the evil has to go against the current and thereby become stronger. They also eventually perish, since they cannot overcome the Supreme order.

\textit{om mādhavaṇa namaḥ} || 167

\textit{Om salutations to Mādhava, the Lord and master of the divine knowledge 'ma'. Brahmic knowledge is 'ma'.}

The knowledge of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa, is denoted by 'ma'. One who is well versed with this Supreme knowledge has attained the divine state worth worshipping. He who is the source of madhu, the sweetness is Mādhava.

\textit{om madhave namaḥ} || 168

\textit{Om salutations to the one who gives joy.}

The honey is the personification of joy, the nature of the Supreme Self. Even the bees who are ever engaged in the Self less work of collecting honey from thousands of flowers, give joy from the fruits of their work. This sweetness in honey is derived from the nature of the
Supreme Self which is honey to all beings. All selfless work without the care for the fruits of work bring unlimited joy, the nature of the Supreme Self.

idam mānuṣaṁ sarveṣaḥ bhūtānām madhu, asya mānuṣasya sarvāṇi bhūtāni madhu; yaścāyamasmin mānuṣeṣa tejomayoṁṛtamayaḥ puruṣaḥ, yaścāya- madhyātmam mānuṣaṣtejomayoṁṛtamayaḥ puruṣaḥ, ayameva sa yo'yaṁātmā; idamamṛtam, idaṁ brahma, idaṁ sarvam

This human species is honey to all beings, and all beings are honey to this human species. So with the bright immortal being who is in this human species, and with reference to the body, the bright immortal being who is identified with the human species. These four are only the Self. This is immortal, this is Brahman and this is all.

This whole universe is pervaded by the Supreme Self who is sweet and is a source of joy to all. This is declared in the Bṛhadāraṇyaka Upaniṣad.

This earth is honey to all beings and all bodies are honey to this earth. The same Supreme Self pervades the earth and all the bodies.

The water is honey to all beings and all beings are honey to this water. And the bright immortal being identified with the seed in all bodies is honey to this water.

This fire is honey to all beings and all beings are honey to this fire. And the bright immortal being who is identified with the organ of speech is honey to this fire.

This air is honey to all beings and all beings are honey to this air. And the bright immortal being who is identified with the vital force is honey to this air.

This Sun is honey to all beings and all beings are
honey to this Sun. The bright immortal being who is
identified with the eye in the body is honey to this Sun.

These directions are honey to all beings and all beings
are honey to these directions. The bright immortal being
who is identified with the ear is honey to these directions.

This moon is honey to all beings and all beings are
honey to this moon. The bright immortal being who is
identified with the mind in the body is honey to this
moon.

This lightening is honey to all beings and all beings
are honey to this lightening. The bright immortal being
who is identified with the light in the sun (intellect) is
honey to this lightening.

This thunder cloud is honey to all beings and all beings
are honey to this thunder cloud. The bright immortal being who is
identified with the voice of a person is honey to this thunder cloud.

This sky (space) is honey to all beings and all beings
are honey to this ether. The bright immortal being who is
identified with the ether (space) in the heart is honey
to this ether in the sky.

This righteousness is honey to all beings and all beings
are honey to this righteousness. The bright immortal being who is
identified with the righteousness of a person is honey to this righteousness in the universe.

This truth is honey to all beings and all beings are
honey to this truth. The bright immortal being who is
identified with the truthful person is honey to this Supreme
truth.

This Supreme Self is honey to all beings and all beings are honey to this Supreme Self. The bright immortal
being who is identified with the individual Self in the body (is the same) is honey to this Supreme Self.

\[\text{idāṁ vai tanmadhu dadhyāṅṅgātharvaṇośvibhyā-} \\
\text{muvācaḥ tadetadṛṣṭih paśyannavocaiḥ puraścakre dvipa-} \\
\text{dah puraścakre catuṣpadaḥḥ puraḥ sa pakṣiḥ bhūtvā} \\
\text{puraḥ puruṣaḥ āviśat\text{\textipa{}} iti\text{\textipa{}} sa vā ayam puruṣaḥ sarvāsu} \\
\text{pūrṣu puriśayaḥ; nainena kiñcanānāvṛtaṁ, nainena} \\
\text{kiñcanāsaṁvṛtaṁ.\text{\textipa{}}}\text{ Bhādāraṇyaka} 2-5-18

This is verily that meditation on mutual aids (madhu mantras), versus in the Atharva Veda, imparted to two Āśvins. Observing this deed, the seer said, ‘the Lord created bodies with two feet and with four feet. That Supreme being, first entered the bodies and the subtle body’. As he dwells in all bodies, he is called puruṣa. There is nothing that is not enveloped by him, nothing that is not pervaded by him.

\[\text{omḥ atīndriyāya namaḥ\text{\textipa{}}}\text{ 169}\]

Om salutations to one who is beyond the perception of the senses.

\[\text{na sandrśe tiṣṭhati rūpamasya} \\
\text{na cakṣuṣā paśyati kaścanainam\text{\textipa{}}} \\
\text{ḥṛdā manīśā manasā'bhikṛpyto} \\
\text{ya etadviduramṛtāste bhavanti.\text{\textipa{}}}\text{ Kaṭha} 2-3-9

His form does not exist within the range of vision; no body sees him with the eye. When this Self is revealed through deliberation, it is realised by the intellect, the ruler of mind that resides in the heart. Those who know this become immortal.
Om mahāmāyāya namaḥ

Om salutations to the Supreme magician.

The Supreme Self causes illusion and this māya is the cause of this universe.

This world is really an illusion. The very fact that a child is born, grows up to be a man or a woman, gets married, again a child is born to them is magic. They get old, die and disappear. They come together for sometime and disperse after some time. All this is Supreme magic.

The mango seed is planted. It grows to be a plant, then a tree. It grows flowers and mango fruits. The tree goes on giving innumerable mango fruits and seeds. If we break open the seed, there is ‘nothing’ in it. This is sheer magic.

This world itself is illusion created by the Supreme Brahman. There is nothing to achieve in this world of illusion. We spend several lives in vain to achieve something, not knowing what it is. This ‘urge to achieve’ is the illusion, the māya. Removal of this ‘urge to achieve’ something is the removal of illusion.

This urge may be to earn wealth, name and fame, power, and position, or the spiritual powers or the power and position of a monk or a sanyāsī, the position of uniqueness in this world. All this is an illusion.

To see things as they are is to be free from illusion. This is yoga and this is meditation. To be free from illusion is to ‘see things as they are’. Accepting things as they are is the ‘choiceless awareness’. This is being in touch with the truth and this is living in reality.

This whole world is an illusion. Our mind itself is an illusion which goes on creating snares and scares. Our
mind creates the division between the individual body and the world. It even creates the division between the individual Self and the Supreme Self. It creates division between the day and night, right and wrong, between good and evil and all the divisions that exist in the world. This division exists only in duality and relativity. How can be time separated. It is a continuous flow. Space is continuous. How it can be separated. How the earth can be separated. All this division is of the mind. How death can be separated from life. Life and death are inseparable. The moment the person is born, he is followed by death. Day is followed by night, just as the light is followed by the shadow it falls on an object. They cannot be separated. The mind is the source and support of this division and illusion. Mind itself is illusion. This is the lower nature of the Supreme Self.

All the sights we experience is the illusion, since it is there now and gone after some time. This time element may be a few seconds or a few years depending on the anxiety and waiting of the mind. The reality is the Supreme consciousness which is timeless, eternal and changeless. This is real and is not an illusion. This consciousness cannot be seen. So are these sensations sounds, smells, tastes and imaginations cannot exist without this consciousness. They have no existence of their own. They are brought up, nurtured and developed by the mind. This mind is the non existing reality.

Another illusion, which is the cause of all havoc in this world of time and place is the ego. This again is the non existing reality, the greatest illusion created by the mind. Man does anything to support and satisfy this ego, this world of individual likes and dislikes, love and hate, discrimination based on caste, color, religion. Based on
individual likes, mind and individual ego is surely an illusion.

In the world of Supreme Self, there is no division. There is no mind. Mind is dissolved by meditation. It has become pure consciousness. There is no duality and relativity. There is only reality, the Supreme and absolute truth. This pervades time and space. This is immortal. This is Brahman. This is all.

There is illusion for those who are away from the Supreme Self, for those who are in their own world of mind and body. There are as many worlds as there are persons. Each person creates his own world different from the real world. The real world is one, that of the Supreme Self, Supreme consciousness, intelligence and bliss.

chandāṃsi yajñāḥ kratavo vratāni
bhūtam bhavyam yacca vedā vadanti
asmān māyā sṛjate viśvametat
tasmimścānyo māyayā sanniruddhaḥ

Śvetāśvatara 4-9

The Vedas, sacrifices, kratus vows, the past, the future the present and all those which the Vedas speak of are from it. The ruler of māya projects this world. And because of māya, it becomes bound in it as a separate entity, as it were.

māyāṁ tu prakṛtīṁ vidyāṁmāyināṁ ca maheśvaram
tasyāvayavabhūtaistu vyāptāṁ sarvamidam jagat

Śvetāśvatara 4-10

One should know that nature is surely māya, and the Supreme Lord is the ruler of the māya to be sure. The whole universe is verily pervaded by what are his limbs.

māyayāpahṛta jāanam...

Gītā 7-15

This illusion hijacks the intellect and forces a person to act indiscreetly.
tribhirguṇamayairbhāvairebhiḥ sarvamidaṁ jagat
mohitam nābhijānāti māmebhyaḥ paramavyayam

Deluded by these natures composed of the three qualities of nature (sātvik, rājasik and tāmasik), all this world does not know me as distinct from them and immutable.

daiśī hyeśā guṇamayī mama māyā duratyayā
māmeva ye prapadyante māyāmetāṁ taranti te

Verily, this divine illusion of mine, made up of the three qualities of nature is difficult to cross over; those who take refuge in me alone, cross over this illusion.

This desire itself is an illusion.

kāmai staistairhṛtaṁ guṇānāṁ prapadyante'nyadevatāḥ
tam tam niyamamāsthāya prakṛtyā niyatāḥ svayā
t

Those whose wisdom has been rent away by this or that desire, go to other gods, following this or that rite, led by their own nature.

Those who have attained Self realization, those who have surrendered totally to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa with Supreme devotion, are freed from the dualities of this empirical and transient world. This is declared in this śloka.

yeśāṁ tvantagataṁ pāpaṁ jānanāṁ puṇya-karmaṁ

t
de dvandva mohanimuktāḥ bhajante māṁ dṛḍhavṛtāḥ

But those men of virtuous deeds whose sins have come to an end, and who are freed from the delusion of the pairs of opposites worship me, steadfast in their vows.
Om mahotsahaya namaḥ

*Om salutations to the Supreme who is ever enthusiastic in the creation, sustenance and dissolution.*

When we take the journey of the unknown with a keen desire to know and understand, we are ever enthusiastic. If we know already that which we are encountering, we have no interest in that whatsoever. The repetition makes the mind dull and work dreary.

The Supreme Self creates things ever fresh and new. There is never repetition in his creation, all innovation. Everything is created with Supreme intelligence with the help of nature that is ever changing. This Supreme intelligence is the higher nature of the Supreme Self. All things noble and divine emanate (ut) from the Supreme Lord.

Om mahabalaya namaḥ

*Om salutations to the strongest.*

The strength comes from the truth, sakti from satya. The strength is to withstand the pressures of time and force, pressure of speed and mass. Strength is the capacity to withstand the force of mass and acceleration moving at an enormous speed.

The earth and the planets are held in their respective paths, that by any impact by an outside object, its movement along the determined path is not changed. This gravitational force that keeps objects in their fixed path is the Supreme order.
The Supreme Self creates the strongest object and bodies by the softest components.

The strongest elephant eats only vegetables.

The strongest diamond and the softest graphite consists only of carbon.

It is declared in the Bhagavadgītā:

*balam balavatām asmi...*

*I am the strength of the strong.*


**om mahābuddhaye namaḥ**

*Om salutations to the one who is supremely intelligent.*

The Supreme intelligence is the higher nature of the Supreme Self. This intelligence while seated in the individual bodies gets attached to the worldly objects, sense objects and sense organs and is called intellect.

Intelligence is the ability to grasp the gross and the essence of things, the situation and act in an appropriate way spontaneously.

One who is supremely intelligent is buddhimān, the ‘Buddha’. Bhagavān Buddha is supremely intelligent person who is the avatāra, the incarnation of the Supreme Self. The supremely intelligent are supremely simple. He taught the world:

“Abandon desire, for desire is the root of all miseries”.

“There is nothing to achieve, the urge to achieve is also desire”.

“Drop the ego, it is such a dead weight”.
“Treat others like yourself”.

All things and creatures in the universe are created with Supreme intelligence that follow the Supreme order. All creatures are intelligent. The individual Self is always accompanied by vital force, intelligence, consciousness and bliss. This intellect in all the bodies is an eternal part of the Supreme intelligence, the higher nature of the Supreme Self.

This intellect in individual bodies is identified with the desire, with the urges and instincts that have formed the body, designed for particular function. The mind functions guided by this intellect which is filled with desire. Only when the intellect is free from its association, it becomes free to function as intelligence.

This intelligence is superior to action. Action endowed with wisdom excels intelligence which is the means for all happiness. The intelligence and bliss accompany each other, since both are the higher nature of the Supreme Self. Intelligence is the cause of success in all undertakings. Who ever is successful and happier, he is referred as intelligent. This is declared in the Gītā:

dūreṇa hyavaram karma buddhiyogāddhanaṅjayaḥ
buddhau śaraṇamanviccha kṛpaṇāḥ phalahetavaḥ
gītā 2-49

Far lower than the yoga of wisdom is action, O Arjuna. Seek thou refuge in wisdom; wretched are they whose motive is the fruit.

buddhiyukto jahātiha ubhe suktaduṣkṛte
tasmad yogaya yuḥyasva yogah karmasu kauśalam
gītā 2-50

Endowed with wisdom, one casts off in this life both good and evil deeds; therefore, devote yourself to yoga; yoga is skill in action.
karmajam bhuddhiyuktā hi phalam tyaktvā manāśiṇāḥ
janmabandhaviniruktāḥ padam gacchantyanāmayam
gītā 2-51

The wise, possessed of knowledge, having abandoned the fruits of their actions and being freed from the fetters of birth, go to the place which is beyond all evil.

The function of intelligence is to keep the mind free from illusions and desires. It is to be in touch with the reality and accept this reality in totality;

yadā te mohakalilam buddhirvyatitarisyati
 tadā gantāsi nirvedam śrotavyasya śrutasya ca

gītā 2-52

When thy intellect crosses beyond the mire of delusion (desire), then thou shall attain to indifference as to what has been heard and what is yet to be heard.

śrutivipratipannā te yadā sthāsyati niścalā
samādhāvacalā buddhiḥ tadā yogamāṇāpsyasi

gītā 2-53

When your intellect, which is perplexed by the Veda text, which you have heard, shall stand immovable and steady in the Self, then thou shall attain Self realisation.

buddhirjñānamasammohah
kṣamā satyaṁ damah śamaḥ
sukham duḥkham bhavo’bhāvo
bhayaṁ cābhayameva ca

gītā 10-4

Intelect, wisdom, non delusion, forgiveness, truth, Self restraint, calmness, happiness, pain, existence or birth, non existence or death, fear and also fearlessness all these arise from the Supreme Self.

buddherbhedāṁ dhṛteścaiva guṇatastravidhāṁ śṛṇu
procyamāṇamaśeṣēna prthaktvena dhanaṇjaya

gītā 18-29
Hear thou, the threefold division of intellect and firmness according to guṇas, as I declare them fully and distinctly, O Arjuna.

pravṛttim ca nivṛttim ca kāryākārye bhayābhaye
bandham mokṣam ca yā vetti buddhiḥ sā

pārtha sātvikī
gītā 18-30

The intellect which knows the path of work and renunciation, what ought to be done and what ought not to be done, fear and fearlessness, bondage and liberation—that intellect is sātvik, O Arjuna.

Pure intelligence is like pure consciousness. When the mind is ceased with desire, the intellect also gets tainted with corresponding impressions and impurities;

yayā dharmamadharmaṁ ca kāryam cākāryameva ca
ayathāvatprajānāti buddhiḥ sā pārtha rājasī
gītā 18-31

That by which one wrongly understands dharma and adharma and also what ought to be done and ought not to be done—that intellect, O Arjuna, is rājasik.

adharmam dharmamiti yā manyate tamasāvṛtāḥ
sarvārthān viparitāṁśca buddhiḥ sā pārtha tāmasī
gītā 18-32

That, which, enveloped in darkness, sees adharma as dharma and all things perverted—that intellect, O Arjuna is tāmasik.

The Supreme intelligence is beyond these three qualities of sātvik, rājasik and tāmasik.
om mahāvīryāya namaḥ

Om salutations to the most powerful.

The Supreme Self is the most powerful. Whoever is blessed by him becomes formidable in all spheres of life. The power, wealth, glory, intelligence and all accomplishments happen to be poured to the blessed person. The lineage is blessed. The generations become purified. They become rich and famous by virtue of the blessings of the Supreme Self.

anādimadhyāntamanantavīryam
anantabāhum śaśisūryanetram
paśyāmi tvāṁ dīpta hutāśavaktraṁ
svatejasā viśvamidāṁ tapantam

I see thee without beginning, middle or end, infinite in power, of endless arms, the sun and the moon being the eyes, the burning fire being thy mouth, heating the whole universe with thy radiance.

om mahāsakatyey namaḥ

Om salutations to the strongest.

The Supreme Self is the giver of strength. He gives strength to the food, this strength flows from food to the body, from body to the mind and from mind to the soul. The soul or the Self is the source of strength for all.

śaknottīhaiva yaḥ soḍhum prāksāraṁ vīmokṣaṇāt
kāma krodhodbhavaṁ vegaṁ sa yuktāḥ sa

sukhī naraḥ

Gitā 5-23
He who is able, while still here in this world to withstand, before the liberation from the body, the impulse born out of desire and anger—he is a yogi, he is a happy man.

The strength is of the body, strength is of the mind and the strength is of the soul. It takes more than the physical strength to control the impulses of the mind. It is much more difficult to control the 'ariṣaṭvargas', the forces of lust, anger, greed, delusion, ego and jealousy, than to move mountains. It is more difficult to control our own mind than to control the outer world. It takes Supreme knowledge, intelligence, discretion and Supreme will to control the impulses born out of strong desires. He who controls and wins the mind, has won the world.

It is only the fearless and the person prepared to forego and sacrifice is strong.

It is only the person who has won over the desires and has overcome the limitations of the mind who is strong. It is only the person who has attained Supreme knowledge and has realised that there is nothing to gain or lose in this world is strong.

It is only he who has surrendered totally and with Supreme devotion to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa, is the strongest.

It is only he who is in deep meditation, who has attained choiceless awareness is the strong.

Om mahādyutaye namah

Om salutations to the strong willed.

The Supreme Self is the ultimate abode of all Supreme reality, strength, Supreme bliss, Supreme intelligence and
the Supreme truth. This realisation gives the strong will and determination to all the Supreme devotees of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa.

This 'dhyu' is the firmament of the mind and the intellect. This gives grace to the body and mind. This gives tejas to the eyes and fire to the speech. The Supreme devotee of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is the embodiment of moving grace, beauty, splendor and harmony. He gives joy to the beholders. He is the embodiment of wisdom and realization.

The firmament of the mind and intellect is the effect of the Supreme knowledge and faith. Mere determination without care to the consequences is the obstinacy. Attachment to the natures of body and mind is lack of knowledge which is the cause of grief.

This firmness is also of three types; sātvik, rājasik and tāmasik. This is declared in the Bhagavad gītā.

dhṛtyā yaya dhārayate manaḥprāṇendriyakyakriyāḥ
yogenāvyabhicāriṇyā dhṛtiḥ så pārtha sātvikī∥

Gitā 18-33

The unwavering firmness by which, through yoga, the functions of the mind, the life force and the senses are restrained—that firmness O Arjuna, is Sātvik

yayā tu dharmakāmārthān dhṛtyā dhārayate'rjuna∥
prasaṅgena phalākāṅkṣī dhṛtiḥ så pārtha rājasī∥

Gitā 18-34

But that, O Arjuna, by which, on account of attachment and desire for reward, one holds fast to dharma, enjoyment and pleasure and earning of wealth—that firmness, O Arjuna, is rājasik.
yayā svapnam bhayam ṣokāṁ viśādam madameva ca
na vimuñcati durmedhā dhṛtiḥ sā pārtha tāmasī
gītā 18-35

That, by which a stupid man does not abandon sleep, fear, grief, despair and also conceit—that firmness, O Arjuna, is tāmasik.

om anirdeśyavapuṣe namah

Om salutatuins to the one who cannot be identified with a place and time.

The Supreme Self pervades this universe. His nature is Supreme consciousness. All the time and place fall within the realm of this consciousness. He is not a person of time and place.

It is only the mind which is the product and a factor of time and place. A person born in sixteenth century has the mind of that time. A person of modern time has the mind fashioned after present day style of life. So also the mind is a factor of place. The mind is a product of environment, caste, community, religion, habits and practices that prevail in that particular place at that particular time. All these change with place and time. Mind undergoes change with advent of knowledge and times.

The Supreme Self has no mind and is not subjected to change of time and place. He is beyond time. He is eternal and changeless. He is the Supreme Brahman, not identified with any time, place and object. He is universal and changeless.

He cannot be shown as 'he is this or that'. He is all. He can be shown as 'that' which include the shower.
Only ‘that’ exists. We are an eternal part of ‘that’. When the individual identity is dissolved, we are ‘that’.

_om śrīmate namaḥ_ ||  

_Om salutations to the one endowed with greatness of every kind._

Anything great and prosperous has the element of divinity. The Supreme Self is the greatest of all kinds, since he is the source of all things magnificent and beautiful.

_nānto'sti mama divyānāṁ vibhūtīnāṁ parantapaḥ_
eṣā tūḍdeśataḥ prokto vibhūtīrvīṣṭaro mayā

_Gītā 10-40_

_There is no end to my divine glories, O Arjuna, but this is a brief statement by me of the particulars of my divine glories._

_om ameyātmane namaḥ_ ||  

_Om salutations to the Supreme Self who cannot be measured._

The Supreme Self is ‘anādi’ (beginningless) and ‘ananta’ (endless). The time is created by mind. This mind is relative and exists only with the beginning and the end. If there is no beginning, there is no end. This time is the interval between two events and is not absolute. It exists in relation to space and events. The Supreme Self is neither an event nor a product of process.
Om mahādridhṛte namah

Om salutations to the one who held up the great mountain, ‘mandara’, at the time of churning of milk ocean.

Salutations to Śrī Kṛṣṇa who held up the Govardhana mountains. The Supreme Lord supports all the great things.

Om maheśvāsāya namah

Om salutations to the Supreme breather.

The whole universe breaths. The air moves by the breathing of this universe. The clouds move, the seasons arrive and the time cycle repeats because of the breathing process of this universe. It is said that even the earth breathes and quivers. The Supreme Self is the acting power for the movement of life and times in the universe. He is the ‘kampana’.

Om mahībhartre namah

Om salutations to the Supreme who held up the earth submerged in pralaya waters.

The Second avatāra, the incarnation of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is the avatāra of the ‘Kūrma’ (tortoise), who lifted up the earth from the delusion of sea waters.
om śrīnivasāya namar ||

Om salutations to Him in whom resides all the wealth.

The goddess of earth (Bhūdevī, the nature) and the goddess of all wealth (Śrīdevī) reside in the chest of Śrī Viṣṇu, the sustaining form of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa.

Śrī Viṣṇu, called Śrīnivāsa, also called Veṅkaṭeśvara in one of the incarnations, is worshipped in the form having four arms:

One arm wearing the conch representing the sound. One arm wearing the wheel representing the time. One arm wearing the diadem representing the power of enforcement of truth and righteousness.

The fourth arm holding the lotus representing the purity and non attachment. Śrīdevī (goddess of wealth) and Bhūdevī (goddess of earth) reside in the left and right chests of Śrī Viṣṇu. This is the universal form on which all the vaiṣṇavas pray, worship and meditate on.

The famous deity of Lord Veṅkaṭeśvara on the top of the seven hills of Tirumala and Tirupati is the world famous shrine for all the pilgrims. It is famous by the name Vaikuṇṭha, the residing abode of Śrī Viṣṇu on earth. All the pilgrims offer the money as per their vows as a sense of their purification and gratitude.

om satāṅgataye namar ||

Om salutations to one who bestows the highest destination to the devotees.
The devotees of the Supreme Self attain the highest destination. They will never perish. This is the solemn assurance given by the all-pervading Supreme spirit Śrī Hari Nārāyaṇa to all his devotees.

ye yathā mām prapadyante tāṁstathaiva bhajāmyaham
mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ

Gītā 4-11

In whatever way men approach me even so do I reward them; my path do men tread in all ways, O Arjuna.

ananyāścintayanto māṁ ye janāḥ paryupāsate
teḥāṁ nityābhīyuktānāṁ yogakṣemaṁ vahāmyaham

Gītā 9-22

For those men who worship me alone, thinking of no other, for those ever united, I secure what is not already possessed and preserve what they already possess.

om aniruddhāya namaḥ

Om salutations to the Supreme who has no obstructions.

The Supreme Self has no obstructions. Any obstruction is the blockade against the movement of the Supreme order. No blockade exists for the Supreme order. Any such obstructions are dissolved by the Supreme Self.

Darkness is an obstruction. This is removed by light. Ignorance is an obstruction. This is removed by knowledge. Inertia is itself an obstruction. This is removed by the inherent energy contained in the mass. The very utterance of the name of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa gives extra energy to ensure movement and maintenance of dynamic equilibrium.
The whole universe is a dynamic flow and all obstructions which come in the way are destroyed.

*om surānandāya namaḥ* ∥ 186

*Om salutations to the Supreme who bestows joy to all the divinities.*

The nature of the Supreme Self is Supreme consciousness, Supreme intelligence and Supreme bliss. All the gods and divinities have these qualities since their state of divinity is granted only by the Supreme Self.

There is no god who has not attained Supreme knowledge and Supreme intelligence, who is not supremely conscious and who does not experience Supreme bliss. Just as a person experiences the warmth and brightness in the presence of sun, so also the devotee experiences the bliss when he is blessed by the Supreme being.

*om govindāya namaḥ* ∥ 187

*Om salutations to Govinda.*

Govinda is the joyful name of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa.

Salutations to him who fills power in words. Only the Supreme devotees of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa gets the power of their words.

Whatever they say, comes to pass. Whatever way they worship their god, their ‘iṣṭādevata’ in whatever name and form, the Supreme devotion gives them the
'vāk siddhi'. It is the Supreme devotion that gives vāk siddhi, the power of speech.

There is no value for the words of a person who has no divinity in him. Anybody who considers himself just a mass of flesh and blood, without knowing his inner divine nature, does not value his own words.

One who values himself and others also values his own words and deeds.

It is only by the grace of the all-pervading Supreme spirit Śrī Hari Nārāyana, one gets the 'vāk siddhi' (the power of words). It is dangerous to get vāk siddhi for a person who does not have 'citta śuddhi' (the purity of intellect). It is like having burning coal in one's hands without knowing how to handle it. The Supreme Self gives to each what should be given to him and what only he deserves.

The word 'Govinda' is not only the means for the purification of the intellect, it is also the means for attaining 'vāk siddhi', the power of speech.

ōṁ govīḍāṁpataye namaḥ
dh

*Om salutations to the master of words.*

The Supreme Self is the Supreme poet, the Supreme scholar, Supreme knower. All the Vedas and Upaniṣads have come out from the Supreme Self. The power of intellect, the power of words and the power of deeds all emanate from him. The most important requirement for these accomplishments is the Supreme devotion, faith and steadfastness.
Those who have no faith in this dharma (knowledge of the Self), O Parantapa, return to the path of this world of death without attaining me.

All the knowledge is names and words. They are expressed only in words. Words are the organised form of sound. This sound is Brahma. The power of Brahma, the creator, is in the words. This faith and devotion expressed in devotion becomes the music.

This power of Brahma is in music. The beauty and the meaning combined in the organised form of words called music. It is also called ‘Nādabrahma’. One derives great happiness in listening to music, the beauty and harmony of creation expressed in words in sequence and order. This music expresses various bhāvas, the moods such as joy, sorrow, exhilaration, depression. The music of courage and valour is expressed in martial songs. The music directly influences the mind and the body. The plants also enjoy music and give good yield. The cows enjoy music and give more milk. The wounds are healed and diseases are cured by music. One gets softened by music and one gets enraged by music. The sound is the medium for the manifest, for the embodied to establish communion with the unmanifest, the Supreme being. Music is divine. The Supreme musician is Govinda! Govinda!! Govinda!!!

The Supreme Self is the Supreme musician, who has created this nature in perfect harmony and beauty which cannot be expressed in words. Still it is only the words which are at our utility. But these words also return
along with the mind without ever reaching the beautiful and blissful abode of Govinda, the Supreme Self.

yato vāco nivartante aprāpya manasā saha...

Taittirīya 2-9-1

nāma vā ṛgvedo yajurvedaḥ sāmaveda ātharvaṇa-ścaturtha itihāsapurāṇaḥ pañcama vedaḥ pitṛyo rāśirdaivo nidhirvākovākyamekāyanaṁ deva-vidyā brahma-vidyā bhūtavidyā kṣattravidyā nakṣatra-vidyā sarpadevajanavidyā nāmai-vaitaṁ-mopāsvesvai

Chāndogya 7-1-4

Name indeed is Rgveda, also Yajurveda, Sāmaveda and the Ātharvaṇaveda as the fourth, the Itihāsa, Purāṇa as the fifth, grammar, the rules of worship of the ancestors, mathematics, the science or portents, the science of treasures, logic, the science of ethics, the science of gods, the science of Brahma, the science of war, astronomy, the science of snakes, gods and human beings all these are names only.

ōṁ marīcaye namaḥ॥

Om salutations to the Marīci, the Supreme power and impressiveness seen in persons endowed by such qualities.

The Supreme Self is the cause of such impressive persons of world, having power of expression and absorbing personalities.

Only those who are blessed have such magnetic personalities consisting of impressive and attractive physical features, absorbing intellect and effective power of speech. Such people while speaking the truth carry the whole crowd with them.
dyūtaṁ chalayatāmasmi tejastejasvināmaham
jayo'smi vyavasāyo'smi sattvam sattvavatāmaham

Gītā 10-36

I am the gambling of the fraudulent; I am the splendour of the splendid; I am victory; I am determination (of those determined); I am the goodness of the good.

om damanāya namaḥ

Om salutations to the one who inflicts punishments.

The Supreme Self suppresses the demoniacal tendencies of his devotees. He also develops the good and noble qualities which promote purity, strength, knowledge and happiness in his devotees.

There is a opinion that the evil and wicked are stronger than the good and the righteous. Only after someone commits evil and wicked deeds, one is termed as evil and wicked. Until and unless he conducts himself in the wicked and evil manner and performs a sinful and criminal act, he cannot be called a sinner or a wicked person. Till then the forces of good and righteousness cannot act. The evil and wicked forces workout prior to forces of good and noble becoming active, against them.

The Supreme Self has created formidable limits for the evil and the wicked so as not to overtake the good, bright and the Supreme truth.

He has created light which travels at the highest speed of three hundred thousand kms. per second.

He has created forces of gravity which holds down all matter in the earth.
He has filled Supreme energy in the mass of every particle to sustain itself.

He has fixed time limits for all elements on earth of which all the bodies are formed. Within this time limit, the elements decay, undergo change and disintegrate and so are all bodies made of these elements.

Śrī Viṣṇu holds the sceptre in one of his hands as the symbol of his power and readiness to punish the wicked and the evil.

daṇḍo damayatāmasmi nītirasmī jīgīṣatām
maunām caivaṃsi guhyānāṁ jñānaṁ jñānavatāmaham

Gitā 10-38

Of those who punish, I am the sceptre; among those who seek victory, I am statesmanship; and also among secrets, I am silence; knowledge among knower I am.

om hamsāya namaḥ

Om salutations to one who removes the fear of saṁsāra.

Hamsa is all the soul, jeeva.

The Supreme Self represents the hamsa, the bird which separates water from milk.

The other great element which separates milk from water is the fire. The same quality of fire that is in the hamsa bird performs the same function.

Fire is the lower nature of the Supreme Self and is one of the building blocks of life.
haṁśaḥ śuciṣadvasurantarikṣasa-
ddhotā vediṣadatithirduroṇasat
nṛṣadvarasadṛtasadvyomasa-
dabjā gojā ṛṭajā adrijā ṛṭam ṛḥat

Katha 2.2.2

As the moving (sun), the dwells in heaven, as (air), the pervades all and dwells in the inter space; As fire, he resides on the earth; As soma he stays in a jar; He lives among men; He lives among gods; He dwells in truth; He dwells in space; He is born in water; He takes birth from the earth; He is born in the sacrifice; He emerges from the mountains; He is unchanging; and He is great.

The devotee of the Supreme Self overcomes the troubles and tribulations of this empirical and transient world. This world is verily the place of duality, duels and relativity. This is the place for the impure and the imperfect and naturally has to undergo the process of purification and transcendence. The means and the method of purification is the unswerving faith, Supreme devotion and total surrender to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa, the Supreme Self, the Supreme being and the Supreme Brahman.

om suparṇāya namaḥ

Om salutations to one who has two wings of balancing.

The Supreme Self is the Supreme balancer of this universe. He keeps all creations in balance by creating the polar opposites.
He has created two ears, two eyes, two nostrils, two hands and two legs to balance the human bodies. He has created two wings for the birds to balance and fly. He has created all creatures with Supreme intelligence endowed with beauty, symmetry and harmony.

He has created the righteous and the pious to balance the unrighteous and the wicked.

He has created the idiots as well as the genius. He has created the darkness and the brightness. He has created man and woman, positive and the negative so that there is balance everywhere. The polar opposites exist everywhere as complimentary. This world of objects exists in duality. The power that keeps balance and the power that holds them together is the Supreme Self. That is beyond this duality. That is the Supreme reality. Happiness is always followed by unhappiness. Excitement is always followed by depression. Success is followed by failure. Poverty is followed by richness. These are complimentary and inseparable.

dvau bhūtasargau loke'ṃindaiva āsura eva ca
daivo vistaraśaḥ prokta āsuram pārtha me śṛṇu

Gitā 16-6

There are two types of beings in this world, the divine and the demoniacal; the divine has been described at length; hear from me, O Arjuna, of the demoniacal.

The soul attached to the qualities of objects, one who is immersed in this world of duality has to experience the results of divergent actions. The same soul which has attained the witnessing nature simply looks on without attachment. This non attachment is the cause of liberation and freedom. The Self that witnesses is the Supreme Self.
This is stated in the Muṇḍaka Upaniṣad:

dvā suparpā sayujā sakhāyā
samānaṁ vrksam pariṣasvajāte
tayoranyah pippalam svādvatty-a-
naśnannanyo abhicākaśīti ll  

Munḍaka 3-1-1

Two birds that ever associated and have similar names,
cling to the same tree. Of these, one eats the fruit of divergent
tastes, the other looks on without eating.

sukhaduḥkhe same kṛtvā labhālabhau jayājayau ll
tato yuddhāya yujyasva naivam pāpamavāpsyasi ll  

Gītā 2-38

Having made pleasure and pain, gain and loss, victory
and defeat the same, engage thou in battle for the sake of
the battle; Thus thou shall not incur sin.

This body is the medium and means for the changeless
and deathless spirit. This body is perishable. As long as
the deathless and the changeless Self is in the body, the
body is alive and is called a ‘person’. The soul which is
identified with the body thinks it dies, when the body
dies. The person who has attained Supreme knowledge
and looks upon his body and mind as acquisitions, knows
that he is the immortal Self. This is declared in this
śloka;

dvāvimau puruṣau loke kṣarāscākṣara eva ca
kṣaraḥ sarvāni bhūtāni kūṭastho’kṣara ucyate ll

Gītā 15-16

Two puṇḍras there are in this world, the perishable and
the imperishable. All beings are the perishable and the
kūṭastha—the unchanging—is called the imperishable.
Oṁ bhujagottamāya namaḥ

Om salutations to Him who moves on the shoulders.

The falcon ‘Garuḍa’ is termed as the vehicle of Śrī Viśṇu, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa.

The serpent ‘Ananta’ or ‘Vāsuki’ is termed as the carrier of Śrī Viṣṇu.

The shoulders of the Supreme Self is the best on whom we can put all our problems and worries and feel relaxed. He is the most compassionate and the merciful and takes on the welfare and responsibility of his devotees. This is declared in these ślokas.

yetu sarvāṇi karmāṇi mayī saṁnyasya matparāḥ
ananyenaiva yogena māṁ dhyāyanta upāsate||

Gitā 12-6

But to those who worship me, renouncing all actions in me, regarding me as the Supreme goal, meditating on me with single minded yoga.

teṣā mahaṁ samuddhartā mṛtyuṣamsāra sāgarat
bhavāmi na cīrāt pārtha mayyāvesita cetasāṁ||

Gitā 12-7

To those whose mind is set on me, O Arjuna, verily I become before long the saviour out of the oceans of this samsāra.

The person who takes responsibility on his shoulders, the person who discharges his duties, because, simply it has to be done, and without attachment for the fruits of his work attains the divine state, that is similar to that of the Supreme Self.
om hiranyaabhaya namaḥ∥ 194

Om salutations to one whose navel is auspicious, like gold.

The Brahma, the creator is said to be born from the navel of the Supreme Self, Śrī Viṣṇu.

om sutapase namaḥ∥ 195

Om salutations to the one who is engaged in noble austerities.

The Supreme Self is ever engaged in the creation of food and all the requirements for his creation. He is ever engaged in austerities and sacrifices without attachment to the fruits of such actions. This makes the Supreme Self purer and purer, ever reaching the ultimate purity.

tapasvibhoyo'dhiko yogi jñānibhyo'pi mato'dhikaḥ∥
karmibhyascadhiko yogi tasmādyogī bhavārjuna∥

Gītā 6-46

The yogi is thought to be superior to the ascetics and even superior to the men of knowledge; He is also superior to men of action; therefore be thou a yogi, O Arjuna.

om padmanābhaya namaḥ∥ 196

Om salutations to Padmanābha.

The navel of Supreme Self is like the lotus.

The Supreme Self is the source of the trinity Brahma,
Viṣṇu and Maheśvara, the gods of creation, support and annihilation. Just as the mother supports the baby while in her womb with life and sustenance through the umbilical cord, so also the Supreme Self supports the creator Brahma, his child and creation through his umbilical cord. Brahma seated on the lotus and supported by the Supreme Self creates this universe. This appears to be symbolic.

**om prajāpataye namaḥ** 197

*Om salutations to the creator of human beings.*

The Supreme Self is the Prajāpati Brahma, the creator of human beings. He has created man in his own form.

Prajāpati taught the Self knowledge (ātma jñāna) to Indra, the king of gods. Indra stayed with Prajāpati as student for one hundred and one years to learn this ātma vidya.

**om amṛtyave namaḥ** 198

*Om salutations to the deathless.*

The Supreme Self that pervades the universe is deathless. The Soul, the Self in the individual bodies, the eternal part of the Supreme Self is also deathless.

The Supreme Self whose power is vital force is Supreme energy accompanied by Supreme consciousness, Supreme intelligence and bliss. This energy has no beginning nor end. The energy is neither created nor destroyed. This energy is always associated with matter, the nature. The mass and energy are convertible. We are
all packets of Supreme energy. The light is also matter converted from mass, traveling at the speed of light.

This body is only an outer covering for the soul. This body is the means of soul for experiencing the qualities of the objects and bodies. Attachment to the qualities of objects and bodies is the cause of transmigration of the soul. This attachment to the limited adjuncts of the body is due to ignorance.

\[
\text{avinasī tu tadviddhi yena sarvamidām tatam} \\
\text{vināśamavyasyāṣya na kaścīkūrtaṃ marhati} \]

Gitā 2-17

Know that to be indestructible, by which all this is pervaded. None can cause the destruction of that, the imperishable.

\[
\text{amṛtam jātavedasam tirastamāmsi dārsatam} \\
\text{ghṛtāhavanamidāṃ} \]

Rgveda 8-74-5

The Supreme Lord is immortal and all-knowing, visible through gloom of darkness, worthy of praise and worshipped with love and sacrifice.

\[
\text{antavanta ime dehā nityasyoktaḥ śarīraṁ} \\
\text{anāśino'prameyasya tasmādyudhyasva bhārata} \]

Gitā 2-18

These bodies of the embodied Self, which is eternal, indestructible and immeasurable, are said to have an end. Therefore, fight, O Arjuna.

\text{om sarvadṛśe namah} \]

\text{Om salutations to the seer of all.}

Everything is connected. No man is an island. The
Supreme Self also sees the karmas of all souls through his vision.

The soul residing in individual bodies, due to desires commits deeds having merits and demerits. These are witnessed by the Supreme Self, whose nature is one unbroken Supreme consciousness.

The Supreme Self has eyes everywhere, ears everywhere, hands and legs everywhere. There are beings on earth, air and water. He sees through the eyes of all beings, hears through the ears of all beings and senses smells through the nose of all beings.

\[\text{sarvataḥ pāṇipādaṁ tat sarvato'kṣiśiromukham} \]
\[\text{sarvataḥ śrutimalloke sarvamāvṛtya tiṣṭhati} \]

Śvetāsvatara 3-16

*It has hands and feet everywhere, eyes, heads and faces everywhere. It exists among all creatures, pervading all.*

\[\text{sarvavyāpinamātmānam kṣīre sarpirivārpitam} \]
\[\text{ātmavidyātapomūlaṁ tadbrahmopaniśat param} \]
\[\text{tadbrahmopaniśat param} \]

Śvetāsvatara 1-16

*He sees the Self—which, like clarified butter inherent in milk, is all pervasive and which is the source of all knowledge and concentration—as that Brahman on which is established the highest good.*

\[\text{om simhāya namaḥ} \]

*Om salutations to the lion.*

The Supreme Self represents he king among human beings, the eagle among the birds and the lion among the beasts. He represents the shark among the aquatics.
Whatever great and magnificent is there, it is only the power of the Supreme Self. Lion represents fearlessness.

prahlādaścāsmi daintyāṁ kālaḥ kalayatāmaham!
mṛgāṇāṁ ca mṛgendro'ham vainateyasca pakṣiṇāṁ

And I am the Prahlāda among the demons; Among the reckoners I am time; among the beasts I am the lion and Vainateya (Garuḍa) among the birds.

Prahlāda is the Supreme devotee of the all-pervading Supreme spirit Hari Nārāyaṇa, though born among the demons. The king of birds eagle (Garuḍa) is the vehicle of Śrī Viṣṇu. The time is the Supreme reckoner and everything comes to pass with time.

**om sandhātre namaḥ**

*Om salutations to the Supreme who joins the jīvas with the fruits of their actions.*

The soul, the eternal part of the Supreme Self being filled with desire takes on the body. It thinks itself as the body. It thinks that it take birth and thinks it dies. It thinks that it is doing all the work, all along the course of its life, as long as it is identified with the body. It thinks that it is achieving. It thinks that it has failed. It thinks that it is going to carry the whole world with it. All this total identification of the soul with the body is sheer ignorance.

The Supreme Self, being the most magnificent and the merciful grants the soul what all it desires. All its desire is fulfilled by the grace of the all-pervading Supreme
spirit Śrī Hari Nārāyaṇa. This satisfaction of desire is also the means of freedom and liberation.

The soul aided by the mind and guided by the intellect commits both good and evil deeds through the body. It has to suffer for the misdeeds and enjoy the good deeds. This enjoyment and suffering, the soul experiences through the body. In reality, it is the body that suffers pain and enjoys pleasure. It is the body that is applauded and degraded. It is the body that is honoured and dishonoured. The soul is never touched, never felt, never contacted directly. The body is the outer covering of the soul. This body is the manifest form of the soul. If we have to honour the soul, we have to honour the body. Body is the direct form of soul. But for this soul, the body is dead. When the soul leaves the body, due to old age or sickness the body dies. It becomes garbage fit to be buried or burnt.

As long as the soul is there in the body, one is a father, one is a mother, one is a teacher. All relationships are with the soul in the body. When the soul leaves the body along with the vital force, prāṇa, there remains no relationship with the dead body. Everyone wants it to be disposed off with shortest notice.

The soul gets purified by the good actions performed by the body, guided by pure intellect. The soul falls into degradation due to the evil and wicked deeds performed by the body due to ignorance. This conjunction of the merits and demerits of the soul is effected by the Supreme Self.

atha caṁ nityajātaṁ nityam vā manyase mṛtam
 tathāpi tvam mahābāho naivam ācūtumahāraṁ

Gitā 2-26
But even if you think of it as being constantly born and constantly dying, even then, O mighty armed, thou should not grieve.

*nahābhikramanāśo'asti pratyavāyo na vidyate*<br/>*svalpamapasya dharmasya trāyate mahato bhayāt*<br/>Gitā 2-40

In this there is no loss of effort, nor is there any harm. Even a little of this knowledge (of this karmayoga) protects one from great fear.

*karmaṁyevādhikāraste mā phaleṣu kadācana*<br/>*mā karmaphalaheturbhūrmā te saṅgo'ystvakarmanī*<br/>Gitā 2-47

Thy right is to work only, but never with its fruits: let not the fruits of action be thy motive, nor let your attachment be to inaction.

*sahayajñāḥ prajāḥ sṛṣṭvā purovāca prajāpatiḥ*<br/>*anena prasaviṣyadhvameṣa vo'stviṣṭakāmadhuk*<br/>Gitā 3-10

The creator, having in the beginning (of creation) created mankind together with sacrifice, said by this shall you propagate; let this be the milch cow of your desires.

*gaṭasaṅgasya muktasya jñānāvasthitacetasah*<br/>*yajñāyācarataḥ karma samagram pravillaṃ*<br/>Gitā 4-23

To one who is devoid of attachment, who is liberated, whose mind is established in knowledge, who works for the sake of sacrifice, the whole action is dissolved.

*athavā yogināmeva kule bhavati dhīmatām*<br/>*etadṛhi durlabhataḥ loke janma yadīḍrām*<br/>Gitā 6-42

Or he is born in a family of even the wise yogis; verily a birth like this is very difficult to obtain in this world.
tatra tam buddhissāhyogam labhate paurvadehikam
yatate ca tato bhūyaḥ saṁsiddhau kurunandana

It comes in touch with the knowledge acquired in his former body and strives more than before for perfection, O Arjuna.

vedāhaṁ samatiśāni vartamaṇāni cārjunaṁ
bhaviṣyāṇi ca bhūtāni māṁ tu veda na kaścana

I know, O Arjuna, the beings of the past, the present and the future, but no one knows me.

jarāmaraṇamokṣāya māmāśritya yatanti ye
te brahma tadviduḥ kṛtsnamadhyātmam
karma cākhillam

Those who strive for liberation from old age and death, taking refuge in me, realise in full that Brahman, the whole knowledge of the Self and all action.

He who has realised the Self and understood the body, mind and the nature of existence has no further cause to be reborn, since he is not attached to the merits and demerits of his work. This is declared in this śloka.

ya evam vetti puruṣaṁ prakṛtim ca guṇaiḥ saha
sarvathā vartamaṇo'pi na sa bhūyo'bhiṣayante

He who knows thus the matter and the spirit together with the qualities, in whatever condition he may be, he is not born again.

prakṛtyaiva ca karmāṇi kriyamāṇāni sarvaśaḥ
yaḥ paśyati tathātmānamakartāram sa paśyati
He sees, who sees that all actions are performed by nature alone and that the Self is actionless.

Just as the electricity is the power behind various electric instruments and is not affected due to damage of the gadgets, so also the soul who is eternal part of the Supreme Self is not affected by the damage and destruction of the body. This is declared in this śloka.

anāditvānirguṇatvāt paramātmāyamavyayaḥ
śarīrastho'pi kaunteya na karoti na lipyate

Gitā 13-31

Being without beginning and being devoid of any qualities, the Supreme Self, imperishable, though dwelling in the body. O Arjuna, neither acts nor is tainted.

śarīram yadavāpnoti yaccāpyutkramatīśvarah
grhitvaitāni saṁyāti vāyurgandhānivāsayāt

Gitā 15-8

When the Lord (as the individual soul) obtains a body and when he leaves it, he takes these (effects) and goes (with them) as the wind takes the scents from their seats (flowers etc.).

anekacittavibhrāntā mohajālasamāvṛtāḥ
prasaktāḥ kāmabhogeṣu patanti naraṃśu ca

Gitā 16-16

Bewildered by many a fancy, entangled in the snare of delusion, addicted to the gratification of lust, they fall into a foul hell.

tānaḥm dvīṣataḥ krūrān saṁsāreṣu narādhamān
kṣipāmyajasramaśubhān āsuriśveva yoniṣu

Gitā 16-19

Those cruel haters, worst among men in the world, I hurl those evil doers into the womb of demons only.
karṣayantaḥ sarīrastham bhūtagrāmamacetasaḥ
māṁ caivaṁtaḥ sarīrastham tānviddhyaśuraniścayān

Gitā 17-6

Senseless, torturing all the elements in the body and me also, who dwell in the body—know thou these to be of demoniacal resolves.

yasya nāhaṅkṛto bhāvo buddhiryasya na lipyate
hatvā'pi sa imāllokānna hanti na nibaddhyate

Gitā 18-17

He who is free from the egoistic notion, whose intelligence is not tainted (by good or evil) though he slays these people, he slayeth not nor is he bound (by the action).

yataḥ pravṛttirbūtānāṁ yena sarvamidam tatam
evakarmaṇā tamabhāracya siddhiṁ vindati mānavaḥ

Gitā 18-46

He from whom all the beings have evolved and by whom all this is pervaded—worshipping him with his own duty, man attains perfection.

om sandhimate namaḥ

Om salutations to the enjoyer of actions.

He brings about the conjunction of great elements.

The Supreme Self seated in bodies as individual Self, also called the soul is the enjoyer of the qualities of objects born of nature.

The Self is the seer, the eye is for seeing. The Self is the hearer, the ear is for hearing. The Self is the taster, the tongue is for tasting. The Self is the smellier, the nose is for smelling. The Self is the thinker, the mind is for thinking.
Self is the knower. What all it comes across, it knows. Mind is the medium. It employs mind which classifies these experiences as enjoyments or sufferings, likes and dislikes, pleasures and pains etc.

Attachments to these qualities is the cause of transmigration of the soul.

The Supreme Self brings about the union (sandhi) of form, function and results. He is the Supreme intelligence behind all these functions.

\[\text{vāyuḥ sandhānam} \text{ ityadhilokam} \text{ athādhijyautiṣam} \text{ agniḥ pūrvarūpam} \text{ āditya uttararūpam} \text{ āpaḥ sandhīḥ} \text{ vaidyutāḥ sandhānam} \text{ ityadhijyautiṣam} \text{ athādhi vidyam} \text{ ācāryaḥ pūrvarūpam} \]

\[\text{antevāsyuttararūpam} \text{ vidyā sandhiḥ} \text{ pravacanagṛ̃̃̄ sandhānam} \text{ ityadhividyam} \text{ athādhiprajam} \text{ mātā pūrvarūpam} \text{ pitottararūpam} \text{ prajā sandhiḥ} \text{ prajananaṃ sandhānam} \text{ ityadhiprajam} \]

\[\text{athādhyātmam} \text{ adhāranuḥ pūrvarūpam} \text{ uttarāhanuruttararūpam} \text{ vāksandhiḥ} \text{ jīhvā sandhānam} \text{ ityadhyātmam} \text{ itīmā mahāsagmhitāḥ} \text{ ya evametā mahāsagmhitā vyākhyāta vedaḥ sandhiyate prajayā pasubhiḥ brahmavarcasenānādyena suvargena lokena} \]

\[\text{Taittirīya 1-3-2, 3, 4} \]

Vāyu is the link. This is the meditation with regard to the worlds.

Then follows the meditation with regard to the shining things; fire is the first letter. The sun is the last letter. Water is the rallying point. Lightening is the link. This is the meditation with regard to the shining things.

Then follows the meditation with regard to knowledge. The teacher is the first letter. Student is the last letter.
Knowledge is the meeting place. Instruction is the link. This is the meditation with regard to knowledge.

Then follows the meditation with regard to progeny. The mother is the first letter. The father is the last letter. The progeny is the focal point. Generation is the link. This is the meditation with regard to progeny.

Then follows the meditation with regard to individual body. The lower jaw is the first letter. The upper jaw is the last letter. The speech is the meeting place. The tongue is the link. This is the meditation with regard to body.

These are the great juxta positions. Anyone who thus meditates on these great juxta positions, as they are explained, becomes conjoined with progeny, animals, the splendour of holiness, edible food and the heavenly world.

\textit{om sthirāya namaḥ}  

\textit{Om salutations to the stable.}

The Supreme Self is very stable. Whoever prays, worships and meditates on the all-pervading Supreme spirit Śrī Hari Nārāyaṇa enjoys the stability of the mind and body.

Nothing is permanent in this world of duality and relativity. All finite objects having dimensions are evolved from ‘mahat’. They have a beginning and an end. What is born dies. This is the Supreme order. During its life time of existence, one can remain stable with proper support. Strong base gives stability to all bodies.

The moving mind, the restless mind is the cause of misery and unhappiness. As the mind moves, so the body
behaves. Mind is the chief of organs. It guides, controls and directs all movements of the body. If the mind itself becomes unsteady and unstable, the body also behaves accordingly.

The Supreme knowledge, guides the intellect. The Selfless action purifies the mind. The Supreme devotion and total surrender to the all-pervading Supreme spirit Śrī Hari Narāyaṇa gives stability and peace to mind and joy to the heart. The soul experiences its own nature, the consciousness and bliss.

What is well supported is stable. What is full and complete is stable. Who is fulfilled and enlightened is stable. One who has no desires is stable. One who has attained Supreme knowledge is stable. One who is well established on four strong principles of knowledge, honesty, service and resources is stable.

**om ajāya namaḥ**

*Om salutations to the invincible.*

The Supreme Self cannot be won over. It cannot be overcome. It can only be joined. We can only merge ourselves in this Supreme reality.

The Supreme Self is the ‘mahat’, the causeless principle. The whole universe has evolved from this source. We do not even exist in terms of limitless space and eternal time. We are not even a flash. We are not even a pot of sea water compared to the size and magnificence of the sea. We can only feel that we do not even exist with reference to the Supreme Brahma. Our existence is purely dualistic and relative with reference to finite
bodies and times. When we feel and experience we are ‘not’, we realise only ‘that’. When we do not even exist with reference to the Mahat, we can not claim we know ‘that’. This is with reference to our body and mind.

But we have the eternal, changeless and deathless Self, the soul in us, which is one and indivisible, which is the same as that of the ‘mahat’, the Supreme consciousness.

\[
\begin{align*}
\text{mayā prasannena tavārjunedam} \\
rūpam param darśitamātmayogāt \| \\
tejomayaṁ viśvamanantamādyam \| \\
yanme tvadanyena na drṣṭapūrvarvam\| \\
\text{Gītā 11-47}
\end{align*}
\]

O Arjuna, this cosmic form has graciously been shown to thee by me by my own yogic power; full of splendour, primeval and finite, this cosmic form of mine has never been seen before by anyone other than thyself.

\[
\begin{align*}
\text{na vedayajñādhyayanairna dānaiḥ} \\
na ca kriyābhīrna tapobhirugraiḥ \| \\
evam rūpaḥ śakya ahaṁ nṛloke \\
draṣṭum tvadanyena kurupravīra\| \\
\text{Gītā 11-48}
\end{align*}
\]

Neither by the study of the Vedas and sacrifices, nor by gifts nor by rituals nor by the sever austerities can I be seen in this form in the world of men by any other than yourself, o great hero of the Kurus.

\[
\begin{align*}
\text{bhaktyātvananyayā śakya ahamevamvidho'rajuna} \| \\
jñātum draṣṭum ca tatvena praveṣṭum ca parantapa\| \\
\text{Gītā 11-54}
\end{align*}
\]

But by single minded devotion can I, of this form be known and seen in reality and also entered into O Arjuna.
Om durmarṣaṇāya namaḥ

Om salutations to one whose might the asuras cannot bear.

The asuras are those who are against the Supreme order. They are against the right, noble and the good. They exist as the polar opposite of the truthful and righteous. They do not have any independent existence. They exist in the world of duality and relativity. They provide the resistance for the righteous and the truthful. The evil and the wicked are the cause of strength to the good and the noble. Only by fighting against the asuras, who are the demons, the gods become strong. If the demons perish and vanish, the gods also collapse on their own.

The Supreme Self is the source of both the good and the evil, the gods and the demons. Any one who is against the Supreme truth is against the Supreme order. This whole world is the play of opposite forces. The whole thing is māya, the illusion. The fight is always at the lower level. At the higher level, there is peace and tranquillity. The Supreme Self, the Supreme Brahman is beyond the polar opposites. It is the Supreme transcendence.

Om śāstre namaḥ

Om salutations to the Supreme who directs and reveals through scriptures.

Our scriptures are the guidance for all our religious functions, austerities and sacrifices. The central theme of all the scriptures is the all-pervading Supreme spirit
Śrī Hari Nārāyaṇa. The guiding spirit is the total devotion. The final state is Supreme surrender, since only ‘that’ exists.

οṁ tatasaditi nirdeśo brahmaṇastravidhāḥ smṛtaḥ
brāhmaṇāstena vedāśca yajñāśca vihitāḥ purāḥ

Gitā 17-23

‘Om tat sat’ this has been declared to be the triple designation of Brahman. By that were created formerly the Brāhmaṇās (Upaniṣads), the Vedās and the sacrifices.

tasmādomyudāhṛtya yajñadānatapaḥkriyāḥ
pravartante vidhānoktāḥ satatam brahmavādināṁ

Gitā 17-24

Therefore, with the utterance of ‘om’ are the acts of sacrifice, gift and austerity as enjoined in the scriptures, always begun by the students of Brahman.

tadityanabhisandhāya phalam yajñatapaḥkriyāḥ
dānakriyāśca vividhāḥ kriyante mokṣakāṅkṣibhiḥ

Gitā 17-25

Uttering ‘tat’, without aiming at the fruits, are the acts of sacrifice and austerity and the various acts of gifts performed by the seekers of liberation.

aphalākāṅkṣibhiryañño vidhidṛṣṭo ya iṣyate
yaṣṭavyameveti manāḥ samādhāya sa sāttvikaḥ

Gitā 17-11

That sacrifice which is offered by men without desire for reward as enjoined by the ordinance (scriptures) with a firm faith that to do so is a duty, is satva or pure.

yatkarosi yadaśnāsi yajjuhoṣi dadāsi yat
yattapasyasi kaunteya tatkurusva maḍarpaṇaṁ

Gitā 9-27

Whatever thou doest, whatever thou eatest, whatever thou
offerest in sacrifice, whatever thou givest, whatever thou practicest as austerity, O Arjuna, do it as an offering unto me.

Whatever we offer with total devotion, even if we offer the stale fruits of our wrong action, after having done something wrong, if we offer it to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa with total devotion, it will turn out to be the nectar. It will purify us. This is the magic of the mere name of the Supreme Self chanted with devotion. Just as he converts the manure into the fruits and flowers of divine taste and smell, he converts us from wicked and evil sinners into saints and spiritualists.

ṣubhāṣubhaphalalirevam mokṣyase karmabandhanaĩḥ
sahnyāsayoga yuktātmā vimukto māmupaiṣyasi||

Gitā 9-28

Thus shalt thou be freed from the bonds of actions yielding good and evil fruits; with the mind steadfast in the yoga of renunciation, and liberated, thou shalt come unto me.

yaḥ śastravidhimutsṛjya vartate kāmakārataḥ
na sa siddhimavāpnoti na sukham na parām gatim||

Gitā 16-23

He who, having cast aside the ordinance of the scriptures, acts under the impulse of desire, attains not perfection, nor happiness nor the Supreme goal.

tasmācchāstram pramāṇāṁ te kāryākārya
vyavasthitau
jñātvā śastravidhānoktam karma kartumihārhasi||

Gitā 16-24

Therefore, let the scriptures be the authority in determining what ought to be done and what ought not to be
done. Having known what is said in the ordinance of the scriptures, thou should act here in this world.

\[\text{om viśrutatmane namaḥ} \] 207

*Om salutations to the Supreme who is known through terms like truth, knowledge, eternal etc.*

The Supreme Self is known through terms satyam jñānam anantam Brahma etc.

If we want to know and realise the Supreme Self, the Supreme Brahman, the all-pervading Supreme spirit, we have to take the help of the words which indicate the Supreme Self. Though it is nameless and formless, we need to have the names for the Supreme Self, by which we can relate ourselves with that eternal, changeless and deathless spirit. Words are for our convenience. The Supreme Self is only one and does need any name. Naming is necessary when there are several and this naming is for identification.

The Supreme Self is given several names which are packed with energy and power. When we utter these names, they activate our energy centres and purifies our physical and mental systems. These names are evolved over several centuries by the saints and seers who have attained enlightenment by these mere names referring to the Supreme Brahman.

Some of these names are satyam, jñānam, anantam Brahma, Śrī Hari, Nārāyaṇa, Govinda, Śambho Śaṅkara, Janārdana, Paramātma (Supreme Self), Parabrahma, (Supreme Brahman), Parandhāma (Supreme abode) etc. There are thousand names of Śrī Viṣṇu, the names of
the all-pervading Supreme spirit Śrī Hari Nārāyaṇa which is the means of attaining purification, knowledge, freedom and liberation. Some of the verses which give peace of mind are:

ōṁ namo nārāyaṇāya
ōṁ namo śrī bhagavate vāsudevāya

ōṁ surārighne namaḥ

Om salutations to one who destroys the enemies of gods.

The gods are the embodiment of truth, knowledge and bliss. They have no body and have attained transcendence over time and place. They are the Supreme devotees of the Supreme Brahman. All the powers of gods are derived from one Supreme God. They are different expressions of the one Supreme truth.

What is opposed to this is ignorance, darkness, ego, selfishness and all the tāmasik tendencies, the ‘ariśadvar-gas’. The Supreme Self destroys the ignorance, gives Supreme knowledge and leads the devotee along the path of enlightenment, joy and freedom.

ōṁ gurave namaḥ

Om salutations to the teacher, the guru.

The Supreme Self is the Supreme teacher. Life is the teacher. Parents give the body. The person comes through the parents. The teacher converts the body of
human beings into human beings by giving knowledge. Guru is called the Parabrahma. Guru is the soul in our body which directs and controls the mind when one is established in ‘satva’.

gururbrhamā gururviṣṇuḥ gururdeva maheśvaram

Guru is Brahma the creator, Guru is Viṣṇu the supporter, Guru is Maheśvara the destroyer. Guru is the immediate Supreme Brahman. Therefore salutations to the teacher.

om ṣuratamāya namaḥ

Om salutations to one who gives knowledge of Brahman even to the divines.

The Supreme Self is the Parabrahman. He created Brahma the creative aspect and imparted the knowledge of Vedas to him.

yo brahmāṇam vidadhāti pūrvam

He, who created Brahma in the beginning and who indeed delivered Vedas to him—in that very deity, who is the revealer of the knowledge regarding the Self, I, being verily desirous of liberation, seek refuge.

om dhāmne namaḥ

Om salutations to the Supreme abode.
The Supreme Self is the Supreme abode and the Supreme goal. Having reached none returns. The world we live is a fraction of the bliss that abides in the Supreme abode of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa.

paśyādityān vasiṇṇa rudrān āsvinau marutastathā
bahūnyadṛṣṭapūrvāṇi paśyāścaryāṇi bhārata
gītā 11-6

Behold the Ādityās, the Vasus, the Rudras, the two Āśvins and also the Maruts, behold many wonders never seen before O Arjuna.

ihākaḥastham jagatkṛtsnam paśyādyā sacarācaram
mama dehe guḍākēsa yaccānyad draṣṭumicchasi
gītā 11-7

Now behold, O Arjuna, in this, my body, the whole universe centered in one—including the moving and the unmoving—and whatever else thou desirest to see.

om satyāya namaḥ

Om salutations to the truth.

The Supreme Self is the Supreme truth. He should be worshipped since he is the only Supreme truth. Only truth exists not the untruth. ‘what is’ is the truth. ‘what is at all times and at all places’ is the Supreme truth.

Sat nyās, sanyās is following the true path.

Just as the sound is the source (Self) of name and color is the self of form, so also the general activity of
the body (the person made of great elements, mind, ego etc.) is the source of all actions of the person. All this is supported by satya, the truth. This is explained in this śloka of Bṛhadāranyaka Upaniṣad.

atha karmaṇāmātmetetadesāmuktham, ato hi sarvāṇi karmāṇyuttītiṣṭhanti; etadesām sāma, etaddhi sarvaiḥ karmabhiḥ samam; etadesām brahma, etaddhi sarvāṇi karmāṇi bibharti; tadatat trayāṁ sadekamaya- mātmā, ātmo ekaḥ sannetat trayāṁ; tadetadamṛtaṁ satyena channam; prāṇo vā amṛtaṁ, nāmarūpe sattyaṁ; tābhyaṁmayam prāṇaschannaḥ
dhāmayaṁ	

Bṛhadāranyaka 1-6-3

And general activity in the body is the source of particular actions. For all such actions arise from it. It is their common feature, for it is common to all particular actions. It is their Self, for it supports all particular actions. These although they are three (name, form and function), are one—this body. The body again although it is one, is these three. The deathless principle is hidden by satya. The vital force is the deathless principle, and the name and color are satya. So this vital force is hidden by them.

tasya haitasya puruṣasya rūpam yathā māhā- rajanaṁ vāsaḥ, yathā pāṇḍvāvikāṁ, yathendragopāḥ, yathāgaṁyarchiḥ, yathā puṇḍarīkāṁ, tathā sakṛdvi- dyuttaṁ; sakṛdvidyutteva ha vā asya śrībhavati ya evaṁ veda; athātha ādesaḥ—neti neti, na hyetasmāditi, netyanyatparamasti; atha nāmadheyam—satyasya satyamiti; prāṇā vai satyam, teṣāmeṣa satyam

Bṛhadāranyaka 2-3-6

The form of that principle (the subtle body) is as follows: as is the cloth dyed with turmeric or grey sheep’s wool, or the deep red insect called Indragopa, or a tongue of fire or a white lotus or a flash of lightening. He who knows thus
attains fame like a flash or lightening. Now therefore the specification (about Brahman); not this, not this. For there is no other or better specification than this. Now its sacred name—the truth of the truth. The vital force is truth, and it is the truth of that.

\[213\]

\textit{Om salutations to the unfailing valour of the truth.}

The valour of the great elements is the valour of the Supreme Self which is unfailing at all times. The valour of fire, air, water, earth, sun and the moon, planets and the stars and that of light, time and space is unfailing. The source and support of these great elements is the all-pervading Supreme spirit Śrī Hari Nārāyaṇa. He is the Supreme truth behind the vital force, prāṇa. Truth is immortal, truth is valour. Truth only exists.

The valour is the subduing forces of the body, of the mind and the soul. The physical strength combined with intellect in overcoming the obstacles to win over a situation is the valour.

\[214\]

\textit{Om salutations to Him whose eyelids are closed in yoga.}

Whenever we chose to meditate, we close our eye lids. It is to avoid the objects in the line of sight and to
come in direct contact with our mental screen, which is the screen of consciousness. This consciousness is the nature of the Supreme Self. That is the Supreme truth. Rest is all what is discarded as 'neti', 'neti'.

After what all that is seen, heard, tasted, smelt and experienced is discarded, what remains is the Supreme consciousness. Being established in this consciousness is meditation. Closing the eyes during meditation, is the means of avoiding the objects in sight. The real means of meditation is in concentrating the inner eye in between the eye brows and observing all thoughts..

Also during sleep, we close our eye lids.

We also close our eye lids momentarily to avoid any obstructions. We also wink our eye lids to adjust our focus and look properly.

ॐ animiśāya namaḥ॥ 215

Om salutations to one who is ever awake.

The Supreme Self never winks, since he has nothing to avoid in front of his eyes.

The eyes of the Supreme Self is the sun and the moon, in the cosmic form. His eye sight is the Supreme consciousness. He has eyes and ears everywhere. He sees all. All is dear to the Supreme Self and he never misses a moment. He is ever awake. He is the state of turīya, the ever awakened state on which the state of waking, dreaming and deep sleep states are projected.
om śrāgviṇe namaḥ|| 216

Om salutations to one who is wearing the necklace called Vaijayanti, which is strung with the subtle aspects of five great elements.

If the glass is painted green, it absorbs all colors except the green. So also the gems and jewelry which absorbs various colors and let out the required color. The diamond reflects all the colors. The necklace Vaijayanti absorbs all the great elements and let out particular element as wished by the wearer. The wearer of Vaijayanti need not have to depend on outer air, water, fire, earth and ether. All are supplied by this gems of Vaijayanti.

om vācaspataya udāradhiye namaḥ|| 217

Om salutations to the one who is the master of speech (vāk). He is also of the pervading intellect, which perceives everything.

The organ of speech is the repository of fire. The fire is the lower nature of the Supreme Self. Fire is created by Supreme Brahman. It is a form of energy, which is neither created nor destroyed.

tekośitaṁ treṣṇā vidhiyate tasya yaḥ sthaviṣṭho dhātustadasthi bhavati yo madhyamaḥ sa majjā yo'ṇiśṭhaḥ sā vāk|| Chāndogya 6-5-3

Fire (the clarified butter, oil) when eaten, becomes divided into three parts. What is its grossest ingredient, that is done; what is middling ingredient, that is marrow; what is the subtilest ingredient, that is speech.
yo vāci tiṣṭhanvaco'ntaraḥ, yaṁ vāṅga veda,  
yasya vāk śarīrah, yo vācāmantaro yamayati, eṣa ta  
ātmāntarayāmyamṛtaḥ∥

Bṛhadāraṇyaka 3-7-17

He who dwells in the vocal organ but is within it, whom  
the vocal organ does not know, whose body is the vocal organ,  
and who controls the vocal organ from within, is the inner  
controller—your own self and immortal.

om agraṇye namaḥ∥

Om salutations to the one who is the greatest.

The Supreme Self is the liberated and takes those  
who aspire for liberation to the highest state. Those who  
wish for various desires pray to different gods. Those who  
wish for liberation and freedom pray to the Supreme Self.

sa tayā śraddhayā yuktastasyārādhanamīhatē  
labhate ca tataḥ kāmānmayaiṇa vihitānhi tān∥

Gitā 7-22

Endowed with that faith, he engages in the worship of  
that form and from it he obtains his desire, these being verily  
ordained by me alone.

antavattu phalam teṣāṁ tadbhavatyālpamedhasām∥  
devāndevayajyo yānti madbhaktā yānti māmapi∥

Gitā 7-23

Verily the reward that accrues to those men of small  
intelligence is finite. The worshippers of the gods go to them,  
but my devotees come to me.

The Supreme Self is the god of all gods. He is the  
first, the source and the ultimate goal.
**om grāmaṇye namaḥ**

*Om salutations to one who has the command over the collectivity of beings.*

The Supreme Self has control not only over the individual great elements, but also collectively over all of them.

We, the human beings are the greatest of the creations by the Supreme Brahman. We are the junction of the great elements, the planets and the stars, which are the creations of the Supreme Self. We are also the focal point of divine forces. These are held together in the body by the vital force, prāṇa, which is the divine power of the Supreme Brahman. We are also the essence of all that exists in the universe. The Supreme Self has control over all his creations by virtue of his magnificence, supreme kindness, the omnipotence, omnipresence and omniscience.

We are the aggregate of the sense organs, the functional organs and the perceptive organs. This wonder of wonders, is resided by the soul, the eternal part of the Supreme Self.

---

**om śrīmate namaḥ**

*Om salutations to the resplendent.*

The Supreme Self is the form of excellence and magnificence.

---

**om nyāyāya namaḥ**

*Om salutations to the just.*
The Supreme Self represents the just and what should be.

This whole universe is the movement of cause and effects. The Supreme Self is causeless. Whatever happens in this universe, there is a person behind it and it is only just and proper, that it should happen that way. Whatever we may wish for, whatever may we think it may happen, the ultimate reality only is the cause. Since our intellect is only an eternal part of the Supreme intelligence, we cannot anticipate the way the whole functions. Irrespective of time and space, whatever happens is just and right.

\textit{om netre namaḥ}|| 222

\textit{Om salutations to the one who leads this worlds of becoming.}

The Supreme Self is the Supreme seer. He is also the leader of this world of becoming.

This universe is ever expanding. The space and time is limitless. The light is travelling at its enormous speed and there is nothing to stop it, except the black hole which absorbs even the light. But there are any number of black holes and light is ever travelling. Our mind stops thinking of this ‘ananta’.

This world of ours, this world of our mind is the place where one wishes to become something. The eternal universe does not interest us, since our mind ceases functioning on the eternal and limitless space and time.
Mind is a product of place and time and this wants to become the eternal time and limitless space. This world is of becoming. This limited wants to become the unlimited. This mind, the mortal wants to become the immortal.

This mind of the poor wants to become the rich. This mind of the ignorant wants to become the wise and knowledgeable.

This mind of weakness and powerless wants to become the strong and the powerful.

This mind of the unhealthy and the weak wants to become healthy and strong.

This mind of the sinner wants to become the saint.

This mind of the poor and the obscure wants to become rich and famous.

This mind of man wants to become the divine. This mind is the becoming.

The being is the dissolution of the mind. The being is the reality. The being is the consciousness and the bliss. Being is established and to be in a state of rest and peace. This mind of becoming is lead by the Supreme Self. He is the mind of the mind. He is the one who moves the mind. He is the leader of all minds.

\[ \text{om sam\textipa{\textin{sa}}} \text{Ir\textipa{\textin{a}}} \text{ya nama\textipa{\textin{hap}}} \]\n
\textit{Om salutations to Him who keeps all beings alive by breathing}

The Supreme Self is of the form of breath. His divine power is the vital force, the prāṇa, which keeps the bodies alive. The indication of life force in the body is breathing.
The vital force, mukhya prāṇa consists of five breaths prāṇa, apāna, vyāna, udāna and samāna.

The body is made of the great elements air, water, fire, earth and ether. Even if any of the great elements is lacking, the body dies. The vital force is the aggregate of the essence of the great elements. The essence of the great elements is the Supreme Self.

**om sahasramūrdhne namaḥ**

*Om salutations to the one with thousand heads or innumerable heads.*

The all-pervading Supreme spirit Śrī Hari Nārāyaṇa is said to have a thousand heads, thousand eyes and thousand ears. He has heads everywhere in air, water and earth. He pervades the whole universe.

**yo devo agnau yo'psu**
**yo viśvam bhuvianamāviveśaḥ**
**ya oṣadhīṣu yo vanaspatisu**
**tasmai devāya namo namaḥ**

Śvetāsvatara 2-17

*Salutations again and again to that deity who is in fire, who is in water, who has entered into the entire creations, who is in the herbs and who is in the trees.*

**sarpānanaśirogrīvāḥ sarvabhūtaguhāśayāḥ**
**sarpavyāpī sa bhagavāṃstasmāt sarvagataḥ śivah**

Śvetāsvatara 3-11

*He who has all the faces, heads and necks, who resides in the intellect of all beings, and is all pervasive, is the Lord, and therefore the omniscient Śiva.*
 sớm ha devah pradiso'nu sarvāḥ
pūrvo ha jātaḥ sa u garbhe antaḥ;
sa eva jātaḥ sa janiṣyamāṇaḥ
pratyaṅg jānāstiṣṭhati sarvatomukhaḥ
dharmasūtrya 2-16

This very deity is all the directions and all the intermediate directions. He was born as the first. He, exists in the womb. He, verily, is the one born; he is also the one going to be born. He exists in all beings. He has faces everywhere.

om viśvātmane namaḥ
dharmasūtrya 2-16

Om salutations to the soul of the universe.

The Supreme Self is the Supreme soul. He exists in bodies as individual soul.

eśa devo viśvakarmā mahātmā
sada janañāṁ hṛdaye sanniviṣṭaḥ
hṛda manīṣā manasaḥbhikṛpto
ya etad viduramṛṭaṁ bhavanti
dharmasūtrya 4-17

This Self effulgent one, whose work is this universe and who is all pervasive, is ever present in the hearts of beings. He is revealed through the instruction 'not this', 'not this', through discriminating intelligence and through the knowledge of unity. Those who know this (Self), they become immoral.

om sahasrākṣāya namaḥ
dharmasūtrya 2-16

Om salutations to Him who has thousand eyes or innumerable eyes.
The Supreme Self has eyes everywhere.

\begin{quote}
\textit{eko devaḥ sarvabhūteṣu gūḍhaḥ sarvavyāpī sarvabhūtāntarātmā}
\textit{karmādhyakṣaḥ sarvabhūtādhivāsaḥ}
\textit{sākṣī cetā kevalo nirguṇaśca}
\end{quote}

\textit{Śvetāśvatara 6-11}

The same deity remain hidden in all beings, and is all pervasive and the indwelling Self of all beings. He is the supervisor of actions, lives in all beings. He is the witness, the bestower of intelligence, the absolute and devoid of three qualities.

\begin{quote}
\textit{om sahasrapade namah}
\end{quote}

\textit{Om salutations to Him with a thousand legs.}

The Supreme Self has a thousand, innumerable legs. He travels everywhere. He is of the form of light and consciousness. He is faster than mind.

\begin{quote}
\textit{sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāṭ}
\textit{sa bhūmiṁ viśvato vṛtvā atyatiṣṭhaddasāṅgulam}
\end{quote}

\textit{Śvetāśvatara 3-14}

The puruṣa has a thousand heads, a thousand eyes and a thousand feet. Encompassing the universe from all sides, he extends beyond it by ten fingers breadth.

\begin{quote}
\textit{om āvartanāya namah}
\end{quote}

\textit{Om salutations to Him who has surrounded everything.}
The Supreme Self is the everlasting time which has covered everything. He himself is beyond it.

**om nivṛttātmane namah**

*Om salutations to one who is untouched by the bondages of samsāra.*

The Supreme Self is like the lotus leaf, though grows in slush and waters, is ever pure and untouched even by water. It retains its separateness from where it grows.

So also the goings on in this universe does not affect the Supreme Self.

**yadi hyaham na varṣeyam jātu karmanyatandritaḥ**
**mama vartmānuvartante manusyaḥ pārtha sarvasāḥ**

_Śrī Ṛgveda_ 3.23

*For, should I not ever engage myself in action, unwearied, men would in every way follow my path, O Arjuna.*

The Supreme Self has created this universe with all its attractions and repulsions. The Self, an eternal part of the Supreme Self is the enjoyer. The illusion is this separation of the enjoyer, the enjoyable and the enjoyment. When this illusion disappears by the grace of the all-pervading Supreme spirit Śrī Hari Nārāyana this division also disappears and the devotee is liberated. This is stated in this śloka.

**jñājñau dvāvajāviśanīśāvajā**
**hyekā bhokṭṛbhogyārthayuktā**
**anantaścātmā viśvarūpo hyakartā**
**trayaṁ yadā vindate brahmametat**

_Śvetāśvatara_ 1.9
The two (i.e., the god and the individual soul) are both birthless and respectively are all knowing and ignorant, and almighty and powerless. Since the birthless one (viz. māya) is employed for bringing into being the enjoyer, the enjoyable and the enjoyment. The Self is infinite since it has the universe as its appearance. And hence it is not an agent. (one becomes liberated) when one knows the three as this Brahman.

om saṁvṛtāya namaḥ

Om salutations to one who is the both the liberated and the bound.

The Supreme Self is free from all bondages. The eternal part of the Supreme Self, the individual soul is covered by nescience. avidya or the ignorance.

This world of objects is māya. The individual soul seated in the body is also covered by ignorance. It wants to excel time and place. It wants to possess. It runs after mirages created by itself. We have to realise that we are the Self, the nature of Supreme spirit. We have to realise that the so called body cannot possess anything. Other than the food, water and air we take, everything in the world remains separate and can never become our integral part.

There is no ‘time’ for the deathless and changeless Self. There is all the time in the world and there is no reason for hurrying, worrying and anxiety. This we have to assure ourselves time and again to find equipoise and quietitude.
Sarvendriya-guṇābhāsaṁ sarvendriyāvivarjitaṁ
sarvasya prabhumiśānaṁ sarvasya śaraṇaṁ bhāt

Śvetāsvatara 3-17

All it appears as though possessed of the qualities of
all the organs. Yet it is devoid of all the senses. It is the
ordainer and the Lord of all. It is the refuge of and great.

Nava-dvāre pure dehi hamso lēlāyate bahiḥ
vaśī sarvasya lokasya sthāvarasya carasya ca

Śvetāsvatara 3-18

The Supreme Self, which is the Lord of the entire world
consisting of the moving and the unmoving, moves outward
by becoming embodied in the city of nine gates.

Samyuktametat kṣaramakṣaram ca
vyaktāvyaktāṁ bharate viśvamīśaḥ
anāśācātmā badhyate bhoktybhāvā.-
ijñātvā devam mucyate sarvapāśāiḥ

Śvetāsvatara 1-8

The Lord nourishes this universe consisting of mutually
associated manifested and the unmanifested. Which are
respectively the mutable and the immutable. The individual
soul, which is not independent, becomes bound due to its
sense of being the enjoyer; realising the effulgent being, it
becomes freed from all bondages.

Om saḿpramardanāya namaḥ

Om salutations to one who delivers destructive
blows on all beings.

The Supreme Self takes the form of Rudra, Yama,
who destroy all things and bodies in the universe.

The birth and death are two sides of the same coin.
If the born were not to die at all, there would be no space on the earth. If the ever increasing desires are to be satisfied, the soul has to take newer and newer bodies of different forms according to function. The desires are endless and so are the repetitive births and deaths.

In reality, the body that has evolved from air, water, fire and food which is produced from earth, goes back to earth. The soul is deathless and changeless. The divine destructive forces like Yama, the god of death, Rudra the god of annihilation are all forms of Śrī Viṣṇu, the Supreme Self.

That Lord, Jarārdana, Viṣṇu, who is indeed one, assumes different names as Brahma, Viṣṇu, Śiva, which names are indicative of creation, continuation and dissolution. (V. P. 1-2-66).

**om ahaḥ samvartakāya namaḥ**

*Om salutations to Him who as sun regulates day and night.*

The Supreme Self has caused all this days and nights, fortnights, new moon and full moons, arrival of seasons, the stars and planets in their respective places.

**om vahnaye namaḥ**

*Om salutations to Him who as fire carries the offerings to respective deities.*

The fire is the great element created by the Supreme Self. It is a building block of life. It is a form of energy.
It is the lower nature of the Supreme Self. It is the messenger of gods.

brahmavādino vadanti yadvasūnām prātah-
savanagmḥ rudrānām mādhyandinagmḥ savanamādityā-
nāṁ ca viśveśaṁ ca devānāṁ tṛṣīyaśavanamḥ kva tarhi
yajamanasya loka iti sa yastaṁ na vidyātkatham
kuryādatha vidvānkuryāt\|Chāndogya 2-24-1, 2

The expounders of the Brahman say, the morning libation
is of the Vasus, the midday libation is the Rudras and the
third libation is of the Ādityas and of the Viśvedevas. Where
then is the world of the sacrifices.

How can he who does not know this perform sacrifices?
It is only after knowing this that he should perform
sacrifices.

Gārhapatya fire is the medium for offering sacrifices
to Vasus:

purā prātaranuvākasyopākaraṇājjaghanena gārha-
patyasyodanaṁmukha upaviśya sa vāsavagnāh sāmābhi-
gāyatī\|Chāndogya 2-24-3

Before the commencement of the morning chant, the
sacrificer sits down behind the gārhapatya fire, facing the
north, and sings the sāman sacred to the Vasus: ‘O fire,
open the door of this world that we may see you for obtaining
the kingdom’.

atha juhoti namo’gnaye prthivīkṣite lokakṣite
lokam me yajamanāya vindaiṣa vai yajamanasya loka
etāsmi atra yajamanāḥ parastādāyuṣaḥ svāhāpajahi
parighamityuktvottisṭhati tasmai vasavaḥ prātah-
savanagnāh samprayacchanti\|Chāndogya 2-24-5, 6

Then he offers the oblation with the mantra—salutations
to fire, who dwells in the region of the earth. Obtain the
region for me. This region indeed, is to be obtained by
the sacrificer. At the end of the duration of this life, I the
sacrificer, am willing to come to her—svāhā. ‘unbar the door
of the region’, saying this he gets up. The Vasus grant him
(the result of) the morning libation.

Agnidhrīya fire is the means for offering sacrifices
to Rudras

purā mādhyandinasya savanasyopākaraṅājjagha-
nenāagnidhrīlyasyodaṅgmukha upaviśya sa raudraghām
sāmābhigāyati||
Chāndogya 2-24-7

Before the starting of the midday libation, the sacrificer
sits down behind the Agnidhrīya fire, facing the north, and
sings the sāman sacred to the Rudras: O fire, open the door
of the region of the sky that we may see you for obtaining
the sovereignty of the sky.

atha juhoti namo vāyave'ntarikṣakṣite lokakṣite
lokam me yajamāṇāya vindaiṣa vai yajamānasya loka
etāsmi atra yajamāṇah parastādāyuṣaḥ svāhāpajahi
parighamityuktvotiṭhati tasmai rudrā mādhyan-
dinagnām savanagnām samprayacchanti||
Chāndogya 2-24-9, 10

Then he offers the oblations with the mantra: ‘salutations
to Vāyu, who dwells in the region of the sky. Obtain this
region for me, the sacrificer. This region, indeed, is to be
obtained by the sacrificer. At the end of the duration of this
life, I, the sacrificer, am willing to go there—svāhā’. ‘Unbar
the door of the region’, saying this he gets up. (as a result)
the Rudras grant him the region of the sky connected with
the midday libation.

Āhavanīya fire is the means for offering sacrifices to
Ādityas and Viśvedevas:
purā tṛṭiyasavanasopākaraṇājajagḥanenāhavanīya-
syodāṅgmukha upaviṣya sa ādityagn sa vaiśvadevaṃ
sāmābhīgāyatī ||

Chāndogya 2-24-11

Before beginning the third libation, the sacrificer sits
down behind the Āhavanīya fire, facing the north and sings
the sāman sacred to Ādityas and the one sacred to Viśvedevas:
‘O fire, open the door of the region of heaven that we may
see you for obtaining the sovereignty of heaven.

atha juhoti nama ādityebhyaśca viśvebhyaśca
devebhyo divikṣidbhyo lokakṣidbhyo lokam me yajamā-
nāya vindata||

esa vai yajamāṇasya loka etāsvymatra yajamānḥ
parastādāyuṣaḥ svāhāpahata parighamityuktvottvoti-
ṣṭhati ||

Chāndogya 2-24-14, 15

Then the sacrificer offers the oblation with the mantra:
salutations to the Ādityas and to the Viśvedevās, the
inhabitants of the region of heaven. Obtain the region of
haven for me, the sacrificer. This region, indeed, is to be
obtained by the sacrificer. At the end of the duration of this
life, I, the sacrificer, am willing to go there—‘svāhā’. ‘unbar
the door of the region’, saying this he gets up.

tasmāt ādityāśca viśve ca devaṣṭṛīyasavanāṃ
samprayacchantyēśa ha vai yajñaṃya mātrāṁ veda ya
evaṁ veda ya evaṁ veda ||

Chāndogya 2-24-16

The Ādityas and the Viśvedevas grant him the region
appropriate to the third libation. He alone knows the real
character of the sacrifice, who knows this.

vahnerṭathā yonigataṣya mūrtirna
ḍṛṣyate naiva ca liṅganāśaḥ|
sa bhūya evendhanayoniṃghya-
stadvobhayāṁ vai praṇavena dehe||

Śvetāśvatara 1-13
As the form of fire is not seen when it lies latent in its source, and yet its latent form is not destroyed, and that fire is perceptible after repeated rubbing of its source, the fuel—as in the case of those two (fire and its subtle form) (similarly the Self is realised) in the body with the help of the Om.

svadehamaraṇīṁ kṛtvā praṇavaṁcottarāraṇīṁ
dhyānanirimathanaṁbhyaṁśāddevam paśyennigūḍhavat

Śvetāśvatara 1-14

Making one’s own body the lower arāṇī and Om the upper arāṇī, one should, through the practice of meditation that is analogous to rubbing, realise the deity, which is hidden, as it were.

tilēṣu tailaṁ dadhanīva sarpi-
rāpaḥ srotassvarāṇīṣu cāgniḥ
evamātmātmanī gṛhyaṁ sau
satyenaināṁ tapasā yo’nupasyati

Śvetāśvatara 1-15

As oil is found in sesame, clarified butter in the curd, water in rivers (underground) and fire in the arāṇīs, similarly, this Self is realised in oneself by him who sees this one through truth and concentration.

ōṁ anilāya namaḥ

Om salutations to one who has no fixed residence.

The Supreme Self is everywhere, moves everywhere. He is of the form of air which moves from high pressure region to lower pressure region. Air is the great element, the building block of life. It is the lower nature of the Supreme life. All work is done by air, vāyu.
He is of the form of light who instantly spreads everywhere.
He is of the form of heat who is in earth, water and air.
He is all-pervading Supreme consciousness by which all this universe exists.

om dharaṇīdharāya namaḥ

Om salutations to Him who is supporting this earth.

The Supreme Self is supporting all the beings on earth by providing food, water, air and strength. He is also supporting this earth to be steady and stable.
He is of the form of Ādiśeṣa, the serpent which is the bed of Śrī Viṣṇu. He represents the elephant who support great loads.

om suprasādāya namaḥ

Om salutations to Him who gives great joy to his devotees.

The Supreme Self is supremely merciful to all devotee and the atheist alike. He is of the form of food to the hungry and water to the thirsty. He is of the form of wisdom to the ignorant and support to the weak. He is the hope and faith to all. He is of the form of vital force and consciousness.
Whenever any one prays to him, worships him and
meditates he is filled with joy, freshness and lightness which an atheist cannot imagine. Blessed are his devotees.

And knows not the atheist to what he has closed himself.

yatroparamate cittaṁ niruddhaṁ yoga sevayā
eyatra caivātmanātmānam paśyannātmani tuṣyati

Gitā 6-20

When the mind restrained by the practice of yoga, attains to quietitude and when seeing the Supreme Self by the (individual) Self, he is satisfied in his own Self.

sukhamātyantikaṁ yattat buddhigrāhyamatindriyam
vetti yatra na caivāyaṁ sthitaścalati tattvataḥ

Gitā 6-21

When he (yogi) feels infinite bliss which can be grasped by the pure intellect and which transcends the senses, and established where in he never moves from the reality.

om prasannātmane namaḥ

237

Om salutations to Him who is ever pleasant.

The Supreme Self is ever free of all qualities of nature such as sātvik, rājasik and tāmasik. His higher nature is Supreme intelligence, consciousness and bliss. One who meditates on him experiences his nature.

prasaṅtamanasaṁ hyenaṁ yoginaṁ sukhamuttamam
upaiti sāntarajasam brahmabhūtamakalmaṣam

Gitā 6-27

Supreme bliss verily comes to this yogi whose mind is quite peaceful, whose passion is quieted, who has become brahman and who is free from sin.
The Supreme Self is the Supreme bliss which cannot be explained. It is different from the happiness of the mind which is followed by its dual opposite, the unhappiness. It is different from the physical pleasures which ends in pain. The bliss is unique and once experienced, has no equal to it. This is explained in this śloka:

yam labdva ca param labham manyate nādhikaṁ tataḥ
yasminsthito na duḥkhena gurunāpi vicālyate||

Gītā 6-22

Which having obtained, he thinks there is no other gain superior to it; where in established, he is not moved even by heavy sorrow.

One who is established in the Self, is indifferent to the physical pleasures and pains. He is also unaffected by the worldly success and failures which causes excitement and depressions. One who is the Supreme devotee of the all-pervading Supreme Self Śrī Hari Nārāyaṇa is ever blissful. He is the Supreme yogi.

ātmaupamyena sarvatra samam paśyati yo'ṛjuna|
sukham vā yadi vā duḥkham sa yogī paramo mataḥ||

Gītā 6-32

He who, through the likeness of the Supreme Self, O Arjuna, sees equally everywhere, be it pleasure or pain, he is regarded as the highest yogi.

om visvadhṛse namaḥ||

Om salutations to the Supreme who holds the universe by his power.

The Supreme Self is the Supreme power that is running this world of life and beings. The beings are born
and kept alive by his divine power, the vital force, the 
prāṇa. The rains come in time and food is grown. The 
bodies are supported by this food. All senses perform their 
functions by the faculty of consciousness, the higher divine 
nature of the Supreme Self. All living beings find their 
vocations by the power of intelligence, which is the higher 
nature of the Supreme Self.

rasoḥamapsu kaunteya prabhāsmi śaśisūryayoḥ
praṇavaḥ sarvavedeṣu śabdaḥ khe pauṛuṣam nṛṣu||

Gītā 7-8

I am the sapidity in water, O Arjuna, I am the light 
in the moon and the sun; I am the syllable Om in all the 
Vedas, sound in the ether and virility in men.

puṇyo gandhaḥ pṛthivyāṁ ca tejaścāsmi vibhāvasau
jīvanam sarvabhūteṣu tapaścāsmi tapasviṣu||

Gītā 7-9

I am the sweet fragrance in earth and the brilliance in 
the fire, the life in all beings, and I am the austerity in 
ascetics.

oṁ viśvabhuje namaḥ||

239

Om salutations to Him who eats up the world.

The Supreme Self devourers this world at the end 
of the kalpa. He is the all devouring time. He is the form 
of Śiva and Rudra.

oṁ vibhave namaḥ||

240

Om salutations to one who becomes many from 
Hiranyagarbha downwards.
The Supreme Self is one and has become innumerable in forms according to functions. It is just like the sun being reflected in a million glass pieces of different sizes, shapes and colors. Even though the reflected suns are innumerable, the sun is only one.

tamekanemim trivṛtaṁ śoḍasāntam
śatārdhāram vimśatipratyārbhīḥ
asṭakaiḥ śaḍbhirviśvarūpaikapāsam
trimārgabhedam dvinimittaikamoham॥
Śvetāśvatara 1-4

They saw him as having one rim (who alone rules all the sources as Supreme Self), three tiers (sātva, rajas and tāmas), sixteen ends (five great elements air, water, fire, earth and ether and the eleven organs; mind, five senses organs, five motor organs), fifty spokes (fifty different notions and phases of mind such as happiness, unhappiness, interest, disinterest, excitement, depression, success, failure and various dual functioning of the mind), twenty fasteners (ten organs and their objects such as sound, sight, touch, smell and taste and five functions of seeing, hearing, tasting, smelling and touching), six sets of eight (the eight forms of nature are earth, water, fire, air, space, mind, ego and intellect), one bondage of numerous forms (the body formed of these elements in different forms), three different paths (truth, knowledge and devotion) and a single delusion that is the cause of the two (māya, the illusion of identifying oneself with the body, mind, senses, intellect etc. that are not the Self).

sarvajīve sarvasamśthe bṛhante
asmin haṁso bhrāmyate brahmacakre|
prthagātmānam preritāram ca matvā
juṣṭastatastenāṃṛtatvameti॥
Śvetāśvatara 1-6

The individual soul, considering itself and the controller
as different, revolves in this great wheel of Brahman that is the sustenance of all and the place of dissolution of all. When one’s Self is adored as identified with him (the Supreme Self), then thereby one attains immortality.

ātmaivedamagra āsīt puruṣavidhāḥ, so’nuvākṣya nānyadātmano’paśyat, so’hamsmītyagre vyāharat, tato’hamsnāmābhavat; tasmādaryāmantrito’hams-
mayamityevāgra utvāthānnyannāma prabrūte yadasya bhavati; sa yatpūrvo’ṃt sarvasmāt sarvān pāpmana auṣat tasmāt puruṣāḥ; oṣati ha vai sa tam yo’ṃt pūrvo bubhūṣatī ya evaṃ veda||

In the beginning, this universe was verily the Self (virāj), in the form of a person. He pondered and beheld nothing else but himself. He first said, ’I am he’, therefore he got the name ’I’. Hence even now when anyone is accosted, he first says ’it is I’, and then tells the other name that he has. Because he was the first among the aspirants and the first to have consumed all evils (desires), therefore he is called ’puruṣa’. He who knows thus verily consumes him who wished to be (something) in advance of him.

so’vet, ahaṃ vāva śrṣṭirasmi, ahaṃ hīdaṃ sarva-
masṛkṣīti; tataḥ śrṣṭirabhavat; śrṣṭyāṃ hāsyaitasyāṃ bhavati ya evaṃ veda||

He knew, ’I am indeed the creation, because I created all this’. Hence he became known as creation. He who knows thus becomes a creator in this creation of Virāj.

om satkartre namaḥ||

Om salutations to the doer of good.

What ever Supreme Self gives, it is good and for
ever. He gives Supreme consciousness, intelligence and bliss. Whatever he gives is everlasting and is in plenty. His vision is beyond times and places.

satvarm sukhe sañjayati rajaḥ karmanī bhārata
jñānamāvṛtya tu tamaḥ pramāde sañjayatyuta

Gītā 14-9

Sattva attaches to happiness, rajas to action, O Arjuna, while tamas verily shrouding knowledge attaches to heedlessness.

saradvāreṣu dehe’smin prakāśa upajāyate
jñānam yadā tadā vidyāt vivṛddhaṁ sattvamityuta

Gītā 14-11

When through every gate (sense) in this body, the wisdom light shines, then it may be known that satva is predominant.

yadā sattve pravrddhe tu pralayah yāti dehabhrū
 tadottamavidāṃ lokān amalān pratipadyate

Gītā 14-14

If the embodied one meets with death when satva is predominant, then he attains to the spotless worlds of the knowers of the highest.

om satkṛtāya namaḥ

242

Om salutations to the one who is adored by the good and noble.

Those who pray, worship and meditate become noble. Those who perform actions without attachment to the fruits become noble. Those who sacrifice all fruits of actions at the feet of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa become noble. The Supreme Self compels and impels his devotees to do good and noble.
karmaṇaḥ sukṛtasyāhūḥ sāttvikāṁ nirmalam phalam
rajasaṣṭu phalam duḥkhhamajñānam tamaṣaḥ phalam∥

Gītā 14-16

The fruit of good action, they say is sāttvika and pure; verily the fruit of rajas is pain and ignorance is the fruit of tama.

sattvātsaṁjāyate jñānam rajaso lobha eva ca
pramādamohau tamaṣo bhavatōjñānameva ca∥

Gītā 14-17

From satva arises knowledge, and greed from rajas; heedlessness and delusion arise from tama, and also ignorance.

ūrdhvaṁ gacchanti sattvasthā madhye tiṣṭhanti
rājasāḥ∥
jaghaṇyaṅgaṇavṛttiṣṭhā adho gacchanti tāmaṣaḥ∥

Gītā 14-18

Those who are seated in satvva go upwards; the rajasik dwell in the middle and the tamaṣik, abiding in the function of the lowest guṇa, go downwards.

guṇānetānatitya trīndeḥī dehasamudbhavān∥
janmamṛtyujarāduḥkhhairvimukto'mṛtamaśnute∥

Gītā 14-20

The embodied one having crossed beyond these three guṇas, out of which the body is evolved, is freed from birth, death, decay and pain and attains to immortality.

gāmāviśya ca bhūtāni dhārayāmyahamojasā∥
puṣṭāmi cauṣadhlḥ sarvāḥ somo bhūtvā rasātmakaḥ∥

Gītā 15-13

Permeating the earth I support all beings by my energy. And having become the watery moon, I nourish all herbs.
Having become the Vaiśvānara, I abide in the body of living beings and, associated with the prāṇa and the apāna, digest the fourfold food.

Om sādhave namaḥ

Om salutations to the truthful and who acts according to justice.

The Supreme Self is supremely just, truthful and noble. He is the Supreme achiever. He is the natural cause of everything. Whatever great and commendable are, they are said to have been done by the grace of the Supreme being. Whatever human being does is limited by time and place. Whatever done at the guidance and grace of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa becomes divine and monumental. Since whatever actions guided and performed by the divine guidance consists of Supreme intelligence. It has the divine essence that is supremely enjoyable by the intellect.

daivī sampadvimokṣāya nibandhāyāsurī matā
mā śucaḥ sampadam daivīmabhijāto'si pāṇḍava

The divine nature is deemed conducive to liberation, and the demoniacal to bondage. Grieve not O Arjuna, thou art born with divine endowments.

etairvimuktah kaunteya tamodvāraisthibhirnaraḥ
ācaratyātmanaḥ śreyastato yāti parām gatim
A man who is liberated from the three gates to darkness, O Arjuna, practices what is good for him and thus goes to the Supreme goal.

**ōṁ jahnave namaḥ∥**  
*Om salutations to the one who dissolves all things in oneself at the time of dissolution.*

The Supreme Self abandons the evil doers and leads the devotees to salvation. The evil person is the ignorant person who is against the Supreme order. He places himself above all others and is prepared to sacrifice the interest of the one against many.

**ōṁ nārāyaṇāya namaḥ∥**  
*Om salutations to Śrī Nārāyaṇa.*

Śrī Nārāyaṇa is the Supreme Self. He is the Supreme being. He is the Supreme Brahman. He is the all-pervading Supreme spirit Śrī Hari Nārāyaṇa.

Nara means ātman. ākāśa and other elements that are born of it are nārās.

He has created all the great elements, the nature consisting of air, water, fire, earth, sun, moon, ego, intellect, ether and the mind. These are the lower natures of the Supreme Self. His higher nature is Supreme consciousness, Supreme intelligence and Supreme bliss. His divine power is vital force, prāṇa, that keeps all bodies alive. Whatever beings are there on earth or whatever gods are three in the heaven, they are caused
by the conjunction of the lower nature and the higher nature of the Supreme Self.

The whole universe is his expression in different names and forms. An eternal part of the Supreme Self is seated in all the bodies as individual Self. The Self while in the body is attached to the qualities of the body. When the Self attains identity with the Supreme Self, it becomes pure and free from all desires and attachments. It attains unity with the Supreme Self. Śrī Nārāyaṇa is the means for all the humanity to attain the divinity. The carrier of this divine journey is the Supreme Self Nārāyaṇa. We just have to be Supreme devotees and surrender totally to the supremely divine all-pervading Supreme spirit Śrī Hari Nārāyaṇa to be a traveller in this divine yātra, the holy journey of life. This is the only just thing we have to do.

Just chant Nārāyaṇa! Nārāyaṇa!! Nārāyaṇa!!! We will be released of all burdens and freed from impurities. We experience divine bliss. Nārāyaṇa is the prāṇa and apana of Nārada, the son of Brahma, the creator. Nārada is the Supreme devotee of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa, whose breathing is the chanting of the holy name Nārāyaṇa. He has transcended time and place and moves freely in all the three worlds joyfully chanting the name Nārāyaṇa.

yenāvṛtaṁ kham ca divam mahom ca yenāditya-
stapati tejasā bhrājasā ca yamantaḥ samudre kavayo vayanti yadakṣare parame prajāḥ

Mahānārāyaṇopaniṣad 1-3

He by whom the space between heaven and earth as well as the heaven and the earth are enveloped. He by whom the sun burns with heat and gives light, and he whom the
sages bind in the ether of their hearts with the strings of meditation, in whom—the imperishable one—all creatures abide.

nārāyaṇāya vidmahe vāsudevāya dhīmaḥ
tanno viṣṇuḥ pracoḍayāt

Mahānārāyaṇopaniṣad 1-29

May we know Nārāyaṇa. For that, may we meditate on Vāsudeva. May Viṣṇu impel us towards it.

viśvataḥ paramam nitya viśvaṁ nārāyaṇaghm harim|
viśvamevedam puruṣastadviśvamupajīvatī\n
Mahānārāyaṇopaniṣad 13-2

Who exists in the form of the universe, who is the master and the cause of humanity, whose forms are various gods, who is the all surpassing ruler and saviour, who is Śrī Hari, who is superior to the world, who is endless and omniform, who is the goal of humanity, and on whom the whole universe depends for its existence.

nārāyaṇāḥ param brahma tattvaṁ nārāyaṇāḥ paraḥ|
nārāyaṇāḥ paro jyotirātmā nārāyaṇāḥ paraḥ|
nārāyaṇāḥ paro dhyāta dhyānam nārāyaṇāḥ paraḥ

Mahānārāyaṇopaniṣad 13-4

Nārāyaṇa is the Supreme reality designated as Brahma. Nārāyaṇa is the highest Self. Nārāyaṇa is the Supreme light described in the Upaniṣads. Nārāyaṇa is the infinite Self. Nārāyaṇa is the most excellent meditator and meditation.

yacca kiṃcijjagatyasmin dṛṣyaṃ śrūyatetipi vā|
antarbahīṣca tatsarvam vyāpya nārāyaṇāḥ sthitah

Mahānārāyaṇopaniṣad 13-5

Whatever there is in this world known through perception because of their proximity) or known through report (because of their distance), all that is pervaded by Nārāyaṇa with and without.
The method of meditation on the Supreme Self is explained in this śloka:

anantamavyayāṁ kavignāṁ samudre'ntaṁ viśva-
śambhuvaṁ| padmakosapratikāsagāṁ hṛdayaṁ cāpya-
dhomukham|| Mahānarāyaṇopaniṣad 13-6

One should meditate upon the Supreme—the limitless, unchanging, all knowing, cause of the happiness of the world, dwelling in the sea of one's own heart, as the goal of all striving. The place for his meditation is the ether in the heart—which is comparable to an inverted lotus bud.

adho niṣṭyā vitastyānte nābhyaṁrupari tiṣṭhati|
hṛdayaṁ tadvijānīyādvīśvāsvayāyatanam mahat||
Mahānarāyaṇopaniṣad 13-7

It should be known that the heart which is located just at the distance of a finger span below the Adam's apple and above the navel is the great abode of the universe.

Says Narasimha Purāṇa:

nārāyaṇāya nāma iti ayameva satyaḥ saṁsāra
ghora visā saṁhāraṇāya mantrāḥ śrīvantu bhavya-
matayaḥ yatayo sthāgāḥ ucchāiḥ tarām upadiśāmya-
ham ūrdhvā bāhuḥ||

O Ascetics of virtuous mind and endowed with the spirit of renunciation! Listen to me. With hands uplifted I declare aloud the 'Nārāyaṇa namaḥ' is the true mantra for overcoming the terrible poison of the serpent of saṁsāra.

ōṁ narāya namaḥ|| 246

Om salutations to Nara, the human being.
The Supreme Self has entered the body after creating it, as an eternal part of himself. This individual Self, the soul being identified with the transient and perishable body, thinks itself as the body and undergoes transmigration. This cycle of birth and death comes to an end with the dawn of Supreme knowledge, total surrender and Supreme devotion to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa.

The self knowledge is not attainable by the person however intelligent, who considers it as an acquisition like wealth, power, position and other mundane factors. It is attainable by one who wants to attain Supreme purity, Supreme knowledge for its own sake, by shedding all desires and attain pure mind. This is declared in this śloka.

na nareṇāvareṇa prokta eṣa
suvijñeyo bahudhā cintyamānaḥ
ananyaprokte gatiratra nāsti
aṅīyān hyatarkyamanupramāṇāt

Kaṭṭha 1-2-8

The Self is not certainly adequately known when spoken of by an inferior person; for it is thought of variously. When taught with it, there is no further cogitation with regard to it. For it is beyond argumentation, being subtler even than the atomic quantity.

This Self is seated in the hearts of all. This is not to be searched outside oneself.

aṅguṣṭa mātrāḥ puruṣo madhya ātmani tiṣṭhati
īsāno bhūta bhavyasanatato vijugupsate etadvai tat

Kaṭṭha 2-1-12

The being the size of the thumb, resides in the body. Knowing him as the ruler of the past and the future, one
does not want, by virtue of that knowledge, to save the Self. This indeed is that.

The limitations of the soul is explained in these ślokas:

parāṇi kiṁ viyatraṁ svayambhū-
stasmāḥ parāṁ paśyati nāntarātman
kaścidhīraḥ pratyagātmānāmaikṣa-
dāvṛttā caṅsūramṛtavamicchāṁ

Kaṭha 2.1.1

The Self existent Lord destroyed the outgoing senses. Therefore, one sees the outer things and not the inner Self. A rare discriminating man, desiring immortality, turns his eyes away and then sees the indwelling Self.

The nature of the embodied soul is explained in this śloka:

parācāḥ kāmānanuyanti bālā-
ste mrtyoryanti vitatasya pāśam
atha dhīrā amṛtatvaṁ viditvā
 dhruvamadhruveśvīha na prārthayante

Kaṭha 2.1.2

The unintelligent people follow the external desires. They get entangled in the snares of the wide spread death. Therefore, the discriminating people, having known what true immortality is in the midst of impermanent things, do not pray for anything here.

yena rūpaṁ rasam gandham śabdāṁ sparśāṁśca
maithunāṁ etenaiva vijānāti kimatra pariśiyate
etadvai tāt

Kaṭha 2.1.3

What remains here (unknowable to the Self) through which very Self people perceive color, taste, smell, sound, touch and sexual pleasure? This indeed is that (Self asked for by Naciketa).
svapnāntam jāgaritāntam jobhau enānupaśyatī!
mahāntam vibhumātmānam matvā dhīro na sōcatī
t.

Kātha 2-1-4

Having realised the great and all-pervading Supreme Self, through which a man perceives the objects in both the sleep and waking state, a wise man does not grieve.

The individual Self in the body is also qualitatively the same as the Supreme Self:

ya imam madhvadāṁ veda ātmānam jīvamantikāt!
lānām bhūtabhavasya na tato vijugupsate etadvai tat
t.

Kātha 2-1-5

Any one who knows proximately this Self—the enjoyer of the fruits of work, the supporter of the life etc.—as the Lord of the past and the future, does not want to save (the Self) just because of that (knowledge). This indeed is that. Since he comes to know (that Self is imperishable and deathless, hence what he has to save and from whom?).

He is realised who knows that the Supreme Brahman, the creator of the universe and the individual soul in the body is the macro and the micro forms of the same unity.

yaḥ pūrvam tapaso jātamadbhyāḥ pūrvamajāyata
guhām praviśya tiśṭantam yo bhūtebhirvyapaśyata
etadvai tat
t.

Kātha 2-1-6

He sees this very aforesaid Brahman who sees the first born (Hiraṇya Garbha)—born before the five elements from consciousness (Brahman)—as existing in the cavity of the heart in the midst of body and senses, after having entered there. (Anyone who sees the Supreme Self having created the five great elements and also gods, enters the body and the senses as Self; really sees.)
yā prāṇena sambhavatyaditirdevatāmayaḥ
guhām praviśya tiṣṭhantim yā bhūtebhīrvya-jāyatāḥ
etadvai tat

Kaṭha 2-1-7

He sees that very Brahman, (who sees) that Aditi, comprising all the deities, who takes birth as Hiranyagarbha, who is manifested in association with the elements, and who is seated in the cavity of the heart, after entering there. (The Supreme Self becomes Hiranyagarbha, the world consisting of great elements, enters all bodies as Aditi, the enjoyer of the senses.)

araṇyornihito jātavedā garbha iva subhṛto
garbhiṇihbhiḥ | dive diva Īḍyā jāgrvadbhiraviṣmadbhīr-
manuṣyebhiragnih | etadvai tat

Kaṭha 2-1-8

The sacrificial fire lodged in two fire producing pieces of wood, as also the fire lodged in the hearts of yogis that is well protected—just as much as the foetus by pregnant women—and the fire that is adorable everyday by vigilant men with oblation and meditation—that fire too is but this Brahman.

manasaivedamāptavyaṁ neha nānāsti kiṁcanaḥ
mṛtyoh sa mṛtyum gacchati ya iha nāneva paśyati

Kaṭha 2-1-11

This is to be attained through the mind indeed. There is no diversity here whatsoever. He who sees as through there is difference here, goes from death to death. (The Self is perceived by the purity of mind).

yathodakaṁ dūrge vṛṣṭaṁ parvateṣu vidhāvati
evaṁ dharmān prthak paśyamstānevānuvidhāvati

Kaṭha 2-1-14

As water rained on an inaccessible height gets dispersed on lower regions, similarly, one who perceives the Self differently, runs after them only. (Just as the same water on
the top of mountain that flows down is observed everywhere, the self in different bodies is the same).

yathodakam śuddhe śuddhamāsiktaṁ tādṛgeva bhavati
evam munervijānata ātmā bhavati gautama

Kaṭha 2-1-15

O Gautama, as pure water poured on pure water becomes verily the same, so also does become the Self of the man of knowledge who is given to the deliberation of the Self.

puruṣa evedagū sarvam yadbhūtāṁ yacca bhavyam
utāmṛtatvasyesāno yadannenātirohati

Śvetāśvatara 3-15

The puruṣa, is indeed all this that grows through food, and what was and what will be. Besides, he is the ordainer of immortality.

The whole journey of life is the Nara (the human being) merging with the Supreme Self (Nārāyaṇa). The goal is Nārāyaṇa. The soul identified with the body filled with desire is the undertaker of this journey called samsāra. The vehicle, the means of journey is also Nārāyaṇa. The soul who has realised Supreme knowledge and with the pure mind surrenders totally, with Supreme devotion to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa. This is the journey as well as the destination.

uccaiḥśravasamaśvānāṁ viddhi māmamṛtodbhavam
airāvataṁ gajendrāṇāṁ naraṇāṁ ca narādhipam

Gītā 10-27

Know me as Ucchaiṣṭravas born of nectar among the horses; among the lordly elephants, I am the Airāvata; and among men, I am the King.
om asaṅkhyaeyāya namaḥ

Om salutations to the innumerable.

The Supreme Self is one but expresses itself in innumerable forms.

The Supreme Self is one who has no difference of names and forms. Though the forms, functions and names are different, the indwelling spirit is one. It is changeless and deathless. It is like a person wearing different clothes and playing different roles.

so heyamīkṣāṁ cakre, kathaṁ nu mātmana eva janayitvā sambhavati? hanta tiro'sānīti; sā gaurabhavat, rṣabha itaraḥ, tāṁ samevābhavat, tato gāvo'jāyanta; vaḍavetarābhavat, āsvavṛṣa itaraḥ, gardabhītarā, gardabha itaraḥ, tāṁ samevābhavat, tata ekaśaphamajāyata; ajetarābhavat, vasta itaraḥ, aviritarā, meṣa itaraḥ, tāṁ samevābhavat, tato'jāvayo'jāyanta; evameva yadidam kiñca mithunam, āpipīlikābhyaḥ, tat sarvamasṛjata

Brhadāranyaka 1-4-4

She on her part reflected. ‘How can he unite with me after creating me from his own Self? Well, let me disappear’. She became a cow, the other became a bull and did unite with her. From that cows were born. The one became a mare, the other a stallion; the one a she ass, the other a he-ass, and he did unite with her. From that, one hoofed animals were born. The one became a she goat, the other a he-goat; the one a ewe, the other a ram; and he did unite with her from that goats and sheep were born. In this very way he created whatever exists as couples down to ants.

sadeva somyedamagra āśīdekamevādvitiyam
	taddhaika āhurasadevedamgra āśīdekamevādvitiyam

tasmādāsataḥ sajjāyata

Chāndogya 6-2-1

In the beginning dear boy, this was being alone, one
only, without a second. Some say that, in the beginning, this was non being alone, one only, without a second. From that non being arose being.

kutastu khalu somyaivagm syāditi hovāca kathamasatha sjāyeteti sattveva somyedamagra āśidekamevādviṭīlyam Chāndogya 6-2-2

Aruni said, but how, indeed, dear boy, could it be so? How could being arise from non being? In truth, dear boy, in the beginning, there was being alone, one only, without a second.

From fire comes water. From water food is grown. From food comes all the beings. The bodies function as per the nature of the food.

tadaikṣata bahu syām prajāyeyeti tattejośṛjata tatteja aikṣata bahu syām prajāyeyeti tadapośṛjata tasmādyatra kvaca śocati svedate vā puruṣastejasa eva tadadhya-po jāyante Chāndogya 6-2-3

That being willed, ‘May I become many, may I grow forth’. It created fire. That fire willed, ‘May I become many, may I grow forth’. It created water. Therefore whenever a man grieves or perspires, then it is from fire that water issues.

tā āpa aikṣanta bahvyaḥ syāma prajāyemahīti tā annamasṛjanta tasmādyatra kvaca varṣati tadeva bhūyiṣṭhamannam bhavatyadbhya eva tadadhyanā-dyam jāyate Chāndogya 6-2-4

That water willed, ‘may I become many, may I grow forth’. It created food. Therefore, wherever it rains, abundant food grows there; it is from water that food for eating is produced.

idam vai tanmadhu dadhyanāgārtharvāno- svibhyāmuvāca tadetadṛṣīḥ paśyangavaca rūpaṁ
rupam pratirupa babhūva tadasya rūpam prati-
cakṣapāya\ indro māyābhīḍh pururūpa iyate yuktā
hyasya harayaḥ sātā daśa\ iti\ ayaṁ vai harayaḥ ayaṁ
vai daśa ca sahasrāṇi, bahūni cānantāni ca; tadetad-
brahmāpurvamanapara manantarabāhyam,
ayamātmā brahma sarvānubhūḥ, ityauṣāsanam\||
Bṛhadāraṇyaka 2-5-19

This is verily that meditation on mutual aids which
dadhyaṁ, versed in the Atharvaveda, imparted to the two
Aśvins. Observing this deed, the Supreme being assumed the
likeness of each form. That form of his is for his revelation.
On account of false notions the Supreme being is perceived
as manifold, for to him are yoked ten organs, nay, hundreds
of them. He indeed is the organs; he indeed is the tens and
thousands, numerous and countless. That Brahman is without
antecedent and without consequent, without interior and
without exterior. This Self, which experiences everything, is
Brahman. This is the instruction (of all Vedānta).

om aprameyātmame namaḥ\|| 248

Om salutations to the Supreme Self who has no
parallel or similarity with anything else.

The world of names and words exist only in duality
and reallity. What all we try to explain one 'unkonwn' is with the help of the other 'known'. What all we try to
identify is with reference to the other which is similar but not the same. Similarity is not the sameness. Since
the Supreme Self is only 'one' which has no other similar or parallel, we cannot express it with the help of any other thing.

Even the mind and all the words return without ever
reaching it. We cannot explain consciousness. We know unconscious people.

We cannot explain intelligence. We know only dull people. We cannot explain vital force, prāṇa. We know only dead bodies.

This is to be experienced, since they are beyond explanations.

\[
\text{om viśīśṭāya namaḥ} \quad \text{249}
\]

*Om salutations to the supremely unique.*

The Supreme Self is beyond all systems. The whole universe is established on Supreme order. All things happen according to cause and effect, controlled by Supreme intelligence. Since we have a limited intellect, an eternal part of Supreme intelligence, we think and wish such and such a thing should happen according to our wishes and fancies.

The Supreme Self is one and all-pervading. All get merged in that. Nothing exists independently other than ‘that’.

The Supreme Self excels everything. It is only the divine cetana, the Supreme power with Supreme intelligence that excels itself by itself. It breaks its own records. It is the ever expanding universe.

\[
\text{om śiśṭakṛte namaḥ} \quad \text{250}
\]

*Om salutations to the creator of Supreme order.*
The Supreme Self has created the Supreme order. Within this Supreme order, there is total freedom.

The Supreme order is the law of gravity, law of relativity, law or electro magnetism, law of conservation of energy and laws still unknown to us. The word 'śiṣṭa' is synonymous with 'system', the method and law of cause and effect. This universe runs on Supreme order. According to Einstein, the genius philosopher and scientist of this century, the Supreme God does not play dice with the world. The law of god is same to all at all places and at all times.

We keep the colored filter in front of eyes and call the world colored. The Supreme consciousness, the nature of Brahman is beyond all laws of objective world, since that is the background of the existence.

The planets keep their courses, the seasons arrive in time, beings are born and die, the Supreme order of the atmospheric pressure, temperature, the levels of sea and ice are maintained so that this earth is the most congenial place for living beings to enjoy their life. All this is the creation of the causeless who has created this world of cause and effect.

This world is also created and sustained by Supreme order of righteousness, truth and justice (ṛtam and satyam).

om śucaye namaḥ

*Om salutations to the supremely pure.*

The Supreme Self is free from all impurities. He is
the Supreme purifier. Great elements are the sentinels for maintaining purity in the universe. The fire Vaiśvānara consumes all foods and convert them into unmanifest energy.

Cleanliness is next to godliness. Moving air is purifier. It carries away all odors. Flowing water is purifier. It washes of all dirt. Burning fire is purifier. All impurities are burnt as fuel to the fire. Earth itself is purifier. It converts all refuse into manure and converts them into food of divine smell, taste and nutrition.

The Supreme consciousness is supremely pure. It is different, distant and distinct from all that is seen, heard, tasted, smelt, touched and experienced. Śaṅkarācārya says: “If what all is seen, heard, tasted, smelt and experienced is discorded as ‘not this’ ‘not this’, (neti, neti), what remains is that, the Supreme consciousness”. The nature of soul is consciousness. That is Brahman.

Clean air, water and food make up the mind and the body. Impure food, water and air makes the body weak and disease prone.

Polluting rivers by letting sewage and dumping garbage is a crime and a sinful act. Polluting the very air we breathe is unconscious, sin and a crime. Stopping the movement of air by building concrete jungles is an unconscious act. Stopping the flow of water year long by building big dams across rivers is also upsetting the ecology and environment. These activities are against god and man. It is against the Supreme order and bring misery to the people. Air should blow freely. Water should flow unhindered. Fire should burn all the impurities. And earth should be kept clean.
This is the beginning less peepul tree that has its roots above and branches down. That which is its root is pure, that is Brahman and that is immortal. On that are fixed all the worlds; none transcends that. This verily is that.

That root is Śrī Viṣṇu. That created this great elements air, water, fire and ether. That also has created the vital force, consciousness and intelligence. From these are born all beings with four legs and two legs. All the beings on this earth are the branches of this tree with roots above. This tree is shaken by the winds of desire. In reality, its nature consciousness is supremely pure. All things are absorbed in this purity. None transcends this. Everything culminates in that Supreme purity.

(For one who sees the Supreme Self everywhere, there is this śloka about it):

“He who sees this does not see death nor illness nor any sorrow. He who sees this sees all things and obtains all things in all ways”. ‘He is one, becomes three fold, five fold, seven fold, and also nine fold. Then again he is called the
eleven fold, also a hundred and ten fold and also a thousand and twenty fold. When nourishment is pure, reflection and higher understanding becomes pure. When reflection and higher understanding are pure, memory becomes strong. When memory becomes strong, there is release from all the knots of heart. The revered Sanatkumāra showed to Nārada, after his impurities has been washed off, the further shore of darkness. People call Sanatkumāra as Skanda—yea, they call him Skanda.

om siddhārthāya namah

Om salutations to the one whose object is always fulfilled.

The Supreme will only prevails. Man proposes and god disposes. We propose, wish and work in that direction. The final outcome is always different. We are always frustrated by the result, since the result is beyond the comprehensions of our limited mind.

We work in the field of duality and relativity with limited intellect. The world functions in the sphere of reality and higher intelligence. Our vision is of the present based on our reflections of the past. Where as the life is the dynamic metamorphosis, ever changing.

Accordingly whatever happens is for the best since it is guided by higher intelligence. We have to accept that with totality without a wish of our own. This is wisdom. Whatever we wish for is also included in that. Whatever truly happens is always beyond our expectation and covers the larger interests including ours. God functions with grandeur and magnificence. Expecting him to function
according to our small desire and smaller intellect is ignorance. Our total surrender and Supreme devotion to the Supreme will of all-pervading Supreme spirit Śrī Hari Nārāyaṇa is truly achieving all objects in life.

**om siddha saṅkalpāya namaḥ** 253

*Om salutations to Him whose resolutions are always fulfilled.*

The desires and wishes of the Supreme Self are always true and are fulfilled.

In reality the Supreme Self has no desires nor wishes. It is the human being who has all the desires and dreams. If they are common with the universal welfare, they are true desires which get fulfilled.

The desire exist due to illusion. The soul identified with the qualities of objects is attached to the body for the experience of the qualities of objects. The body is means and the medium for experiencing the qualities through the sense organs. The desirer, the desired and the desire, all are three aspects of the same entity the Self.

**om siddhidāya namaḥ** 254

*Om salutations to the giver of siddhis.*

The Supreme Self fulfills all the desires of the devotee. He bestows the fulfillment as per their deserve.

We are only one part of the function that results in
fulfillment. The time, the place, the environment and the fifth factor is called luck. To be at the right place at right time is the luck factor.

**om siddhi sadhanaya namaḥ**

_Om salutations to one who strives to make it a success._

These are the divine qualities that are to be worshipped in gods and human beings. One who is not deterred by the obstacles and marches on in his work is blessed by the Supreme Self.

To continue to work with total devotion without aspiring for the fruits of work is the divine state. To work only is our part. All other parts belong to the Supreme intelligence that plans, guides and directs insidiously.

**karmaṇyakarma yaḥ paśyedakarmanī ca karma yaḥ**

_sa buddhimānmanuṣyeṣu sa yuktaḥ kṛtsnakarmakṛt_

Gītā 4-18

_He who sees inaction in action and action in inaction, he is wise among men; he is a yogi and performer of all actions._

One who is engaged in action without attachment, without selfish motives and he does it, simply because it should be done is a sage. This is stated in this śloka.

**yasya sarve samārambhāḥ kāmasaṅkalpavarjitaḥ**

_jñānāgni dagdhakarmāṇam tamāhuḥ_

_paṇḍitam budhāḥ_

Gītā 4-19
He whose undertakings are all devoid of desires and selfish purposes and whose actions have been burnt by the fire of knowledge—him the wise call him a sage.

**om vṛṣāhiṇe namaḥ**

*Om salutations to the Lord of the yajñās.*

The Supreme Self, Śrī Viṣṇu is the chief deity to whom all sacrifices are offered. He is also called Vṛṣaṭ.

vṛṣṭīnāṁ vāsudevo'ṃ pāṇḍavānāṁ dhanañjayaḥ
munīnāmapyahāṁ vyāsaḥ kavināmuśanā kaviḥ

Gitā 10-37

Among the Vṛṣṇis I am the Vāsudeva; among the Pāṇḍavās, I am Arjuna; among the sages I am Vyāsa; among the poets I am the Uṣanā, the poet.

**om vṛṣabhāya namaḥ**

*Om salutations to Him who showers on the devotees all they pray for.*

Śrī Purandaradāsa, the Supreme devotee of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa, tells that he will beg only his Supreme God whatever he wants, any pleading he will plead only before the Supreme Self and he will worship only the Supreme Purandara his iṣṭa devata and he will not go to any where else. And he is sure that he will be fulfilled, since the very pleading itself before the Supreme Self fulfills him.
Om viṣṇave namah

Om salutations to Śrī Viṣṇu, who pervades everything.

The Supreme Self is Śrī Viṣṇu. He is also the Supreme Brahma, the Supreme being and the all-pervading Supreme spirit Śrī Hari Nārāyaṇa. He is the sustaining and supporting aspect of the Supreme Brahmān. He is one of the trinity, the three aspects of Supreme Self. This ‘Viṣṇu Sahasranāmam’ is the thousand aspects which depict the thousand natures and qualities of the Supreme being.

Om vṛṣaparvaṇe namah

Om salutations to Him who has given various steps of dharma who want to attain the Supreme state.

The Supreme Self has given various methods of overcoming the limited adjuncts of the body while living with this body and still attain the Supreme state.

This Supreme state is the fourth state which witnesses the three states of waking, sleeping and dreaming states. This is also called the ‘thuriya state’ or the ‘samādhi’ state. This is the transcendental state of overcoming limitations of time and space. This is the state of self realisation or the state of merger with the Supreme Self. This is the state of Supreme intelligence and Supreme bliss. The individual Self having purified of its intellect from the desires, has attained identity with the Supreme Self and has merged into ‘that’.

This is the state of total purification and dissolution
of the mind in the Self. This is the state of Supreme devotion and total surrender to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa without the sense of ‘I’ and ‘Mine’.

Various paths such as Karmamārga, Bhaktimārga, Jñānamārga and Saṁnyāsamārga all lead to the Supreme state. The most important prerequisite for this Supreme state is Supreme knowledge. This Supreme knowledge only gives unflinching faith, Supreme devotion and total surrender to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa.

abhayaṁ sattvasamśuddhiḥ jñānayoga vyavasthitih|
dānam damāsca yajñaśca svādhyāyastapa ārjavam∥

Gitā 16-1

Fearlessness, purity of heart, steadfastness in knowledge and yoga, alms giving, control of the senses, sacrifice, study of scriptures, austerity and straight forwardness;

ahiṁsa satyamakrodhastyāgaḥ śāntirapaiśunam|
dayā bhūtesvaluptvam mārdavaṁ hrīracāpalam∥

Gitā 16-2

Harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion towards beings, non covetousness, gentleness, modesty, absence of fickleness;

tejaḥ kṣamā dhṛtiḥ saucamadrohonātimānītā|
bhavanti sampadāṁ daivīmabhijātasya bhārata∥

Gitā 16-3

Vigour, forgiveness, fortitude, purity, absence of hatred, absence of pride—these belong to the one born for a divine state, O Arjuna.
om vṛśodharāya namaḥ
to Him who is wearing the Supreme state.

His abode is the Supreme abode of Vaikuṇṭha, where there is only Supreme bliss. Who ever thinks of him. Prays, worships and meditates on him attain his higher nature. His divine power is prāṇa, the vital force.

om vardhanāya namaḥ
Om salutations to Him who ever increases.

The Supreme Self is ever increasing in his prowess, in his glories and in his divinity. He is all-pervading. He is eternal and limitless. Who ever takes him to be his only support attains all the glories and fulfillments. He attains newer and newer domains and attains to Supreme state. This is the only path, the path of total surrender and Supreme devotion to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa and total acceptance of the reality, of the things as they are. It is accepting the state of being with consciousness and awareness. It is being in the yogic state, the state of harmony within oneself and outside. This is also the state of continuous dynamic metamorphosis, the change for the betterment.

vardhasvā su puruṣṭuta ṛṣiṣṭutābhirūtibhiḥ
dhukṣasva pipyuṣlmiṣamavā ca nah

Oh Lord praised by all, you prosper us with your protection. Extolled by seers, you pour down abundant food on us.
om vardhamānāya namaḥ∥

Om salutations to Him who increases the divine forms.

The Supreme Self is the source and support of all good, noble sattva and divine. He always looks after them and increases their number.

yo yo yāṁ yāṁ tanum bhaktāḥ
śraddhayā'rcitumicchati
 tasya tasyācalāṁ śraddhāṁ tāmeva vidadhāmyaham∥

Gitā 7-21

What so ever from any devotee desires to worship with faith that same faith of his I make firm and unflinching.

manmanā bhava madbhakto madyājī māṁ namaskuru√
māmevaiṣyasi yuktvaivamātmānam matparāyaṇah∥

Gitā 9-34

Fix your mind on me; be devoted to me; sacrifice unto me; bow down to me; having thus united your whole Self to me, taking me as the Supreme goal, thou shalt come unto Me.

om viviktāya namaḥ∥

Om salutations to Him who is untouched and unaffected.

The Supreme Self is beyond all changes and is not affected by anything. He has no body to be touched and affected. He is the nameless and the formless. He is all-pervading, eternal and limitless.

He takes any number of bodies and forms. He is present in various states. The whole universe is one beauty
with myriads of colors, sounds, forms and shapes ever changing and performing different functions. The whole universe is a huge, dynamic orchestra, the players are ever changing and all playing different tunes and enacting different roles, all thinking theirs is the best. The player in all the players is one and the same.

He takes the forms of birds, aquatics, mammals and human beings according to respective functions. The inner ruler in all the beings is the same.

He is the special and keeps his identity in every expression. He is alone in the universe, but not lonely. The alone is fulfilled, where as the lonely is hankering for company. The state of Supreme Self is being alone, silent, satisfied, not reacting, radiating peace and strength. He is absorbed in the state of meditation, the state of choiceless awareness.

viviktasevī laghvaśī yatavākkāyamānasah
dhyānayogaparo nityam vairāgyam samupāśritaḥ

Gītā 18-52

_Dwelling in solitude, eating but little, with speech, body and mind subdued, always engaged in meditation and concentration, resorting to dispassion._

_om śrutiṣāgarāya namaḥ_ II

_Om salutations to Him to whom all the vedic hymns and scriptures sing about as all rivers flow to the ocean._

The Supreme Self is the source of all knowledge, Vedas, Upaniṣads and holy scriptures. The central theme
of all knowledge is the all-pervading Supreme spirit Śrī Hari Nārāyaṇa, the Supreme Brahman.

*om subhujāya namaḥ* 265

*Om salutations to Him who has good shoulders.*

The Supreme Self takes all the weights, worries and troubles of his devotees on his own shoulders.

The shoulders are the most beautiful part of the structure of the human body. It shows the magnificence and valour of a person. The shoulders of a person which is broad and well stretched indicates the courage and strength of a person.

*om durdharāya namaḥ* 266

*Om salutations to Him who cannot be held up by any other.*

The ‘other’ does not exist for the Supreme Self. All belong to him and all merge in him.

It is very difficult to meditate on the Supreme Self, since there is no particular name and form for the Supreme Brahman. Any name and form, the devotee prays, worships and meditates is the name and form of the Supreme God. But that name and form is only a means for concentration and contemplation and is not the Supreme God itself. The word water is not water. It points to water. The photo is not the person. It points to the person. So also there is nothing in the universe that pin points to the Supreme Brahman, since the pointer itself is the Brahman, pointed
is Brahman and pointing is Brahman. But the Supreme Self takes the form of the person on which the Supreme devotee prays, worships and meditates.

dhyānenātmani paśyanti kecidātmānamātmanāṁ
anye sāṅkhyena yogena karmayogena cāpare

Gitā 13-24

Some by meditation behold the Supreme Self in the Self by the Self; others by the yoga of knowledge and still others by the yoga of action.

anye tvevamajānantaḥ śrutvā'nyebhya upāsate
te'pi cātitarantyeva mṛtyum śrutiparāyaṇāḥ

Gitā 13-25

Others also, not knowing thus, worship, having heard of it from others; they too, cross beyond death, regarding what they have heard as the Supreme refuge.

yathā sarvagatam sauksmyādākāśaṁ nopalipyate
sarvatāravasthito dehe tathātmā nopalipyate

Gitā 13-32

As the all-pervading ether is not tainted, because of its subtility, so the Self seated everywhere in the body is not tainted.

nainamūrdhvam na tīryaṅca na madhye pariṣṭhrebhat
na tasya pratimā asti yasya nāma mahādyasaḥ

Śvetāṣṭara 4-19

no body can grasp him from above, nor across, nor in the middle. There is no likeness of him whose name is great fame.

na sandrśe tiṣṭhati rūpamasya
na caṅkuṣā paśyati kaścanainam
hṛdā hṛdistham manasā ya enamevaṁ vidhuramṛtāste bhavanti

Śvetāṣṭara 4-20
His form does not exist within the range of vision; no body sees this one with the eye. Those who know this one thus existing in the heart, through a pure intellect and mind, they become immortal.

**om vāgmine namaḥ**

*Om salutations to the Supreme speaker.*

The Supreme Self is the speaker. The organ of speech is only an instrument for speaking. The speech is a form of Brahman. All the worlds constituting Vedas and śrutis and hymns have come out from the Supreme Self.

Speech is one form of expression in the world of human beings. The other form is ‘abhinaya’, the expressions of the body and the sense organs such as eyes, ears, nose, tongue and touch. Speech is the direct expression of all feelings, knowledge, and is the chief means of communication.

The upper lip and the lower lip movements control flow of air to form words.

Come, let us see what our Upaniṣads say about the speech;

**sa vai vācameva prathamāmatyavahat; sā yadā mṛtyumatyamucyata so’gnirabhavat; so’yamagnih pareṇa mṛtyumatikrānto dīpyate**

*Bṛhadāraṇyaka 1-3-12*

Verily the vital force first carried beyond death the organ of speech, the foremost of the groups. When latter was delivered from death, it became the well known fire. That fire having transcended death, shines beyond it.
eṣa u eva bṛhaspatiḥ; vāgvai bṛhatī, tasyā eṣa patiḥ, tasmādu bṛhaspatiḥ
dū Sṛhadāraṇyaka 1-3-20

This itself is again Bṛhaspati (the Lord of ṛk). Speech verily is Bṛhatī and the vital force is the Lord of speech. Therefore this is again Bṛhaspati.

eṣa u eva brahmaṇaspatiḥ; vāgvai brahma, tasyā eṣa patiḥ, tasmādu brahmaṇaspatiḥ
dū Sṛhadāraṇyaka 1-3-21

This itself is also the Lord of Brahman (Yajus). Speech is verily Brahman (Yajus) and the vital force is its Lord. Therefore this is again the Lord of Brahman.

eṣa u eva sāma; vāgvai sā, amaiṣaḥ, sā cāmaśceti tatsāmnaḥ sāmatvam i yadveva samaḥ pluṣiṇā, samo maśakena, samo nāgena, sama ebhīsthibhirlokaḥ, samo'nena sarveṇa, tasmādveva sāma; aśnute sāmnaḥ sāyujyaṁ salokatāṁ ya evametatsāma veda
dū Sṛhadāraṇyaka 1-3-22

This itself is again Sāman. Verily speech is Sā (she) and the vital force is Ama. It is called Sāman, because it is Sā (speech) and Ama (vital force). Or else the vital force is Sāman, just because it is equal to (the size of) a white ant, equal to a mosquito, equal to an elephant, equal to these three worlds, equal to this universe. He who knows this Sāman (vital force) attains identity with the Sāman or residence is the same world with it.

tasya haitasya sāmno yaḥ svāṁ veda bhavati hāṣya svāṁ; tasya vai svara eva svāṁ, tasmādāṛtvijyaṁ kariṣyaṁvāci svaramiccheta, tayā vācā svarasampanna-yāṛtvijyaṁ kuryāt; tasmādyajñe svaravantaṁ didṛk-ṣanta evaṁ atho yasya svāṁ bhavati; bhavati hāṣya svāṁ ya evametatsāmnaḥ svāṁ veda
dū Sṛhadāraṇyaka 1-3-25

He who knows the wealth of Sāman (vital force) indeed
obtains wealth. Sweet tone is verily its wealth. Therefore one who will do the duty of a priest should desire to have a sweet tone in his voice. He should perform his priestly function through that voice enriched with a sweet tone. Therefore, in a sacrifice, people do look for a priest having a sweet tone, as also one who has wealth. He who thus knows this wealth of the Sāman indeed attains wealth.

tasya haitasya sāmno yaḥ suvarṇām veda, bhavati hāsyā suvarṇām; tasya vai svara eva suvarṇam; bhavati hāsyā suvarṇām ya evametatsāmnaḥ suvarṇām veda

Bṛhadāraṇyaka 1-3-26

He who knows what is the gold of this sāman verily attains gold. Correct articulation is indeed its gold. He who thus knows this gold of the sāman verily attains gold.

tasya haitasya sāmno yaḥ pratiṣṭhām veda prati ha tiṣṭhati; tasya vai vāgeva pratiṣṭhā, vāci hi khalveṣa etat prāṇaḥ pratiṣṭhito gīyate; anna ityu haika āhuḥ

Bṛhadāraṇyaka 1-3-27

He who knows the support of this sāman verily obtains a support. Speech indeed is its support; for resting on speech alone is the vital force thus transformed into a chant. Some maintain, resting on food (it becomes a chant).

trayo lokā eta eva; vāgevāyaṁ lokaḥ, mano'nta-rikṣalokaḥ, prāṇo'sau lokaḥ

Bṛhadāraṇyaka 1-5-4

These are indeed the three worlds. The organ of speech itself is the earth, the mind is the sky and the vital force is heaven.

prthivyai cainaśmagnesca daivī vāgāviśati; sā vai daivī vāgyayaḥ yadyadeva vadati tattadbhavati

Bṛhadāraṇyaka 1-5-18

The divine organ of speech from the earth and fire pervades him. That is the divine organ of speech by which
whatever he (the person who has realised Brahman) says comes to pass.

trayaṁ vā idaṁ—nāma rūpaṁ karma; teśāṁ nāmnāṁ vāgityetadeśāmuktham, ato hi sarvāni nāmānyuttiṣṭhantī etadeśāṁ sāma, etaddhi sarvaiṁ nāmābhīḥ samam; etadeśāṁ brahma, etaddhi sarvāṇi nāmāni bibharti॥ Bṛhadāraṇyaka 1-6-1

Verily this universe is made up of three things; name, color (form) and action. Sound is the material of those names, for all names rise from it. It is their common feature, for it is common to all names. It is their Self; for it supports all names.

yājñavalkyeti hovāca, yadidam sarvam mṛtyu-nāptaṁ, sarvam mṛtyunābhipannam, kena yajamāno mṛtyorāptimātīmatumacyata iti; hrotatvijāgninā vācā; vāgvai yajñasya hotā, tadyeyam vāk so’yamagniḥ, sa hotā, sa muktiḥ, sātimuktiḥ॥ Bṛhadāraṇyaka 3-1-3

Yaṣñavalkya’ said he, ‘since all this is caught by death and overpowered by it, through what does the sacrificer, transcend the reach of death?

‘through the invoking priest (họṛ) and the organ of speech—looked upon as fire, the sacrificer’s organ of speech is indeed the invoking priest. Now this organ of speech of the sacrificer is this fire. Fire is the invoking priest. That fire is the means of liberation and the liberation is transcendance’.

vāgvai grahaḥ, sa nāmnātigrāheṇa gṛhitaḥ, vācā hi nāmānyabhivadati॥ Bṛhadāraṇyaka 3-2-3

The organ of speech is verily an organ. It is dominated by its object, name, because one pronounces names through the organ of speech.
Let me hear what any one may have told you'. 'Jitvā', the son of Śilina, has told me that the organ of speech is verily the Brahman'. 'As one who has had a mother, a father and a teacher should say so has the son of Śilina said this—that the organ of speech is verily the Brahman, for that can a speechless person attain? 'But did he tell you about its body and support'. 'He did not tell me'. 'this Brahman has only one foot', O emperor. 'So you tell us Yājñavalkya'. The organ of speech is indeed its body, and the undifferentiated its support. It should be meditated upon as intelligence'. 'What constitutes intelligence, Yājñavalkya'? 'The organ of speech itself, O emperor', said Yājñavalkya; 'verily through the organ of speech O emperor, a friend is known; the rggveda, yajurveda, sāmaveda, atharvaveda, history, mythology, arts, upaniṣads, mantra verses, aphorisms, elucidations, explanations the results of sacrifices, fire offerings and gifts of food and drink, this
live, the next life and all beings are known through organ of speech alone, O emperor. The organ of speech, O emperor, is verily the Supreme Brahman. The organ of speech does not leave him who knowing thus meditates upon it; all beings seek him; and becoming a god here, he is merged in the gods. Janaka, the emperor of Videha said ‘I offer you a thousand cows with an elephant like bull’. Yājñavalkya replied, ‘My father believed that one should not accept gifts without fully instructing him.

atha ha vācamudgīthamupāsāncakrire tām hāsu-rāḥ pāpmanā vividhustasmāttayobhayāṁ vadati satyam cānṛtam ca pāpmanā hyesā viddhāḥ

Chāndogya 1-2-3

Then they meditated on the speech as Udgītha; the demons pierced it with evil. Therefore with it one speaks both truth and untruth, for it has been pierced with evil.

atha saptavidhasya vāci saptavidhaghm sāmopāśita yatkiṁca vāco humiti sa hiṁkāro yatpreti sa prastāvo yadeti sa ādiḥ yaduditi sa udgītho yatpratīti sa pratiḥāro yadupeti sa upadravo yannīti tannīhanam

Chāndogya 2-8-1, 2

Next is the meditation on the seven fold sāman. One should meditate on seven fold sāman as speech. Whatsoever in speech is hum, that is syllable him; Whatever is ‘pra’, the is prasthāva. Whatever is ‘a’, that is adi. Whatever is ‘ut’, that is Udgītha. Whatever is ‘prathi’, that is pratiḥāra. Whatever is ‘yupa’, that is upadrava. And whatever is ‘ni’, that is nidhāna.

dugdhe’smai vāgdoham yo vāco doho’nna-vānannādo bhavati ya etadevaṁ vidvānvāci saptavidhaghm sāmopāste

Chāndogya 2-8-3

He who knowing it thus, meditates on the seven fold sāman as speech, for him speech yields milk, that is its
appropriate benefit, and he becomes rich in food and an eater of food.

tejasah somyāsyamānasya yo’nimā sa ārdhva samudāsati sā vāgbhavati

Chāndogya 6-6-4

Dear boy, of the fire that is eaten that which is the subtlest part rises upwards and that becomes speech.

annamayagrh hi somya mana āpomayaḥ prāṇa-stejomayaḥ vāgiti bhūya eva mā bhagavānvijñāpayatviti

Chāndogya 6-6-5

tathā somyeti hovāca

Hence, my dear boy, Mind is made up of food, prāṇa is made up of water and speech is made up of fire. ‘Be it so’ my dear boy, said the father.

eṣa tu vā ativadati yaḥ satyenātivadati so’ham

Chāndogya 7-16-1

bhagavaḥ satyenātivadāṇī ti satyaṁ tveva vijijñāsi-
tavyamiti satyaṁ bhagavo vijijñāsa iti

But he speaks surpassingly who speaks surpassingly with truth. ‘Revered Sir, being such I would speak surpassingly with truth’. ‘But one must desire to understand the truth’.

‘Revered Sir, I desire to understand the truth’.

om mahendrāya namaḥ

268

Om salutations to the great Lord, the god of all gods.

The Supreme Self is the only god, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa. All gods are the expressions in different names and forms of this one Supreme Brahman.

Indra is the god of great elements, the building blocks
of this life and universe. He also represents the mind in the human beings. The Supreme Self is the Lord of Indra.

mahābhūtānyahāṅkāro buddhiravyaktameva ca
indriyāṇi daśaikam ca pañca cendriyagocarāḥ

Gitā 13-5

The great elements, egoism, intellect and also the unmanifested nature, the ten senses and one mind, and the five objects of the senses. (....are described as field).

οṁ vasudāya namaḥ

Om salutations to the god of Vasus.

The Vasus are the great element air, water, fire, ether, earth, sun and the moon, the other planets and the stars. Whatever things and beings exist in the universe are made of these elements. Even food is made of these great elements.

It is also the nature, also called the prakṛti. It is the lower nature of the Supreme Brahman since these elements change with time and place.

sa vā eṣa mahānaja ātmānādo vasudānaḥ; vindate
vasu ya evaṁ veda

Bṛhadāraṇyaka 4-4-24

That infinite birthless Self is the eater of all foods and the bestower of the results of work. He who knows it as above obtains the results of all works.

The great elements are the Supreme devotees of the Supreme Self. They are the Supreme purifiers. The life force prāṇa is supported by these great elements.
om vasave namaḥ

Om salutations to Him who is himself the Vasu.

The Supreme Self having created the great elements pervades them. He is the essence of the great elements. He is the fire in the fire. He is the light in the lights. He veils his real nature by his yoga māya. He exists in water as prāṇa. He exists in food as strength. He exists in the sense organs as the experiencer.

om naikarūpāya namaḥ

Om salutations to Him who does not have any particular form.

The Supreme Self is nameless and formless. All names and forms according to functions are the reflections of the one all-pervading Supreme spirit Śrī Hari Nārāyaṇa. He ever goes on creating any number of forms which are not the same. All change with times and places, with the changeless as the support.

It is like a million glass pieces of different shapes, sizes and colors reflecting the sun according to each of its form and structure.

rupaṁ rūpam pratirūpo babhūva tadasya rūpam pratikṣaṇāya | indro māyābhīḥ pururūpa iyate yuktā hyasya harayaḥ satā daśa

Rgveda 6-47-18

In every form of his creation, the resplendent Lord has been the model. This is the only form for us to look on. He moves multi forms by his designs since his motivations yoked to the universe are thousands in number.
Om brhadrupaayah namaḥ

Om salutations to Him who is the form of this great universe.

The Supreme Self is smaller than the atom and bigger than this universe. All this universe is his form. All forms are contained in his form.

yatas caceti sūryo'staṁ yatra ca gacchati\| tathā
devāḥ sarve arpitāstādu nātyeti kaścana\| etadvai tat||

Kaṭha 2.1-9

On that from which the sun rises and in which it sets, are fixed all the deities. None ever transcends that. This indeed is that.

bṛhatsāmā tathā sāmnāṁ gāyatrī chandasāmahaṁ|
māsānāṁ mārgaśīråṣorham ṛtūnāṁ kusumākaraḥ||

Gītā 10.35

Among the hymns also I am the Bṛhatsāman. Among the meters Gāyatri am I; among the months, I am Mārgaśīraḥ; among the seasons I am the flowery season.

Om śipiviṣṭaya namaḥ

Om salutations to Him who resides in the cows as yajña.

The Supreme Self is in water and also in the sun’s rays which are called ‘śipi’. They absorb water and holds them. He has entered all the great elements and imparted various qualities to them. He has imparted strength in food, warmth in wool, speed in rays of light.
Om salutations to the Self luminant.

The Supreme Self is the light of lights. That does not require any other light to brighten him, since all lights depend on him for their brightness.

Even the darkness is observed by that Supreme light. It is the Supreme consciousness against which all things are perceived. It is the higher nature of the Supreme Self.

The Self in the human person and the brightness in the sun are one and the same. The person addresses the sun to make himself visible in tender form since both are same and not different from each other. He prays for the sun not to cover himself by his brilliance, since the Self is the light that does not burn but enlighten. This is stated in the Īśāvāsyā Upaniṣad.

Thou who art the nourisher, the solitary traveller, the controller, the acquirer, the son of Prajāpati, do remove your rays, do gather up your dazzle. I shall behold by thy grace that form of thine which is most benign. I am that very person that is yonder in the Sun.

This light is energy which cannot be created nor destroyed. It only changes its forms. Light is the energy which travels at the highest speed. This light is the medium that connects time and space. If we exceed the speed of light, we start recovering time.
Knowledge is light. Intelligence is light. Consciousness is light. Joy is light and freedom is light.

nāham prakāśaḥ sarvasya yogamāyāsamaṁavṛtaḥ
mūḍho'yaṁ nābhijānāti loko māmajamavyayam

Gitā 7-25

I am not manifest to all as I am veiled by the Yoga māya. This deluded world does not know me, the unborn and imperishable.

om ojastejodyutidharaṁ namaḥ

Om salutations to Him who is the essence of vitality, of the brightness and of the firmness of all in the universe.

The nature of Supreme Self is the strength, the vitality, the firmness and the brightness of all things that shine, excel and dominate in this universe. This is the divine quality of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa which all the devotees come to possess.

balam balavatāṁ cāham kāmarāgavivarjitam
dharmāviruddho bhūteṣu kāmo'smi bharatarṣabha

Gitā. 7-11

Of the strong, I am the strength devoid of desire and attachment. And in all beings, I am the desire unopposed to dharma, O Arjuna.

When the impurities of the body are removed, the body shines in its own way by the radiance of health.

When the mind becomes pure, without desire and the six ariṣṭadvargas such as anger, greed, attachment,
ego and lust, the person shines in his own way as the personification of an enlightened and free person.

When a person has attained Supreme knowledge and well educated in both the higher and lower knowledge, he shines by virtue of his knowledge.

When a person has realised the self and has totally surrendered with Supreme devotion to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa, He shines by the ojas, tejas and firmness of intellect and character that is synonymous of knowledge, dispassion and devotion.

This vitality, brightness and firmness is not an acquisition, but due to the realisation of the Self.

**om, prakāśatmane namah**

*Om salutations to the radiant form.*

The Supreme Self is the supremely radiant one.

The individual Self is qualitatively the same as the Supreme Self. He is the digester of all foods and supports and controls the body. The Self is confined to the body and is limited to the adjuncts of the body, due to its attachment to the qualities of the body.

We are identified with our material belongings, social positions and identification with our physical prowess which is fleeting and temporary. Therefore we attain the quality of the objects we are attached to. No object in the world has the quality of consciousness and joy in it.

Only when we are attached to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa, we also attain to his nature.
te dhyānayogānugatā aparśyan
devātmaśaktim svagunairnigūdhām|
yah kāraṇāni nikhilāni tāni
kālātmayuktānyadhitisthatyekaḥ
Śvetāsvatara 1-3

By practicing the yoga of meditation, they realised the power of the deity himself, hidden by its own effects—the Lord, who, alone, rules all those sources associated with time and the individual soul.

ōṁ pratāpanāya namaḥ

Om salutations to one who warms up this world,

The Supreme Self is supremely radiant and he is the strength of the strong. He warms up this world through the sun by heat and light. The combination of knowledge, strength and courage makes one bold with valour. The absence of this courage and strength makes one timid, afraid and weak.

It is the Supreme knowledge that we are not mere body and mind, but the immortal, changeless and deathless spirit, that gives us invincibility. When we are identified with our perishable body and fickle mind, we are always scared and afraid that any harm or death may occur to the body. Our conviction, that the death is certain to the body and it is only a matter of time, makes us reject death as the cause of fear.

ōṁ ṛddhāya namaḥ

Om salutations to Him who enriches.
The Supreme Self enriches his devotees by wealth, knowledge, dispassion and devotion.

What is the best we can wish for from the Supreme being? The best being health and happiness for the body, the Supreme knowledge, peace and joy for the mind.

And the blissfulness for the heart.

The ultimate is the realisation of the self and experiencing its true nature, which is transcendence over time and space, while living with the limited body. It is attainment of the abode of the Supreme Self by the Self realisation, which is Supreme consciousness, Supreme intelligence and Supreme bliss.

This the Supreme Self grants to his devotees.

\textit{om spaśtāksaráya namaḥ} \# 279

\textit{Om salutations to onkāra.}

The Supreme Self is best symbolised by high pitched Om. It transcends the three worlds, the three states of waking, sleeping and dream states. It is the sound of silence. It is the energising and purifying sound. It transports the devotees to the state of Brahman, the state of pure consciousness.

\textit{omityekekāksaram brahma vyāharanmāmanusmaraṇ| yaḥ prayāti tyajandeham sa yāti paramām gatim|}

\textit{Gitā 8-13}

\textit{Uttering the one syllabled Om—the Brahman—and remembering me, he who departs, leaving the body, attains to the Supreme goal.}
Om is Brhaman. Om is all this. Om is well known as a word of imitation. Moreover, they make them recite to the gods, the words ‘om, recite’. They commence singing Sāmas with om. Uttering the words ‘om’ ‘som’, they recite the sāstras. The priest Adhvaryu utters the encouraging words with om. The Brahma approves with the word om. One permits the performance of the Agnihotra sacrifice with the word om. A Brāhmaṇa, when about to recite the Vedas utters om under the idea, ‘I shall attain Brahma’. He verily attains Brahman.

One should meditate on the syllable and imperishable ‘Om’, the Udgītha, for one sings the Udgītha beginning with Om. Of this the explanation follows.

This letter that is om is all this. Of this a clear exposition is started with; all that is past, present or future is verily om. And whatever is beyond the three periods of time is also verily om.
om mantrāya namaḥ

Om salutations to the mantras of ṛg, yajur, sāma and atharva vedas.

The Supreme Self is known through the hymns, mantras. They take the person beyond the duality of the mind.

As long as we are in this world, in this world of mind, we are in the world of duality and relativity. Mind is duality and cause for duels. Mind is relative and is the movement. Mind is desire. Mind is the becoming. The Mantras explaining the nature of the Supreme Self quietens the mind. The mind attains state of rest with these ślokas. It anchors itself in the Self, which is the abode of bliss. The great mantras are;

om namo nārāyaṇāya
om namo śrī bhagavate vāsudevāya
hariḥ om śrī gurubhyo namaḥ

om candrāṁśave namaḥ

Om salutations to the giver of Supreme relief.

Just as the moon is pleasant and gives a sense of relaxation, so also the meditation on the Supreme Self gives relief to a person who has suffered in this samsāra.

There is no one who has found bliss in this world of duality and relativity. Only he, who has been blessed to make this life a quest for knowledge and he by total surrender and Supreme devotion to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa enjoys peace.
sa hovāca gārgyaḥ, ya evāsau candre puruṣa
etamevāham brahmopāsa iti; sa hovācājātaśatruḥ, mā
maitasminsarvāvadiṣṭhāḥ, bṛhan pāṇḍaravāsāḥ somo
rājeti vā ahimetamupāsa iti; sa ya etamevamupāste'ha-
rahamah sutaḥ prasuto bhavati, nāsyānnaṁ kṣiyate

Bṛhadāranyaka 2-1-3

Gārgya said, ‘I adore as Brahman that being who is in
the Moon’. At this Ajātaśatru said, ‘please do not talk about
him, I adore him alone as the great, white robed, radiant
Soma. He who adores him thus gets soma pressed out and
that profusely everyday, and his food is never exhausted.

(the vital force which is in the moon has the aqueous
body).

yaścandrārakaḥ tiṣṭhamścandrārakādantaraḥ,
yāṁ candrārakāṁ na veda, yasya candrārakāṁ
śāriraḥ, yaścandrārakamantaro yamayati, eṣa ta
ātmāntaryāmyamṛtaḥ

Bṛhadāranyaka 3-7-11

He who dwells in the moon and stars but is within
them, whom the moon and the stars do not know, whose
body is the moon and the stars, and who controls the moon
and the stars from within, is the inner controller—your own
Self and immortal.

om bhāskaradyutaye namaḥ

Om salutations to Him who supports the sun.

The light in the sun and the seer in the eye is the
same Supreme Self.

tadyat tat satyamasau sa ādityaḥ—ya eṣa etasmin
māndale puruṣaḥ; yaścāyam dakṣiṇe'kṣan puruṣaḥ;
tāvetāvanyonyasmin pratiṣṭhitau; raṃmibhireṣo'śmin
pratiṣṭhitaḥ, prāṇairayamamamūṣmin; sa yadotkramiṣṭyan
bhavati śuddhamevaitanmaṇḍalam paśyati; nainamete
raśmayaḥ pratyāyanti∥

Brhadāraṇyaka 5-5-2

He who is that Satya is that sun—the being who is in
the orb and the being who is in the right eye. These two
rest on each other. The solar being rests on the ocular being
through his rays, and the ocular being rests on the solar
being through his organs. When the individual Self is about
the depart from the body, it sees the solar orb as denuded
of its rays. Those rays no longer come to it.

ya eṣa etasmin maṇḍale puruṣastasya bhūriti śiraḥ;
ekaṁ śiraḥ, ekametadakṣaram; bhuva iti bāhū, dvau
bāhū, dve ete akṣare; svariti pratiṣṭhā; dve pratiṣṭhe,
dve ete akṣare; tasyopaniṣadahariti; hanti pāpmānaṁ
jahāti ca ya evam veda∥

Brhadāraṇyaka 5-5-3

Of this being who is in the solar orb. 'bhūḥ' is the
head, for there is one head, and there is this one syllable.
'bhuvaḥ' is his arms, for there are two arms and there are
these two syllables. 'svaḥ' is his feet, for there are two feet.
and there are these two syllables. His secret name is 'ahas'.
He who knows thus destroys and shuns evil.

yo'yaṁ dakṣine'kṣanpuruṣastasya bhūriti śiraḥ;
ekaṁ śiraḥ; ekametadakṣaram; bhuva iti bāhū; dvau
bāhū, dve ete akṣare; svariti pratiṣṭhā; dve pratiṣṭhe,
dve ete akṣare; tasyopaniṣadhahamiti; hanti pāpmānaṁ
jahāti ca ya evam veda∥

Brhadāraṇyaka 5-5-4

Of this being who is in the right eye, 'bhūḥ' is the head,
for there is one head, and there is this one syllable. 'bhuvah'
is his arms, for there are two arms and there are these two
syllables. 'svaḥ' is his feet, for there are two feet, and there
are these two syllables. His secret name is 'aham'. He who
knows thus destroys and shuns evil.
kimdevato'syāṁ prācyāṁ diśyaśti; ādityadevata
īti; sa ādityaḥ kasmin pratiśṭhita iti; caksuṣāti; kas-
minnu caksuṣaḥ pratiśṭhitamiti; rūpeśviti, caksuṣāa hi
rūpaṇi paśyati; kasminnu rūpaṇi pratiśṭhitānīti; hṛdaya
iti hovāca, hṛdayena hi rūpaṇi jānāti, hṛdaye hyeva
rūpaṇi pratiśṭhitāṁ bhavantīti; evamevaitadayāñña-
valkya

Bṛhadāraṇyaka 3-9-20

'What deity are you identified with in this direction?'
'With the deity sun'. 'On what does that sun rest?' 'On the
eye'. 'On what does the eye rest?' 'On colors'. 'On what do
colors rest?' 'On the heart' said Yājñavalkya, 'for one who
knows colors through the heart, colors verily rest on the
heart'. 'It is indeed so, Yājñavalkya'.

Sun is one of the six gods.

katame śaṭīti; agniśca pṛthivī ca vāyuścāntarikṣam
cādityaśca dyauśca, ete śaṭ, ete hīḍaṁ sarvaṁ śaṭīti

Bṛhadāraṇyaka 3-9-7

'Which are the six (gods)?' 'Fire, earth, air, the sky, the
sun and heaven—these are the six gods—for these six comprise
all those gods.

ya āditye tiṣṭhannādítyādantaraḥ; yamādityo na
veda, yasyādityaḥ śarīram, ya ādityamantaro yamayati,
esa ta ātmāntaryāmyamṛtaḥ

Bṛhadāraṇyaka 3-7-9

He who dwells in the sun but is within it, whom the
sun does not know, whose body is the sun, and who controls
the sun from within, is the inner controller—your own Self
and immortal.

atha khalu ya udgīthaḥ sa praṇavo yaḥ praṇavaḥ
sa udgītha ityasau vā āditya udgītha esa praṇava omi
hyeṣa svaranneti

Chāndogya 1-5-1

Now, that which is Udgītha is verily the praṇava and
that which is praṇava is udgītha. The yonder Sun is udgītha
and also praṇava, for he moves along pronouncing 'Om'.

atha yadetadādityasya süklam bhāḥ saivargatha yannilam paraḥ kṛṣṇam tatsāma tadetadasyāmṛcyadhyūḍhaghaṁ sāma tasmādṛcyadhyūḍhaghaṁ sāma giyate

Chāndogya 1-6-5

Now the white light of the sun is ṛk, the blue light that is extremely dark is sāman. This sāmans rests upon that ṛk. Therefore the sāman is sung as resting upon the ṛg.

atha khalvumumādityagyam sāmopāsīta sarvadā samastena sāma mām prati mām pratiṁti sarveṇa samastena sāma

Chāndogya 2-9-1

Next one should meditate upon the seven fold sāman as the yonder sun. He is the sāman because he is always the same. He is the sāman because he is always the same to all, for each one thinks, 'He faces me, he faces me'.

How the Sun supports the life in the universe is explained in these ślokas:

tasminnimāṁi sarvāṇi bhūtānāvantāntāṁti vidyāt tasya yatpurodayāt sahiṅkārastadasya paśaṇo'nvāyaṭā tasmātte hiṅkurvanti hiṅkārabhājino hyetasya sāmnaḥ

Chāndogya 2-9-2

One should know that all these beings are dependent on him. What he is before rising, that is 'hiṅkāra'. On this, the animals are dependent. As they participate in the hiṅkāra part of the sāman, so do they utter him (before sun rise).

atha yatprathamomāde sa prastāvastadasya manuṣyā anvāyattāstasmātte prastutikāmāḥ prāṣagm-sākāmāḥ prastāvabhājino hyetasya sāmnaḥ

Chāndogya 2-9-3

Then, the form of the sun when it has just risen, that is prasthāva. On this, men are dependent. As they participate in the prasthāva part of this sāman, so are they desirous of praise, direct and indirect.
atha yatsaṅgavāvelāyāṁ sa ādīstadasya vayāgṝ
śyanvāyattāṇi tasmāttānantarikṣeṅāramaṇaṇāṇyādā
yātmānaṁ paripatantyādibhājīṁi hyetasya sāmnaḥ ∥

Chāndogya 2-9-4

And the form of the sun as it appears at the time of
assembling of its rays, that is Ādi. On this the birds
are dependent. As they participate in the ādi part of
this sāman, so do they hold themselves unsupported in
the sky and fly about.

atha yatsampratī madhyandine sa udghastadasya
devā anvāyatāstasmātte sattamāḥ prājāpatyānām-
udghithabhājīno hyetasya sāmnaḥ ∥

Chāndogya 2-9-5

Next, the form of the sun that appears just at midday,
that the Udgītha. On this, the gods are dependent. As
they participate in the Udgītha part of this sāman, so are
they the best among the offspring of Prajāpati.

atha yadūrdhvam madhyandinatprāgaparāhṇātsa
pratihārastadasya garbhā anvāyatāstasmātte pratiḥṝtā
nāvapadyante pratihārabhājīno hyetasya sāmnaḥ ∥

Chāndogya 2-9-6

Next, the form of the Sun that appears just after midday
and before the latter part of afternoon, that is pratihāra. On
this the foetuses are dependent. As they participate in
the pratihāra part of this sāman, so are they held up (in
the womb) and they do not fall down.

atha yadūrdhvaṃaparāhṇā t prāgastamayāt̄sa
upadravastadasya āraṇyaḥ anvāyatāstasmātte puruṣam
dṛṣṭvā kakṣāgṝ śvabhramityupadravantī upadravab-
hājīno hyetasya sāmnaḥ ∥

Chāndogya 2-9-7

Next, the form of the sun that appears when it is past
afternoon and before sunset, that is upadrava. On this the
wild animals are dependent. As they participate in
the upadrava part of this sāman, so do they, when they see a
man, run away to the forest as to a place of safety.
atha yatprathamāstamite tannidhanam tadasya
pitāro'nvāyattāstasmāttānnidadhati nidhanabhājino
hyetasya sādna evaṁ khalvamumādityagāṁ saptā-
vidhagāṁ sāmopāste||

Chāṇḍogya 2-9-8

Now the form of sun that appears just after sunset, that
is nidhana. On this the fathers are dependent. As they
participate in the nidhana part of this sāman, so do people
lay them aside.

Thus verily does one meditate on the seven fold
sāman in the yonder sun.

om amṛtāṁśūdbhavāya namaḥ||

Om salutations to Him from whom originated
the nectar or the moon at the time of churning of
the milk ocean.

The Supreme Self is the source of immortality. It
is the Supreme energy which is neither created nor
destroyed.

There is a mythology that the gods and the demons
churned the milky ocean for getting the nectar of
immortality. Ultimately gods could obtain it by deceiving
the demons. So gods became immortal after drinking the
amṛtam, the immortal nectar. The Supreme Self is the
source of this immortality.

om bhānave namaḥ||

Om salutations to one who shines.

The Supreme Self is the Self luminant. All shines
because of that Supreme source and support. He represents sun in the cosmic world.

**om śaśabindave namaḥ||** 285

*Om salutations to the essence of moon. All herbs, medicines are produced by the effect of moon on earth.*

The Supreme Self has created the sun and the moon which contribute to the building blocks of life. They are the forms of the Supreme Self.

**om sūreśvarāya namaḥ||** 286

*Om salutations to the god of gods.*

The Supreme Self is the Supreme God, the Supreme being and the Supreme Brahman. Neither the seers nor the gods know its source, since that is the source of all saints, seers and gods.

*na me viduḥ suragaṇāḥ prabhavaṁ na mahaṛṣayaḥ||

Gīta 10-2

**om auṣadhāya namaḥ||** 287

*Om salutations to the Supreme medicine.*

Meditating on the Supreme Self one overcomes all diseases, since the Supreme Self is the immortal nectar. It destroys all impurities which are the cause of diseases in the body.
The Supreme Self is the great medicine for this illness of samsāra, the bondage and attachment to the fleeting and preishable objects.

yā oṣadhīḥ pūrvā jātā devebhyastriyugam purā
manai nu babhrūṇāmahāṁ satam dhāmāni sapta ca

Ṛgveda 10-97-1

I know hundreds of medicinal plants which are growing much before men were born thriving during three seasons.

om jagatassetave namaḥ

Om salutations to the Supreme Self who is the bridge to cross over this samsāra.

We have come to this world because of desire. What all we are today is because of our desire. The soul transmigrates from body to body due to its attachment to the quality of the bodies, forgetting its own nature of pure consciousness and bliss. Only when it realises its true nature, if attains identity with the Supreme Self.

We may attain all our objects of desire in this world, but we have to face the consequences of attaining the objects of desire. If we attain wealth, we have to struggle to keep it and multiply it. If we have name and fame, we have to struggle to keep our privacy and peace. If we attain friends and relatives, we have to spend for them. If we have a family, we have to struggle to maintain the family and bring up the children. Whatever we do in this world of mind, in this world of duality and the world of relativity, there is no peace and freedom.

The Supreme Self is eternal, limitless and infinite. When the mind tries to grasp this infinite, when it tries
to conceptualise this limitless and eternal, the mind struggles and stops and attains to quietitude. The long association of the mind with this Supreme Self gives infinite peace and happiness. This is the means of crossing over the saṁsāra, the creek of worldly misery.

It is only the prayer, worship and meditation on the all-pervading Supreme spirit Śrī Hari Nārāyaṇa whose nature is consciousness and bliss, that gives us enormous bliss. The bliss does not have its polar opposite, since it is the absolute nature of the Supreme Self and does not depend on any object in the world for its experience.

yo vai bhūmā tatsuksamā nālpe sukhāmasī
bhūmaiva sukhām bhūmā tveva vijñāsitavya iti
bhūmānam bhagavo vijñāsā iti

That which is infinite is alone happiness. There is no happiness in anything finite. The infinite alone is happiness. But one must desire to understand the infinite. ‘Revered sir, I desire to understand the infinite’.

yatra nānyatpaśyati nānyacchṛṇoti nānyadvijānāti
sa bhūmātha yatrānyatpaśyatya nānyacchṛṇotyanyadvijānāti
tadalpaṁ yo vai bhūmā tadānāvadamaṁ yadalpaṁ
tanmartyagāṁ sa bhagavaḥ kasminpratiṣṭhita iti sve
mahimnī yadi vā na mahimnī
taṁ

In which one sees nothing else, hears nothing else, understands nothing else, that is the infinite. But that in which one sees something else, hears something else, understands something else, is the finite. That which is infinite, is alone immortal. And that which is finite is mortal.

‘Revered Sir, in what is that infinite established?’

‘On its own greatness or not even on its own greatness’.
om satyadharma parākramāya namaḥ∥ 289

*Om salutations to the supporter of truth, righteousness and valour.*

The truthful living is the right living and simple living. All great things are simple. The vital force is simple energy. The intelligence is 'seeing things as they are' and it is supremely simple.

Truth is simple, righteousness is simple and valour is just to be what we are in our self nature; the fearless, changeless, immortal, unattached, pure and blissful. When we are not attached we are free. We have nothing to lose or gain. We are identified with the immortal soul. Bodies may be born and die. We may die this moment. But that is only the death of the body. It is the attachment to this body that is the cause of fear. The soul can take any number of bodies. The time and place is for the body and not for the Self. The Self never dies. Unattached Self is the valour incarnate. It is changeless, fearless, deathless spirit. It is the Supreme truth and is supremely righteous, since it is blissful.

om bhūtabhavyabhavannāthāya namaḥ∥ 290

*Om salutations to the Lord of the past, present and future.*

The Supreme Self is beyond time and place. The death is for the finite. The fear is for the finite. The time is for the limited and the finite. It is here for sometime and gone after sometime. The eternal is always there at all places at all times. That is the Supreme divine energy,
the all-pervading Supreme spirit Śrī Hari Nārāyaṇa. His nature is pure consciousness which is changeless and eternal. Birth and death is for the body. The transmigration of the soul is for the self attached to desire. The time and space is inside the Supreme Self. There is no time and space for the Supreme Self. It is faster than light and eats up all time and space.

We always ask, is there reincarnation? There is no incarnation for the soul, since the soul is never born and never dies. It is only the attachment of the soul to desire, to different bodies and its qualities, that makes the soul take up different bodies.

**om pavanāya namaḥ**

*Om salutations to the purifier.*

The Supreme Self is the Supreme purifier. Moving air, is purifier, flowing water is purifier, burning fire is purifier.

**pavanāḥ pavatāmasmi rāmaḥ śastrabhṛtāmaham||
 jhaśāṇāṁ makaraścāsmi srotasāmasmi jāhnāvī||**

Gītā 10-31

*Among the purifiers I am the wind; Rāma among the warriors am I; Among the fishes I am the shark; among the streams I am the Gaṅga.*

**pavasva viśvacarṣpe abhi viśvāni kāvyāḥ| sakhā sakhibhya İdyaḥ||**

Ṛgveda 9-66-1

*Oh all beholding you are adorable, a friend to be sought by friends. May you flow the divine love purifying all.*
om pāvanāya namaḥ

Om salutations to Him who causes movement.

The Supreme Self is the fulfiller and purifier. The universe runs on Supreme order.

Purification is the continuous process ever going on. The atmosphere is cleaned of pollutants. The air is purified. Water is purified. All garbage and refuse is converted into manure. Foods of divine taste and smell are produced. Plants grow and flowers bloom. The green leaves absorb carbon di oxide and emit oxygen fit for all living beings. The nature is the Supreme purifier.

Whatever objects are there, it is ever broken into its elements. The matter is ever being converted into light and light into matter. Light is the purified form of matter. Matter is packets of light and energy. This movement of light into matter and matter into light is the Supreme order.

bhīṣā’smādvataḥ pavate bhīṣodeti sūryaḥ
bhīṣā’smādagniscendraśca mṛtyurdhāvati pañcama iti

Out of his fear the wind blows. Out of fear the Sun rises. Out of his fear runs Fire, as also Indra, and death the fifth.

om analāya namaḥ

Om salutations to the air.

The pure air is the carrier of Prāṇa, the vital force. The jīva depends on pure air, free from all smells and
impurities. The Vital force, mukhya prāṇa, the Supreme devotee and the power of the Supreme Self consists of five breaths; prāṇa, vyāna, apāna, udāna and samāna. This mukhya prāṇa pervades everywhere and is under the control of the Supreme being. It enters the bodies and leaves the bodies at the command of the Supreme Self guided by Supreme intelligence, which is the higher nature of the Supreme Brahman.

om kāmaghne namaḥ
dl

Om salutations to the destroyer of desires.

The Supreme Self purifies the person from all desires,

The six arisha-vargās; kāma (lust), krodha (anger), lobha (greed), moha (attachment), mada (ego) and mātsarya (jealousy). These are the enemies of mankind which destroy the discretion and awareness. They are the causes of sin and crime. They hold control of the intellect and destroys the reasoning power of the person. It makes him commit all crimes against himself and others. This enemy should be mercilessly destroyed. This is easily done by prayer, worship and meditation on the all-pervading Supreme spirit Śrī Hari Nārāyaṇa.

This lust is the seizure of the mind by the memory to experience the sensations of the body. It wants to experience the pleasure of the senses. It is the lower and gross form of the joy which is felt by the mind and bliss felt by the heart. Lust is the urge to experience this sensation of the senses. Sensations of the sense objects are experienced as pleasure. It builds the ego and strengthens the memory of these sensations. The mind craves for the repetition of these experiences. Mind
becomes the slave of the senses and sensations. More the sensations, more is the urge for repetition of higher and stronger sensations. Finally when the limit of senses is reached, these pleasurable sensations turn into pain. Pleasure and pain are complimentary and is inseparable.

This desire is the fire which destroys reason. It burns up the body and the brain cells. It converts human being into animal. Animals do not have any mind, but blindly driven by the instincts. Man also loses the control over his mind due to hold of this lust over the intellect and drives him to behave like an animal, blindly driven by his urge.

The best way of overcoming this lust, the grip of desire is by yoga;

Sit in a clean place where there is fresh air and silence. Sit in padmāsana, with the legs crossed and the neck, head and body erect in a straight line.

Deep breathly in and hold the breath as long and as comfortable as possible.

Deep breathly out and hold the breath as long and as comfortable as possible.

Concentrate the inner eye in between the eye brows (antaracaksuḥ bhruvor madhye) to observe any thoughts that may be passing through the mental screen.

Keep away from the sense objects. Keep the senses under control. Keep the mind under observation and control the mind through discretion and reasoning.

Also observe the thoughts choicelessly without any judgment and without any attachment. The mind is nothing but flow of thoughts. Every brick of thought make a wall of mind. This observation of our own thoughts purifies the mind. This witness is more powerful than any ultra violet rays and destroys all thoughts. Pure mind is pure awareness and pure consciousness.
Meditate on the Supreme Self and chant the name of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa.

dhūmenāvriyate vahniḥ yathādarṣo malena ca
yatholbenāvṛto garbhausthāḥ tenedamāvṛtam

Gītā 3-38

As fire is enveloped by smoke, as a mirror by dust, and as an embryo by the amnion, so is this enveloped by that.

kāmamāśritya duśpūramāṃdambhamānamadānvitāḥ
mohādgrāhītvāsādgrāhān pravartanteśucivratāḥ

Gītā 16-10

Filled with insatiable desires, full of hypocrisy, pride and arrogance, holding evil ideas through delusion, they work with impure resolves.

āvṛtam jñānametena jñānino nityavairināḥ
kāmarūpeṇa kaunteya duśpūrenānalena ca

Gītā 3-39

Arjuna, wisdom is enveloped by this constant enemy of the wise in the form of desire, which is unappeasable as fire.

ōṁ kāmakṛte namaḥ

Om salutations to the creator of desire.

The Supreme Self is the creator of this desire. All desires is the reflection of desires for the qualities of Supreme Self. These desires for the objects is the unconscious desire of the ignorant soul to reach its final destination, the Supreme Self. In the absence of Supreme knowledge, due to ignorance and darkness, this soul aspires for the perishable and fleeting objects. When it attains
Supreme knowledge, it attains the desire to attain its own nature, that is the Supreme Self.

It attains what it desires, since it is the desirer, the desired and the desire itself. The whole thing is the expressions of a single entity in different names, forms and functions.

The Supreme Self is the creator of this illusion called, the desire, the māya. Only by his grace one is freed from this illusion.

The individual soul is covered and bonded and identified with this desire, this illusion called māya and that is the cause of transmigration of the soul. As long as the soul is attached to the qualities of the body, it is limited in its nature due to limited adjuncts of the body. The human being is nothing but desire. The body is only the outer form to function according to the dictates of desire.

Only when the soul is purified of all impressions and impurities, it attains the nature of the Supreme Self, which is consciousness, intelligence and bliss.

The seat of desire is the mind. Mind is the desire. Senses are the medium for the experience of this desire. Sense organs on coming in contact with sense objects experiences the quality of the sense objects which is termed as pleasure or pain.

The intellect is the sharp tool of the mind. It is the guiding arm of the mind as per the dictates of the mind. The intellect also identifies itself with the desire as per the directions of the mind. This is declared in the Gītā:

indriyāṇi manobuddhiḥ asyādhiṣṭānānamucyate
etairvimohayatyeṣa jñānamāvṛtya dehinam

Gītā 3-40
The senses, the mind and the intellect are said to be its seat; through these it deludes the embodied by veiling his wisdom.

tasmāttvamindriyāṇyādau niyamya bharaṭarṣabha
pāpmanāṁ praṇahi hyenaṁ jñānavijñānanāśanam

Gītā 3-41

Therefore, o best of the Bharatas, controlling the senses first, do thou kill this sinful thing, the destroyer of knowledge and realisation.

indriyāṇi parāṇyāhurindriyebhyāḥ param manah
manasastu parā buddhiryo buddheḥ paratastu saḥ

Gītā 3-42

They say that the senses are superior to the body; superior to the senses is the mind; superior to the mind is the intellect; one who is superior even to the intellect is He (the Self).

evam buddheḥ param buddhvā
saṁstabhātyātmānātmānāṁ
jahī śatrūṁ mahābāho
kāmarūpaṁ durāsadam

Gītā 3-43

Thus knowing him who is superior to the intellect and restraining the Self by the contemplation on the Supreme Self, slay thou, O mighty armed Arjuna, the enemy in the form of desire, hard to conquer.

The Supreme Self goes on creating this universe in newer and bewitching forms, so that the persons are always enamoured to live in this world. He has made the breathing a pleasure, drinking a pleasure, eating food a pleasure, sex as a pleasure and meeting and communicating a pleasure, that no body wants to leave this world. They are so much attached to this world of bodies, that they forget about the Self, which is the source and support of all beauty, truth and joy. They are attached to the
body which is the means of bondage that eventually leads to disenchantment and disillusion. Self is the goal for liberation and freedom;

kāmakrodhaviyuktānāṁ yatīnāṁ yatacetāsam
abhito brahmanirvāpam vartate vidhitātmanām

Gītā 5-26

Absolute freedom exists on all sides for those self controlled ascetics who are free from desire and anger, who have controlled their thoughts and who have realised the self.

om kāntāya namah

Om salutations to the beloved.

The Supreme Self is the source of love and adulation. He only should be loved, prayed, worshipped and meditated upon.

Normal filial love is the means of negating oneself and adulating the other. The true love is the merging of the individual Self with the Supreme Self. All worldly and physical love is the unconscious reflection of this Supreme love.

All love is for one's own Self. The Supreme Self reflected in the universe makes the Self in individual body love all things in the universe. Inadvertently, the love for the worldly object is also the love for oneself.

There is nothing in this universe to wish for or hanker other than the Self in the individual body which is the eternal part of the Supreme Self. It is the search and quest of the individual Self in the body for the Supreme Self separated by a very thin veil of ignorance.
sa hovāca, na vā are pātuḥ kāmāya patiḥ priyo bhavati, ātmanastu kāmāya patiḥ priyo bhavati| na vā are jāyāyai kāmāya jāyā priyā bhavati, ātmanastu kāmāya jāyā priyā bhavati|| na vā are sarvasya kāmāya sarvam priyam bhavati, ātmanastu kāmāya sarvam priyam bhavati| ātmā vā are draṣṭavyaḥ—śrotavyo mantavyo nididhyāsitavyo maitreyi; ātmani khalvare dṛṣte śrute mate vijñāta idam sarvam viditam||

Bṛhadāranyaka 4-5-6

Yājñavalkya said, 'Verily the husband is dear to the wife not for the sake of the husband my dear, but it is for her own sake that he is dear. Verily the wife is dear to the husband not for the sake of the wife, my dear, but for his own sake that she is dear........ Verily all is dear not for the sake of all, my dear, but for one's own sake that all is dear. The Self my dear Maitreyi should be realised; should be heard of, reflected on and meditated upon. When only the Self, my dear is realised by being heard of, reflected on and meditated upon, all this is known.

When the Self leaves the body, the body is dead. Everyone is eager to dispose of the dead body by burying or burning. One is a father, a mother, a teacher, son, daughter, wife or a husband only as long as the self is staying in the body. All relationships exists with respect to the Self. The Self is one and the same in all bodies. The body and the outer garb varies from person to person. All love and worship the Self. It is the Supreme Self who is shining in all the bodies, in all the persons, in all the gods and in all the beings. It is this Supreme Self who is supremely dear and loved by all who know. All the quest and search is to know this Self in all the bodies. Anyone not knowing the Self, who think that the bodies are real and different go from death to death and are deluded.
This is declared in this śloka:

brahma tam parādādyo'nyatātmano brahma veda, kṣattraṁ tam parādādyo'nyatātmanañāḥ kṣattraṁ veda, lokāstam parāduryo'nyatātmano lokāṁ veda, devāstam parāduryo'nyatātmano devān veda, bhūtāni tam parāduryo'nyatātmano bhūtāni veda, sarvaṁ tam parādādyo'nyatātmanañāḥ sarvaṁ veda; idam brahma, idam kṣattram, ime lokāḥ, ime devāḥ imāni bhūtāni, idam sarvaṁ yadayamātmā
d Bhadāranyaka 2-4-6

The brāhmaṇa rejects him who knows the brāhmaṇa to be different from the Self. The kṣattriya rejects him who knows the kṣattriya to be different from the Self. Worlds reject him who knows worlds to be different from the Self. The gods reject him who knows gods to be different from the Self. Beings reject him who knows beings to be different from the Self. This brahmaṇa, this kṣattriya, these worlds, these gods, these beings and this all are only the Self.

om kāmāya namaḥ
d Om salutations to the desire.

The Supreme Self is the goal and object of all desires. The bliss one attains by attaining the abode of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is infinite. All other desires for happiness are only a fraction of this Supreme bliss.

The most common desire that exists among all creations is the desire for the opposite sexes that is as normal as the forces of gravity. This is the most natural order caused due to polar opposite forces and biochemical attractions and repulsions. But this is limited to the realm of mind and does not cross beyond this barrier. All feelings
and physical attractions for opposite sex lie in the mind. Since the animals do not have mind, they are blindly driven by the physical urges. Where as for the human being, the finest of creation of the Supreme Brahman is provided with mind and absorbs all such forces of attraction and repulsion. Only if a person thinks of it, it exists. If we do not think of it, it does not exist for us.

_yadvai tat sukṛtam | raso vai saḥ | rasagūḥ hyevāyam_

.labdhvā"nandī bhavati | ko hyevānyātkah prānyāt|

.yadeṣa ākāśa ānando na syāt | eṣa hyevā"nandayāti |

.yadā hyevāiṣa etasminnadṛśyeynātmye'niruktē'nila-

.yane'bhayam pratiṣṭhām vindate | atha so'bhayam gato

.bhavati | yadā hyevāiṣa etasminnudaramantaram

.kurute | atha tasya bhayam bhavati | tattveva bhayam

.viḍuṣo'manvānasya | tadapyesa sālo ko bhavati॥

_Taittirīya 2-7-1_

_That which is known as Self creator is verily the source of joy: For one becomes happy by coming in contact with that source of joy. Who indeed will inhale, and who indeed will exhale if the bliss be not there in the Supreme space (within the heart)._

This one indeed enlivens (people). For whenever an aspirant gets fearlessly established in this unperceivable, bodiless, inexpressible and unsupporting Brahman, he reaches the state of fearlessness. For, whenever the aspirant creates the slightest difference in it, he is smitten with fear.

Nevertheless that very Brahman is a terror to the (so called) learned man who lacks the unitive outlook.

Persons deluded, and not knowing the higher element think that this body is the source and support of all happiness.
kāmātmānaḥ svargaparā janmakarmaphalapradām |
kriyāviśeṣabahulām bhogaiśvaryagatim prati ||

Gītā 2-43

Full of desires, having heaven as their goal, (they utter speech which is directed to ends) leading to new births as the result of their works, and prescribe various methods abounding in specific actions, for the attainment of pleasure and power.

bhogaiśvaryaprasaktānāṁ tayāpahṛta cetasām |
vyavasāyātmikā buddhiḥ samādhau na vidhīyate ||

Gītā 2-44

For those who are attached to pleasure and power, whose minds are drawn away by such teaching, that determinate reason is not formed which is steadily bent on meditation and samādhi (super conscious state).

Every aspiration is desire. Even the desire to attain heaven is desire. To attain purity and excellence is desire.

To attain the Self, the most natural state, to shed the dead weight of ego, to free oneself from bondage and attachment and ‘to see things as they are’ and to be in the ‘choiceless awareness’, to be in the state of meditation is to be free from all desires.

om kāmapradāya namaḥ ||

Om salutations to the fulfiller of desires.

The Supreme Self is the cause of desires, the fulfiller of desires and is the desire itself. He creates situations where the desire is created and also opportunity is created where these desires are fulfilled. These desires of the world are transient and ever changing.
The desires of the body start with pleasure of the senses and end with pain.

The desires of the mind, for the objects of the world start with jubilation and end with disillusion. It starts with adulation and end with rejection. The smears of power, position and wealth drag the person to unconsciousness filled with ego and ignorance.

The true desire for knowledge which culminates in true liberation and freedom is not the desire, but a natural evolutionary process for all human beings.

The Supreme Self fulfills all the desires of all the devotees according to their merits. But the Supreme devotee of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is considered to be the nearest to the Supreme being and is granted the power of discretion and Supreme knowledge by which the faith becomes unflinching.

traividyā māṁ somapāḥ pūtapāpā
yajñairiśtvā svargatim prārthayante
te puñyamāsādyā surendralokamāsnanti diivyān divi devabhogān

Gitā 9-20

The knowers of the three Vedas, the drinkers of soma purified of all sins, worshipping me by sacrifices, pray for the way to heaven. They reach the holy world of the Lord of the gods and enjoy in heaven the divine pleasures of the gods.

te tam bhuktvā svargalokāṁ viśālaṁ
kṣīne puṇye martyrlokaṁ viśanti
evaṁ trayādhamam anuprapannāgatāgam kāmakāmā labhante

Gitā 9-21

They, having enjoyed the vast heaven, enter the world of mortals when their merit is exhausted; thus abiding by
the injunctions of the three Vedas and desiring objects of desires, they attain to the state of going and returning.

The Supreme Self (Paramātma) seated in the individual bodies as ātma is the en joyer of all desires. He as the Supreme Self is the fulfiller of all desires. The bodies and objects created by the conjunction of the lower elements and the higher nature of the Supreme Self are the objects of desire. The desire itself is the illusion, the māya, created by the Supreme Self for the existence of this world. The whole thing is one and everything is connected. It is the movement of evolution and the dynamic metamorphosis ever going on guided by Supreme intelligence, resulting in Supreme knowledge, consciousness and Supreme bliss. This is declared in these ślokas.

ahaṁ hi sarvayajñānām bhoktā ca prabhureva ca
na tu māmabhijānanti tattvenātaścyavanti te]

I alone am the en joyer and also the Lord of all sacrifices, but they do not know me in essence (in reality: and hence they fall (return to the mortal world).

teṣāṁ satayuktānām bhajatām prītipūrvakam
dadāmi buddhiyogam tam yena māmupayānti te]

To them who are ever steadfast, worshipping me with love, I give the yoga of discrimination by which they come to me.

teṣāmevānukampārthamahamajñānajam tamaḥ
nāśayāmyātmabhāvasto jñānadīpena bhāsvatā]

Out of mere compassion for them, I, dwelling with in their Self, destroy the darkness born of ignorance by the luminous lamp of knowledge.
Om prabhavem namah

Om salutations to the Supreme Lord.

The Supreme Self is the Supreme Lord. The whole universe is ruled by him with absolute laws and justice. There is Supreme order and within this Supreme order, one is free to live the way he likes.

All the great elements are created by him and are under his control.

The Vital force prana is his power and is under his control.

He is beyond his higher nature but not different from his natures. Just as we cannot be separated from our physical strength, mental power and intellect, but we can use them to the extent we need to use them and only when required, so also the Supreme Self is distinct and different from his powers. He is the Lord and the master of his powers.

He is unknown and unknowable.

ye tvakṣaramanirdeśyamāvyaktam paryupāsate
sarvatragamacintyam ca kūṭasthamacalām dhruvam

Gitā 12-3

Those who worship the imperishable, the indefinable, the unmanifest, the omnipresent, the unthinkable, the immovable and the eternal;

sanniyamyendriyagrāmaṁ sarvatra samabuddhayah
te prāpnuvanti māmeva sarvabhūtahite ratāḥ

Gitā 12-4

Having restrained all the senses, even minded everywhere, intent on the welfare of all beings—verily they also come into me.
But it is very difficult to consider the Supreme Self as unmanifested and non-existing for the normal person and still try to pray and worship the Supreme Self. Prayer and worship is the method adopted by the mind. Since mind can think in terms of images and forms, it can conceptualise and can concentrate only on forms. It is not possible for the mind to think of the unmanifest and unthinkable.

It is only by the meditation, the method of dissolution of the individual Self into the Supreme Self, is the Supreme way of attaining the unity of existence;

kleśo'dhikatarasteśāṁ avyaktāsaktacetasaṁ
avyaktā hi gatirdūḥkham dehavadbhiravāpyate

Gitā 12-5

Greater is their trouble whose minds are set on the unmanifested. For the goal, the unmanifested, is very hard for the embodied to reach.

om yugādikṛte namaḥ

Om salutations to the creator of yugas.

The Supreme Self is beyond time and space. He creates time in the form of reckoning intervals. In reality there is nothing like absolute time. Time is only the interval between two events. It is the time taken by a limited object moving at a certain speed from one point to another point in space separated by a distance.

Time is relative. Space is relative. Both time and space in themselves is relative. One who is free from time and space becomes free from relativity and attains the absolute. This absolute is Supreme Brahman. One who
exceeds speed of light exceeds time and space. He gains on time and space. He becomes master of past, present and future.

Yugas are four in number, Satyayuga, Tretāyuga, Dvāparayuga and Kaliyuga. They repeat themselves. Each yuga is composed of a certain length of time after which the world of beings and objects come to an end. Again the yugas are repeated starting from the first manifestation.

**om yugavartāya namaḥ**

*Om salutations to one who rotates time.*

The time is eternal. It is repetitive. It is a cycle. What goes up comes down. What is down below comes up. The life is a churning, a dynamic metamorphosis. The deity of Śrī Viṣṇu holds in one of his hands a wheel, which is the ‘Kālacakra’, the time cycle. We need not hurry for anything. The time that is past comes again. There is ‘no time’ to lose. Time is eternal.

For many, time is linear. Any interval between two events is linear. The time by itself is repetitive.

The Supreme Self is the cause of making seasons appear regularly in time year after year. Sun rises surely as everyday centuries after centuries. Though in the cosmic terms, this time is short, in terms of human mind, it is almost eternal.

Rains arrive in time. Winter, summer, spring and rainy season repeat themselves for the food to be sown and harvested. The Supreme order is maintained by the Supreme Self.
Beings are born and they die. It is the bodies that die. The soul, the birthless and changeless Self, the indestructible energy which is neither created nor destroyed takes different forms guided by Supreme intelligence.

\[ \text{om naikamāyāya namah} \]

_Om salutations to Him who assumes various forms of māya, the illusion._

His brightness is infinite. The heat and light of sun comes from the Supreme Self. It is not possible to face His brilliance which is of a billion suns, this bliss and this consciousness in full by our limited body and mind.

The Supreme Self, the most magnificent and the merciful has created this unsurmountable illusion, the māya, covering this Supreme reality for the benefit of the individual soul seated in the body of limited adjuncts.

Our capacity to see, hear, taste, smell, think and experience is infinitely limited. They are distributed over the entire creation in the universe. We have this faculty of intelligence, consciousness and bliss for a short time that is spread over a small environment we live in. We are an insignificant entity, so far as the capacity of our mind and body is concerned.

We are an eternal part. This part cannot conceptualise the whole, unless this part merges with the whole. A pot of sea water cannot attain the magnificence of the sea, even though the water in the pot is qualitatively the same as the water in the sea. Unless we break and come out of the barrier of this mind, we ever remain a 'person'
bound by time and dimensions. In terms of eternal time and limitless space, we as a person do not even exist. We are like a dust in the universe.

\[
\text{paśya me pārtha rūpāni śataśo'tha sahasrāsahā!}
\text{nānāvidhāni divyāni nānāvarṇākṛtīni ca!}
\]

Gitā 11-5

Behold, O Arjuna, forms of mine, by the hundreds and thousands, of different sorts, divine, and of various colours and shapes.

The truth and magnificence of the Supreme Self can be seen, understood and experienced only by the grace of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa. This is declared in this śloka:

\[
\text{na tu māṁ sākyase draṣṭumanaiva svacaksuṣā!}
\text{divyam dadāmi te caksuḥ paśya me yogamaisvaram!}
\]

Gitā 11-8

But thou are nor behold me with these thine own eyes; I give thee the divine eye; behold my lordly yoga.

The Supreme Self expresses itself in various forms. He is of the form of prāṇa, the vital force. He is of the form of consciousness. He is of the form of intelligence. He is of the form of bliss. He is of the form of space. He is of the form of food. He is of the form of light and sound. He assumes various forms which cannot be grasped by the senses. He is of the form of time, which absorbs everything.

\text{om mahāśanāya namaḥ!}

Om salutations to Him who consumes everything at the end of the kalpa.
The Supreme Self is of the form of Śiva who devour everything at the end of the yuga or kalpa.

After each yuga, the world forms again with new orientation and order. The Supreme order remains the same. But the life and values take different forms.

\textit{om adṛśyāya namaḥ} // 304

\textit{Om salutations to the invisible.}

The Supreme Self cannot be grasped by the five sense organs and knowledge.

Only body can be seen, heard, touched, smelt, tasted, tested and experienced. The Supreme Self is not a body. That is infinite, eternal and unmanifest. That is the source of all existence.

We cannot see the vital force, prāṇa, but we can see the living person.

We cannot see the intelligence, but we can see intelligent beings.

We cannot see consciousness, but we see all things and experience all objects only with this background of consciousness.

We cannot see light, since we see only objects in light.

We cannot see joy, but only see joyful persons.

The Supreme Self cannot be seen, since He is the seer.

He cannot be heard, since he is the hearer. He cannot be experienced, since He is the experiencer. He cannot be known since He is the knower.
avyaktam vyaktimapannam manyante
mamabuddhayah|
param bhavamajananantomamavyayamanuttamam||

Gita 7-24

The foolish think of me, the unmanifest, as having
manifestation, knowing not my higher, immutable and most
excellent nature.

yah prthivyam tiṣṭhan prthivyā antarah, yam
prthivi na veda, yasya prthivī śārīram, yah prthivīman-
taro yamayati, eṣa ta ātmāntaryāmyamṛtaḥ||

Brhadāraṇyaka 3-7-3

He who dwells in the earth but is within it, whom the
earth does not know, whose body is the earth and who
controls the earth from within, is the inner controller—your
own Self and immortal.

yo’psu tiṣṭhannadbhyo’ntarah, yamāpo na viduḥ,
yasyāpaḥ śārīram, yo’po’ntaro yamayati, eṣa ta
ātmāntaryāmyamṛtaḥ||

Brhadāraṇyaka 3-7-4

He dwells in water but is within it whom water does
not know, whose body is water, and who controls water from
within, is the inner controller—your own Self and immortal.

yo’gnau tiṣṭhannagnerantarah, yamagnirna veda,
yasyāgniḥ śārīram, yo’gnimantaro yamayati, eṣa ta
ātmāntaryāmyamṛtaḥ||

Brhadāraṇyaka 3-7-5

He who dwells in the fire but is within it, whom fire
does not know, whose body is fire, and who controls fire
from within, is the inner controller—your own Self and immorta.

yo’ntarikṣe tiṣṭhannantarikṣadantarah, yamanta-
rikṣām na veda, yasyāntarikṣām śārīram, yo’ntarikṣa-
mantaro yamayati, eṣa ta ātmāntaryāmyamṛtaḥ||

Brhadāraṇyaka 3-7-6
He who dwells in the sky but is within it, whom the sky does not know, whose body is the sky and who controls the sky from within, is the inner controller—your own Self and immortal.

yo vāyau tiṣṭhanvāyorantarāḥ, yaṁ vāyurna veda, yasya vāyuḥ śārīram, yo vāyumantaro yamayati, eṣa ta ātmāntaryāmyamṛtaḥ|| Brhadāraṇyaka 3-7-7

He who dwells in the air but is within it, whom the air does not know, whose body is the air, and who controls the air from within, is the inner controller—your own Self and immortal.

yo divi tiṣṭhan divo'ntarāḥ, yaṁ dyaurṇa veda, yasya dyauḥ śārīram, yo divamantaro yamayati, eṣa ta ātmāntaryāmyamṛtaḥ|| Brhadāraṇyaka 3-7-8

yo dīksu tiṣṭhandigbhyo'ntarāḥ, yaṁ diśo na viduḥ, yasya diśaḥ śārīram, yo diśo'ntaro yamayati, eṣa ta ātmāntaryāmyamṛtaḥ|| Brhadāraṇyaka 3-7-10

He who dwells in the directions but is within them, whom the directions do not know, whose body is the directions and who controls the directions from within, is the inner controller—your own Self and immortal.

yastamasī tiṣṭhamstamaso'ntarāḥ, yaṁ tamo na veda, yasya tamaḥ śārīram, yastamo'ntaro yamayati, eṣa ta ātmāntaryāmyamṛtaḥ|| Brhadāraṇyaka 3-7-13

He who dwells in darkness but is within it, whom darkness does not know, whose body is darkness, and who controls darkness from within, is the inner controller—your own Self and immortal.

yaḥ sarveṣu bhūteṣu tiṣṭhan sarvebhyo bhūte-bhoyo'ntaraḥ, yaṁ sarvāṇi bhūtāni na viduḥ, yasya sarvāṇi bhūtāni śārīram, yaḥ sarvāṇi bhūtānyantarao
yamayati, eṣa ta ātmāntaryāmyamṛṭaḥ—ityadhibhūtam; athādhyātmam

Bṛhadāraṇyaka 3-7-15

He who dwells in all beings but is within them, whom none of the beings knows, whose body is all beings and who controls all beings from within, is the inner controller—your own Self and immortal. This is with reference to beings. Now with reference to the body.

yaḥ prāṇe tiṣṭhan prāṇādantaraḥ, yam prāṇo na veda, yasya prāṇaḥ śārīram, yaḥ prāṇamantaro yamayati, eṣa ta ātmāntaryāmyamṛṭaḥ

Bṛhadāraṇyaka 3-7-16

He who dwells in the vital force (nose) but is within it, whom the vital force does not know, whose body is the vital force, and who controls the nose from within, is the inner controller—your own Self and immortal.

yaścakṣusā tiṣṭhamācakṣuṣo’ntaraḥ, yam cakṣuṣāna veda, yasya cakṣuḥ śārīram, yaścakṣuṣantarar vamayati, eṣa ta ātmāntaryāmyamṛṭaḥ

Bṛhadāraṇyaka. 3-7-18

He who dwells in the eye but is within it whom the eye does not know, whose body is the eye, and who controls the eye from within, is the inner controller—your own Self and immortal.

yo retasi tiṣṭhan retaso’ntaraḥ, yam reto na veda, yasya retaḥ śārīram, yo reto’ntaro yamayati, eṣa ta ātmāntaryāmyamṛṭaḥ; adṛṣṭo dṛṣṭā, aśrutaḥ śrotā, amato mantā, avijñāto vijñātā, nānyo’to’sti draṣṭā, nānyo’to’sti śrotā, nānyo’to’sti mantā, nānyo’to’sti vijñātā, eṣa ta ātmāntaryāmyamṛṭaḥ, ato’nyadārtam; tato hoddālaka āruṇiruparāmā

Bṛhadāraṇyaka 3-7-23

He who dwells in the organ of generation (semen) but is within it whom the organ of generation does not know, whose body is that organ, and who controls that organ from within, is the inner controller—your own Self and immortal.
He is never seen, but is the seer; He is never heard but is the hearer; He is never thought, but is the thinker; He is never known, but is the knower; There is no other seer than He, there is no hearer than He, there is no other thinker than he, there is no other knower than He.

He is the inner controller—your own Self and immortal. All else but Him is perishable.

Thereupon Uddālaka, the son of Aruṇī kept quiet.

om vyaktarūpāya namaḥ

Om salutations to Him who expresses himself in many ways.

The Supreme Self expresses himself through this universe. All forms in this universe is his form according to functions. His forms are perceived. Though he himself is unmanifest, his expressions are perceivable. The nature is his creation. All human beings, animals and plants are his creation. All the great elements are his expressions in different forms.

nīlaḥ pataṅgo harito lohitākṣa-
staḍḍidgarbha ṛtavaḥ samudrāḥ
anādimat tvāṁ vibhutvena vartase
yato jātāni bhuvanāni viśvā|| Śvetāsvatara 4.4

You, indeed are the blue bee; you indeed are the green parrot having red eyes; you indeed are possessed of lightening in your womb (space is his womb). You indeed are the seasons and the seas. You indeed are without beginning; you exist as the omnipresent, from whom have sprung all the worlds.

From time to time he takes the forms on his own will to establish the supremacy of truth and righteousness.
Om sahasrajite namaḥ∥

Om salutations to the victorious over thousand enemies.

The Supreme Self has taken many incarnations. As Śrī Rāma, he has killed Rāvana, who abducted Śīta. As Śrī Kṛṣṇa, He killed many tyrants like Kaṁsa, śisupāla.

As Narasiṁha, he killed Hiraṇyakaśipu to protect the Supreme devotee Prahlāda. And as Vāmana he killed the king Bali who was a great devotee of Śrī Viṣṇu. But to preserve order from the demons, he pushed Bali into earth. Who ever is against the truth and righteousness is the enemy of god and is vanquished.

Om anantajite namaḥ∥

Om salutations to the eternal winner.

The Supreme Self is the victorious at all times and all places over everything. He is the victory himself.

Om istāya namaḥ∥

Om salutations to the likable.

The Supreme Self is the most desired and dear. His higher nature is Supreme bliss and who ever prays, meditates and worships attains bliss. All things divine bring happiness. All things beautiful gives happiness. All truth gives bliss. The Supreme Self is the Supreme truth, beauty and bliss.
om aviśiṣṭāya namaḥ

*Om salutations to the indweller in all beings.*

The Supreme Self is the most unique and is the only one that includes all. There is no second to that. There is nothing that is remotely similar or anything near to it, since anything that is magnificent and excellent is its own form and expression.

om śiṣṭeṣṭāya namaḥ

*Om salutations to the lover of knowers.*

The Supreme Self is most dear to the knowers. He is the nearest to those who are faithful and devoted. The devotion and faith are the sheet anchor of all systems and methods to realise the Self. Without faith and devotion, any prayer and worship becomes rituals and a mechanical process.

om śikhāṇḍine namaḥ

*Om salutations to the genderless.*

The Supreme Self is the Supreme divine energy. That is the Supreme Brahman, the Supreme being. That is male, that is female. That is genderless. That is Brahma, Viṣṇu, Maheśvara. That is the Supreme creator of all things that exist in the universe.

Śrī Kṛṣṇa the incarnate of the Supreme Self used to wear, the peacock feather, ‘Śikhaṇḍa’ to his crown and hence called Śikhaṇḍi.
om nahuṣāya namaḥ|| 312

*Om salutations to Nahuṣa, who is free from māya, the illusion.*

The Supreme Self covers all by his illusory powers, but he himself being free from māya, the illusion.

om vṛṣāya namaḥ|| 313

*Om salutations to one who is of the form of truth, righteousness and justice.*

The Supreme Self is of the form of worshipful dharma, called Vṛṣa. The worshipful dharma is the Supreme devotion and total surrender to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa, who is the most magnificent and the merciful, who is the omnipotent, omnipresent and omniscient. The Supreme dharma is feeding the hungry and giving water to the thirsty. It is helping the needy and the weak. There is no other god to be worshipped other than the Supreme Self. This is the Supreme dharma. Any other dharma is putting the cart before the horse.

om krodhaghne namaḥ|| 314

*Om salutations to the one who eradicates anger in his devotees.*

The Supreme Self gives peace of mind and bliss to his devotees.
Anger is one of the enemies of mankind that grips the mind. Anger is due to the frustration of desires. The Supreme Self fulfills all the right and righteous desires of his devotees and calms down the mind. His senses are under his control and keeps himself away from sense objects. The Supreme devotee of the all-pervading Supreme spirit Śrī Hari Narāyaṇa is the Supreme yogi who uses discretion and intellect.

dhyāyato viṣayān puṁsaḥ sangasteṣūpajāyate
saṅgāt saṅjāyate kāmaḥ kāmātkrodho'bhijāyate

Gitā 2-62

When a man thinks of the objects, attachment for them arises; from attachment desire is born; from desire anger arises.

krodhādbhavatī sammohah sammohat smṛtivibhramaḥ
smṛtibhramaḥsāt buddhināsō buddhināsāt pranāśyati

Gitā 2-63

From anger comes delusion; From delusion loss of memory; From loss of memory the destruction of discrimination; From destruction of discrimination he perishes.

om krodhakṛtkartre namah

Om salutations to the one who creates anger.

The Supreme Self is the source of all bhāvās, states of mind such as anger, peace, desire, aversion, love, hatred and all feelings. He gives desire, obsession. He causes frustration of desire resulting in anger and the destruction of discretion in the unrighteous, wicked and the evil people. All this is the cause and effect, the Supreme order ordained by the Supreme Self.
trividham narakasyedam dvāram nāsananātmanaḥ
kāmaḥ krodhastathā lobhaḥ tasmādetatrayaṁ tyajet

Triple is the gate of this hell, destructive of the Self—lust, anger and greed; therefore one should abandon these three.

trividhā bhavati śraddhā dehinām sā svabhāvajā
sāttvikī rājasī caiva tāmasī ceti tām śṛṇu

Threesfold is the faith of the embodied, which is inherent in their nature—the sātvik (pure), the rājasik (passionate) and the tāmasik (dark). Do thou hear of it.

rajastamaścābhibhūya sattvam bhavati bhārata
dharaḥ sattvam tamaścaiva tamaḥ sattvam rajastatha

Now sattva arises (prevails), O Arjuna, having overpowered rajas and tamas; now rajas, having overpowered sattva and tamas; and now tamas, having overpowered sattva and rajas.

om viśvabāhave namah

Om salutations to Him for whom this universe is an arm.

The universe is the means and the place for all attainments. It is his work place. Just as our hands are the means for all works, so also the Supreme Self conducts all activities through the nature in this universe. Universe itself is nature. This nature is his handiwork. Work is the means of purification and attainment.

A small paper boat is better than shipful of thoughts. Work speaks volumes. Any amount of speech does not equal a small action.
na karmanamanarambhatai naiskarmyam puruso'nyute
na ca samnyasanadava siddhim samadhigacchatii

_Not by non performance of actions does man reach actionlessness; nor by mere renunciation does he attain to perfection._

annadbhavanti bhutani parjanyadannasambhavahi
yajnadbhavati parjanyo yajna karma samudbhavahi

_From food come forth beings; from rain food is produced; from sacrifices arises rain and sacrifice is born of action._

This world is the place for experiencing the lower nature of the Supreme Self through the higher nature of the Supreme Self. Attaining the higher nature of the Supreme Self is the journey through this world of objects.

The nature consists of great elements. All objects and beings on earth and the gods in heaven are made by the conjunction of the higher and lower nature of the Supreme Self. We experience the quality of objects and bodies in nature through the consciousness and intelligence which are the higher nature of the Supreme Self. This higher nature is covered by the grossness of the body, the ‘tamas’ that is the inherent aspect of all bodies. Purification of the body and mind by dissolution of all thoughts and desires make us brighter. Our intellect is sharpened. We become more sensitive, conscious and intelligent to experience the more sensitive and finer aspects of nature. The goal of life is to attain higher consciousness, the transcendence over time and space, higher intelligence and Supreme bliss while alive; which is the nature of the Self. The whole purpose of life is evolution, of mass becoming light, of enlightenment, of
the Self shining through our body and mind. Right now we are only body, attached to its grossness and dullness, without any awareness of our real nature. We are covered by darkness and ignorance. We are gross objects attached to dead things and there by ourselves becoming dead and insensitive. Once the hold of the body over intellect is loosened, we will be able to look around and move.

"The whole life consists of this movement of bodies from the speed of a snail to the speed of light".

'Let me shine and let me spread'—this is the nature of light and all activities of all beings on earth are oriented in this direction. In essence, we are that light covered by dead weight of matter around us. This matter is our body. This body is the fuel. We have to generate heat in this body to create fire. Work is the means of creating that fire. This fire in us is heat and light.

**om mahīdharāya namaḥ|| 317**

*Om salutations to Him who is supporting this earth.*

The Supreme Self is supporting this earth, this life on earth by his higher nature of Supreme intelligence, consciousness and bliss. He has created life force, the vital force, prāṇa for the beings to be alive and made what is life on earth.

He has supported life on earth. He has created food and has put in all the elements and minerals in the earth. Without any of these, the person is dead. These
great elements form the 'DNA', the cells in the body that makes bodies. The force that holds these cells together guided by Supreme intelligence, is the vital force, prāṇa, the power of the Supreme Self. 'Kampana'.

\[
tataḥ param brahma\textsuperscript{a}aram br̥hantaṁ
yathāṇikāyaṁ sarvabhūteśu gūḍham ī
viśvasyaikam pariveṣṭitāra-
mīśaṁ tam jñātvā'mṛtā bhavanti
\]
Śvetāśvatara 3-7

They become immortal by knowing that God who is higher than that, who is superior to Hiranyakarṇa, who is great, who is hidden in all beings according to their forms, and who is the one all encompassing entity of the universe.

\[
\textit{om acyutāya namaḥ} \| \quad 318 \ (100)
\]

\textit{Om salutations to Him who is imperishable.}

The Supreme Self is eternal, changeless, auspicious and undecaying.

\[
\textit{om prathitāya namaḥ} \| \quad 319
\]

\textit{Om salutations to the foremost.}

The Supreme Self is the first and the foremost. He makes his devotees also excel in their respective endeavour. He gives them energy, enthusiasm, intelligence and knowledge to achieve excellence.
Om salutations to vital force, prāṇa.

Prāṇa is the jīva, also called puruṣa that makes the bodies the living beings. This is one of the four forms of the Supreme Self, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa.

The other forms being mahat (Supreme consciousness), pradāṇa (nature) and kāla (time).

This vital force is the Brahman that keeps the body alive and kicking. When it leaves the body, the person is dead.

This is the higher nature of the Supreme Self.

prāṇo vai grahaḥ, so’pānenātigrāhenā grhītaḥ, apānena hi gandhānjighrati ||

Bṛhadāraṇyaka 3-2-2

The nose (breathing in) is verily an organ. It is dominated by its object odour, because one smells odors through the air that is breathed in. (Which is also vital force).

yājñavalkyeti hovāca, yadidam sarvam mṛtyorannām, kā svitsā devatā yasyā mṛtyurannamiti; agnirvai mṛtyuḥ, so’pāmannam, apa punarmṛtyum jayati ||

Bṛhadāraṇyaka 3-2-10

Yājñavalkya said he, 'since all this is food of death, who may that deity be whose food is death? Fire verily is death; but it is the food of water (one who knows thus) overcomes death.

yājñavalkyeti hovāca, yatrāyam puruṣo mriyata udasmāt prāṇaḥ krāmantyāhoh3 neti; neti hovāca yājñavalkyaḥ, atraiva samavanāyante, sa ucchhayati, adhmayati, adhmāto mṛtaḥ sete||

Bṛhadāraṇyaka 3-2-11
Yajñavalkya said he, ‘when this man dies, do his organs depart from him or not?’

‘No’ said Yajñavalkya, ‘they dissolve in him alone. Only the body swells, is bloated and lies motionless in that condition.

yajñavalkyeti hovāca, yatrāyam puruṣo mriyate kimenaṁ na jahāṭīti; nāmeti, anantarām vai nāma, anantā viśve devāḥ; anantameva sa tena lokāṁ jayati।
Brhadāraṇyaka 3.2.12

Yajñavalkya, said ‘when this man dies, what is that which does not leave him?’

‘The name only’. The name verily is infinite and infinite are the Viśvedvas. He (who knows thus) wins indeed an infinite world through that.

What is the support of Prāṇa, the vital force is explained in this śloka.

sa hovāca kim me’nnam bhaviṣyatīti yatkiñci-didamāśvabhya ā śakunibhya iti hocustadvā etadana-syānnamano ha vai nāma pratyakṣaṁ na ha vā evamvidi kiñcanānannam bhavatī।
Chāndogya 5.2.1

He (the prāṇa) asked, ‘what will be my food?’ ‘whatever there is here, even the food of dogs and birds’. replied the senses. Whatever is eaten, all that is the food of Ana. The name ‘Ana’ indeed is Self evident. For him who knows thus there is nothing that is not food.

sa hovāca kim me vāso bhaviṣyatītyāpa iti hocustasmādvā etadaśīṣyantaḥ purastāccopariṣṭāccādbhiḥ paridadhati lambhuko ha vāso bhavatyanagno ha bhavati।
Chāndogya 5.2.2

He (prāṇa) asked ‘what will be my garments?’ ‘Water’, replied the senses. Therefore, indeed, those who are about to
eat, cover it, both before and after, with water. (He who
knows thus) becomes the obtainer of clothes and the upper
garments.

\[ \text{om prāṇadāya namaḥ} \]

\text{Om salutations to the giver of prāṇa, the vital}
force.

The Supreme Self, the all-pervading Supreme spirit
Śrī Hari Nārāyaṇa is the giver of prāṇa, the vital force.

\text{mukyaprāṇāntargataḥ śrī hariḥ...}
\text{He is the power of prāṇa.}

\[ \text{om vāsavānujāya namaḥ} \]

\text{Om salutations to the breather of great elements.}

Vasus are the great elements air, water, fire, earth,
sun and the moon created by the Supreme Self. One who
is the Supreme devotee of the all-pervading Supreme spirit
Śrī Hari Nārāyaṇa is like an younger brother to the
elements. Just as a younger brother is taken care of by
the elder brother, so also the great elements take care
of the devotee of the Supreme Self. The winds would not
blow him away, water would not drown him, earth would
not hurt him and fire would not burn him.

Prahlāda, the Supreme devotee of the all-pervading
Supreme spirit Śrī Hari Nārāyaṇa was not hurt though
his father tried to kill him through several means. The
great elements who are themselves the Supreme devotees
of the Supreme Self protected the Supreme devotee.
Even the Supreme devotee of the Supreme Self is the divine state, worthy of worship.

om apāṁ nidhaye namaḥ

Om salutations to the source of water.

The Supreme Self is the source of water, the elixir of life. It is the great element created by the Supreme Self. Water is one of the building blocks of life.

purodhasāṁ ca mukhyaṁ māṁ
viddhi pārtha brhaspatim
senānīnāmahāṁ skandaḥ
sarasāmasmi sāgaraḥ

And among the house hold priests of kings, O Arjuna, know me to be the chief, Brhaspati; among the army generals, I am Skanda; among lakes I am the ocean.

āpo vāvānādbhūyastasmādyadā suvṛṣṭirna bhavati vyādhīyante prāṇā annaṁ kanīyo bhaviṣyatītyatha yadā suvṛṣṭirbhavatyānandinaḥ prāṇā bhavantyannam bahu bhaviṣyatītyāpa evemā mūrtā yeyam prthivī yadantarikṣam yaddyauryatparvata yaddevamanuṣyā yatpaśavaśca vayāginsi ca triṇavanaspatayah śvāpa-dānyākīta pataṅga pipālakamāpa evemā mūrtā apa

Water surely is greater than food. Therefore where there is not good rain, living creatures are in agony (thinking) food will be scarce. But when there is good rain, living creatures become joyous (thinking) ‘food will abound’. Water indeed has assumed all these forms—this earth, this sky, this heaven, these mountains, these gods and men, these cattle and birds, grasses, trees, beasts down to worms, flying insects and ants. Water indeed has assumed all these forms, Worship water.
sa yo’po brahmyupāsta āpnoti sarvān
kāmāghṛṣṭptimānbhavati yāvadapāṁ gatam tatrasya
yathākāmacāro bhavati yo’po brahmyupāste’stí
bhagavo’dbhyo bhūya itydbhyo vāva bhūyo’stīti tanme
bhagavānbravītvita||

Chāndogya 7-10-2

‘He who worships water as brahman obtains all desires
and becomes satisfied. He becomes free to act as he wishes
in the sphere within the reach of water, he who worships
water as Brahman’.

‘Revered sir, is there anything greater than water?’
‘Surely there is something greater than water’.
‘Revered sir, communicate it to me.

Whatever is there in the world is made of three
elements, fire, water and earth. This is stated in this
sloka:

yadagnē rohitāgnī rūpām tejasastadrūpām
yacchuklām tadapām yatkrṣṇām taddannasyāyāmadagnēragnitvām
vācārambhānaṁ vikāro nāmadheyaṁ triṇī
rūpaṇītyeva satyam||

Chāndogya 6-4-1

‘In fire, the red color is the color of fire; that which is
white belongs to water and that which is black belongs to
food (earth). Thus vanishes the idea of the quality of fire
from fire; for all modifications is but name based upon words,
only the three forms are real.

yadu rohitamivābhūditi tejasastadrūpamiti tadvidāṅcakuryadu śuklamivābhūdityapāgīm rūpamiti
tadvidāṅcakuryadu krṣṇamivābhūdityannasya rūpa-
miti tadvidāṅcakruḥ||

Chāndogya 6-4-6

‘Whatever else appeared red, that also they knew to be
the color of fire; whatever appeared white, that also they
knew to be the color of water; whatever appeared black, that
they also knew to be the color of food.'
apāgam somya pīyamānāṁ yo'ñimā sa ūrdhvāṁ
samudīśati sa prāno bhavati∥ Chāndogya 6-6-3

Dear boy, of the water that is drunk that which is the
subtlest part rises upwards and that becomes prāna.

annamayagāṁ hi somya mana āpomayaḥ prāṇa-
stejomayl vāgiti bhūya eva mā bhagavānvijñāpayatviti
tathā somyeti hovāca∥ Chāndogya 6-6-5

Hence, my dear boy, mind is made up of food, prāṇa
is made up of water and speech is made up of fire. 'Explain
it further to me, Revered sir'.

'Be it so, dear boy said the father.

ṣoḍaśakalah somya puruṣaḥ pañcadasāhāni māśīḥ
kāmamapaḥ pibāpomayaḥ prāṇo na pibato vicchetsyata
iti∥ Chāndogya 6-7-1

'Dear boy, Man consists of sixteen parts. Do not eat for
fifteen days; drink as much water as you like. Prāṇa is made
up of water, and the prāṇa of one who drinks water is not
cut off.

tasya kva mūlagāṁ syādanyatrāṇnādevameva khalu
somyāṇnena śuṅgenāpo mūlamanvicchādbhīḥ somya
śuṅgena tejo mūlamanviccha tejasā somya śuṅgena
sanmūlamanviccha sanmulāḥ somyemāḥ sarvāḥ prajāḥ
sadāyatanāḥ satpratiṣṭhāḥ∥ Chāndogya 6-8-4

'Where could its root be apart from food?' Even so, dear
boy, with food as the shoot, look for water as the root; With
water as the shoot, dear boy, look for fire as the root; With
fire as the shoot, dear boy look for being as the root. All
these creatures dear boy, have being as their root, have being
as their abode and have being as their support.

tasya kva mūlagāṁ syādanyatrādbhyo'dbhiḥ somya
śuṅgena tejo mūlamanviccha tejasā somya śuṅgena
sanmülamaniccha sanmülaḥ somyemāḥ sarvāḥ prajāḥ sadāyatanāḥ satpratiṣṭhā yathā nu khalu somyemā-
śīśro devatāḥ puruṣam prāpya trivṛttirvṛdekaikā
bhavati taduktam purastādeva bhavatyaṣya somya
puruṣasya prayato vāṅgmanasi sampadyate manaḥ
prāṇe prāṇastejasi tejaḥ parasyāṁ devatāyāṁ∥
Chāndogya 6-8-6

‘Where could its root be, apart from water? Dear boy. With water as the shoot, look for the fire as the root; with
fire as the shoot, look for being as the root. All these creatures, dear boy, have being as their root, have being as their abode
and have being as their support. How dear boy, each of these
three deities, on reaching man, becomes three fold has been
explained to you earlier. When this man is about to depart
dear boy, his speech merges in the mind, mind in the prāṇa,
prāṇa in fire and fire in the Supreme deity.

sa ya eṣoṇimaitadātyamidagm sarvāṁ tatsatyagm
sa ātmā tattvamasi śvetaketo iti bhūya eva mā
bhagavān vijñāpayatviti tathā somyeti hovāca∥
Chāndogya 6-8-7

That being which is this subtle essence, even that all
this world has for its Self. That is the truth. That is the
atman. That thou are, O Śvetaketu. ‘Revered Sir, please
explain it further to me’.

‘So be it dear boy’, said the father.

om adhiṣṭhānāya namaḥ∥

Om salutations to that which is the seat and
support of everything.

The Supreme Self is the source and support of all
things in the universe. It is the foundation of this existence. Everything evolves from that. The Supreme Brahman has created the great elements which are his lower nature (forms). He also has the higher nature (swaroops). The whole universe is the conjunction of the lower and higher natures of the Supreme Self.

na ca matsthāni bhūtāni paśya me yogamaiśvaram
bhūtabhrṣṇna ca bhūtastho mamātmā bhūtabhāvanah

Gītā 9-5

Nor do beings exist in me (in reality); behold my divine māya, supporting all beings, but not dwelling in them is my Self, the efficient cause of beings.

kasminnu tvām cātmā ca pratiṣṭhitau stha iti;
prasāna iti; kasminnu prāṇaḥ pratiṣṭhita iti; apāna iti;
kasminnvpāṇaḥ pratiṣṭhita iti; vyāna iti; kasminnu
vyānaḥ pratiṣṭhita iti; udāna iti; kasminnudānaḥ
pratiṣṭhita iti; samāna iti; sa eṣa neti netyātmā, agrḥyo
na hi grhyate, aśīryo na hi śīryate, asaṅgo na hi
sajyate, asito na vyathate, na riṣyati etānyaṣṭāvāya-
tanāni, aṣṭau lokāḥ, aṣṭau devāḥ, aṣṭau puruṣāḥ; sa
yastān puruṣāniruhyā pratyuhātyakrāmat, taṁ
tvaupaniṣadām puruṣam pṛcchāmi; taṁ cemne na
vivakṣyasi, mūrdhā te vipatiṣyatīti taṁ ha na mene
śākalyaḥ; tasya ha mūrdhā vipapāta, api hāṣya pari-
moṣino'śthīnyapajahruranyanmanyamānāḥ

Bṛhadāranyaka 3-9-26

On what do the body and the heart (mind) rest. On the
does the apāna rest? On the vyāna. On what does the vyāna
rest? On the udāna. On what does the udāna rest? On the
samāna. This Self is that which has been described as 'not
this' 'not this'. It is imperceptible for it is not perceived;
unshrinking, for it does not shrink, unattached, for it is not
attached; untrammèled, it does not suffer, nor perish. ‘These are the eight bodies (air, water, fire, earth, ether, mind, ego and intellect) the eight instruments of vision (two eyes, two ears, two nose, taste and touch), the eight deities (Vāyu, Indra, Varuṇa, Agni, Dīk, ākāśa, Rudra and Vital force) and the eight beings (earth, desire, color, ether, darkness, consciousness, water, seed), withdraws them and transcends them. If you cannot clearly tell me of him, your head shall fall off.’ And robbers took away his bones, supposing them to be something else.

**om apramattāya namaḥ||**

*Om salutations to Him who is vigilant in granting fruits of actions to those who are entitled to them.*

Everything is ordained by the Supreme order. What one is entitled to, one gets it. If we wish for more, this wish itself is misery. To be free from wishes and desires is to be free from unhappiness.

If powers and positions are given to the ignorant, passionate and the greedy, he misuses it to the detriment of himself and others.

**om pratiṣṭhitāya namaḥ||**

*Om salutations to Him who is established in his own greatness.*

The Supreme Self is established in his own greatness
and grandeur. His power is vital force, prāṇa. There is nothing to support his greatness. All great things are supported by him.

sa evādhastātsa upariṣṭātsa paścātṣa purastātsa daśṣaṇataḥ sa uttarataḥ sa evedaghm sarvamityathāstoḥaṅkārādeṣa evāhamevādhastādahamupariṣṭādaham paścādaham purastādaham daśṣaṇatoḥamuttaratoḥaṁmevedaghm sarvamiti|| Chāndogya 7-25-1

That infinite (Supreme Self) alone is below. That is above. That is behind, that is in front. That is to the south. That is to the north. That alone is all this. So next is the teaching in regard to the Self sense. I alone am below. I alone am above. I am behind. I am in front. I am to the south. I am to the north. I alone am all this.

Everything is established in the Supreme Self. All is self alone. If any one understands that there are two different things independently existing, he himself does not exist. This is declared in this śloka:

na paśyo mṛtyum paśyati na rogaṁ nota duḥkhaṁ sarvagāṁ ha paśyaṁ paśyati sarvamāpnoti sarvāśa iti| sa ekadāḥ bhavati tridhā bhavati paṅcadvā saptaadvā navadvā caiva punaścaikādaśāḥ smṛtāḥ śatam ca dasa caikaśa sahasrāṇi ca vigmāsatirāhāraśuddhau sattvaśuddhiḥ sattvaśuddhau dhruvā smṛtiḥ smṛti-lambhe sarvagranthīnāṁ vipramokṣastasmai mṛdi-taksāyāya tamasaspāram darśayati bhagavān sanat-kumārastgam skanda ityācakṣate tagm skanda ityācakṣate|| Chāndogya 7-26-2

There is this verse about it: “He who sees this does not see death nor illness nor any sorrow. He who sees this sees all things and obtains all things in all ways”. He is one, becomes threefolds, five fold, seven fold, and also ninefold. Then again he is called the eleven fold. Also a hundred and
ten fold and also a thousand and twenty fold. When nourishment is pure, reflection and higher understanding becomes pure. When reflection and higher understanding are pure, memory becomes strong. When memory becomes strong, there is release from all the knots of the heart. The revered Sanatkumāra showed to Nārada, after his impurities had been washed off, the further shore of darkness. People call Sanatkumāra as Skanda—yea, they call him Skanda.

om skandāya namaḥ || 327

Om salutations to Him who drives everything as air.

The Supreme Self flows in the form of amṛta, the nectar.

Skanda, also called Sanatkumāra is the Supreme visionary, who sees things as they are. He is without māya, the illusion. He taught, Nārada, the Supreme devotee of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa, that all things are established in the Supreme Self. There is only one in all the innumerable names and forms. The Supreme Self is Self established on its own greatness.

om skandadhāraṇya namaḥ || 328

Om salutations to the supporter of Skanda.

The Supreme Self is the supporter of Supreme consciousness, which is one. All things exist due to the background of this Supreme consciousness.
om dhuryāya namaḥ

Om salutations to Him who bears the weight of his devotees.

This Samsāra is the creek filled with misery, with occasional glimpse and taste of bliss and nectar which gives further impetus for one to live. The life when considered that one is personally carrying all the weights, is the cause of misery. But life when considered in its entirety, becomes a joy and play.

The Supreme knowledge that this life is the play of the Supreme spirit in innumerable names and forms relieves the person of individual burden and also target of one's achievement. There is nothing to achieve and attain. Everything is the play of Supreme energy. This knowledge relieves the person of the grip of the mind, of time and place.

The Supreme devotion based on Supreme knowledge and total surrender makes this life, one of freedom and bliss.

om varadāya namaḥ

Om salutations to the Supreme giver of boons.

The Supreme Self is the bestower of all divine gifts. He has given everything in the universe that makes life worth living and enjoyable. But he has also given the mind which is the means of bondage and liberation. When viewed from the selfish and individual point of view, this life becomes an uphill task of moving against time and space. The whole world appears against us.
When viewed from right perspective, with right knowledge that we are an eternal part of this whole, and everything is one, then, this life becomes a joy and bliss.

What all the Supreme Self has given is blissful. The faculty of the senses to see, taste, hear, smell and touch is the divine gift. The food, water and air is the divine gift. The joy of experiencing is the divine gift. The ability to sing, paint, write, dance and work is also divine gift. All divine gifts purify, transcend and liberate.

**om vāyuśahanaḥ namaḥ**

*Om salutations to Him who makes the air move.*

The Supreme Self has created the air, which is the lower nature of the Supreme Self. This is one of the building blocks of life in this universe. The air is the carrier of the vital force, prāṇa.

We breathe air in and out. This air does all the work in the body. This pushes out all the waste from the body. This air in the body lifts weights, makes us run and do all the work. The breathing controls the mind and the body.

This air is the cause of rain and cause of life.

**vāyavāya yāhi darśate somā arāṅkṛtāḥ**

*teṣām pāhi śrūḍhi havam*  

*Rgveda 1-2-1*

*Oh Supreme Lord who is the vital force, you are manifest to all in the form of air. You are witnesser in all beings. You are the provider of wealth to devotees who are well adorned. Please listen to our prayers.*
om vāsudevāya namaḥ

Om salutations to Vāsudeva.

The Supreme Self is the Vāsudeva, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa. Vasus are the great elements air, water, fire, earth, ether, sun and the moon. They are the causes of ‘au’ the prāṇa, the vital force. The Supreme Self pervades the great elements and is the god of the Vasus. He is the Vāsudeva, the god of prāṇa, the vital force. He is the indweller in all the bodies. He is the source and support of all the living beings. He is also the creator and Lord of all the great elements, the building blocks of life.

sarvāṇi tatra bhūtāni vasanti paramātmāni
bhūteṣu ca sa sarvātmā vāsudevastataḥ smṛtaḥ

Viṣṇupurāṇa 6.5-80

The Supreme Self, Paramātma is called Vāsudeva, because all beings live in him and because he lives in all beings.

om bṛhadbhānave namaḥ

Om salutations to the greater sun.

The Supreme Self is brighter than thousand suns. He is the source and support of all the suns and the stars. He is Self effulgent.

The Supreme Self is the presiding deity for the sun and the organs.
yuktvāya manasā devān suvāryato dhiyā divama
bṛhajjyotih kariṣyataḥ savitā prasuvāti tān

Śvetāvatara 2-3

'May the sun, having joined the organs that are proceeding towards the Supreme Self and are uncovering through full enlightenment Brahman, which is Self effulgent and light, command them.

om ādidevāya namaḥ

Om salutations to that who is the source of all the divinities.

Who ever prays, worships and meditates also attains divinity. Whatever gods are in heaven and beings are there on earth, are formed due to the conjunction of the higher nature and the lower nature of the Supreme Self. An eternal part of the Supreme Self is seated in all beings as the soul.

om purandarāya namaḥ

Om salutations to Purandara, the supporter of completeness.

The Supreme Self is the Purandara, who is the supporter of totality. The Supreme Self is complete in all respects. Purandaradāsa, the Supreme devotee of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa who attained enlightenment is the greatest composer of devotional Karnatic music of all times.
om || pūrṇamadāḥ pūrṇamidam pūrṇāt pūrṇamudacyate || pūrṇasya pūrṇamādāya pūrṇamevāvasiṣyate ||

om sāntiḥ, om sāntiḥ, om sāntiḥ

Bṛhadāraṇyaka 5-1-1

*Om. That Supreme Brahman is infinite (complete) and this conditioned Brahman is infinite (complete). From the (infinite) complete Supreme Brahman proceeds the complete Brahman. Assimilating the completeness of the infinite Brahman, only the infinite Brahman is left.*

om aśokāya namaḥ ||

336

*Om salutations to the sorrow less.*

The Supreme Self is free from delusion and sorrow. That has no mind, since the mind is the product of time and place. The Supreme Self is of eternal times and limitless space. He has no mind, since his mind is of the form of Supreme consciousness.

Sorrow, infatuation, likes and dislikes, love and hatred are for the mind and since the Supreme Self has no mind of his own which is limited by time and place, he is free from all states and fluctuations of mind.

We are all human and have our own mind since each of us is brought up in different places, at different times with different environment. There are as many minds as there are human beings. When we rise above over our petty minds, we come to attain consciousness which is universal and identical with the people of other places and times. Since the Supreme Self is all-pervading, he is the super mind covering all times and space.

The function of mind is to expand and identify with
this super mind. It is ever trying to absorb time and space and expand itself. Since the mind is a part of the whole, this mind cannot grasp the whole. It can only dissolve into the Supreme Self and attain liberation from time and space.

**om tāraṇāya namaḥ**

*Om salutations to Him who lifts the devotees from the ocean of saṁsāra.*

The Supreme Self has the power to lift the soul which is embodied into itself and save it from further transmigration. The soul in us is identified with the desire and bondage with the bodies and objects. We are identified with our wife, children, property, knowledge, name and fame, power and position and all the fleeting and illusory images. We are one with our mind which is a product of our desires, our times, places and environments. Only when this mind is dissolved by Supreme knowledge, devotion and total surrender to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa the Self attains its real nature. Then it is freed from its bondage just as the snake is freed of its older skin, and moves about with greater energy and expanded vision.

It is only the Supreme Self who redeem this embodied soul into freedom.

**yo yonim yonimadhitiṣṭhatye ko**
**yasminnidaṁ saṁ ca vi caiti sarvam**
**tamīśānaṁ varadaṁ devamŚdyāṁ**
**nicāyyemāṁ śāntimatyantameti**

Śvetāsvatara 4-11
By realising that non-dual one who exists as the ruler in every prakṛti, into whom this universe enters and (from whom) it emerges diversely, and who is the controller, benevolent, effulgent and adorable, one attains this peace absolutely.

om tārāya namaḥ

Om salutations to Him who helps us cross over all the barriers of birth, death, being in the womb, old age and diseases.

The Supreme Self also has created all these planets and the stars, sun and the moon and all the celestial bodies. This universe is limitless. These celestial bodies go on forming and disintegrating guided by the Supreme order. The light in the stars and forces in these celestial bodies are derived from the Supreme Self.

Our world of this earth, relative time and space is insignificant compared to the cosmic order and scale. We do not even exist in terms of finite body and our life time. But the soul which is embodied is larger than this time and space. By its nature of consciousness, it covers all time and space.

sūkṣmātisūkṣmam kalilasya madhye
viśvasya sraṣṭāramanekarūpam
viśvasyaikam pariveṣṭiṣṭāram
jñātvā śivam sāntimatyantameti

Śvetāsvatara 4-14

One attains the acme of peace by realising Śiva, as subtler than the subtle, as existing in the midst of the inscrutable and the impenetrable nescience, as the creator of
The universe, as having multifarious forms and as the one all encompassing entity of the universe.

om sürya naman ||

Om salutations to the great prowess.

The Supreme Self is the only Supreme God, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa who fulfills supremely the four great desires dharma (righteous), artha, (wealth), kāma (desires) and mokṣa (liberation).

The valour is confidence and strength. The valour is the conviction that one is right and that truth wins. The valour is also the readiness to sacrifice. The valour is also the faith that one is not the body, but the soul which cannot be killed, maimed or burnt. The valour is also ability to withstand pleasure and pain. The valour is also that whatever great men do, the others follow.

yaṁ hi na vyathayantyete puruṣam puruṣarśabhaṁ
samaduḥkhasukham dhīram so mṛtatvāya kalpate ||

Gitā 2-15

That firm man whom, surely these afflict not, O chief among men, to whom pleasure and pain are the same is fit for attaining immortality.

jātasya hi dhruvo mṛtyuḥ dhruvaṁ janma mṛtasya ca
tasmād api hiṁśe'rthe na tvam śocitum arhasi ||

Gitā 2-27

For certain is death for the born, and certain is the birth for the dead; therefore, over the inevitable thou should not grieve.
om śauraye namaḥ

Om salutations to the giver of great powers.

All the strength powers and prowess proceed from the Supreme Self.

om janesvarāya namaḥ

Om salutations to the Lord of births.

The Supreme Self controls all births guided by his higher nature, the Supreme intelligence. The mind functions guided by the Self. The body is formed according to the desires guided by Supreme intelligence. The body functions according to its form.

The Supreme Self decides the birth of beings in respective wombs as per the inherent nature of the desire and quality to which the soul is attached.

āsurīṁ yonimāpannā mūḍhā janmani janmani
māmaprāpyaiva kaunteya tato yāntyadhamāṁ gatim

Gitā 16-20

The (those given to ego, ignorance, pride self conceited and stubborn) entering into demoniacal wombs and deluded, birth after birth, not attaining me, they thus fall, O Arjuna into a condition still lower than that.

tejaḥ kṣamā dhṛtiḥ saucamadroho nātimānītaḥ
bhavanti sampadaṁ daivīmabhijātasya bhārata

Gitā 16-3

Vigor, forgiveness, fortitude, purity, absence of hatred, absence of pride—these belong to the one born for a divine state, O Arjuna.
Om anukūlāya namaḥ

Om salutations to Him who gives all comforts to those who are on the right path.

The Supreme Self has made this universe so simple and fail proof. Nothing fails in nature. The sun rising, seasons rotation, foods growing and all the natural processes functioning effortlessly. If we follow nature, we are happy and comfortable. If we go against nature, we suffer.

Those who have attained Supreme knowledge lead such a simple and effortless life, which is blissful. They are in direct contact and are established in reality and truth. There is no struggle against what happens. They are clouds being rent asunder by winds. In whatever direction the wind blows, the clouds move. Since everything happens as controlled and guided by Supreme order and Supreme intelligence. Whatever is happening is the best that can happen. When there is resistance, there is friction. When there is friction, there is heat and wear out. When there is heat and wear out, one is weak. There is no joy for the weak. It is only the strong and the effortless who are joyful.

Those who are desirous are miserable, since they are seized of particular desire, which may be against Supreme order. They are against time and place. They struggle for the unnatural to happen and to exist against prevailing order. They have to wait for the existing order to change and give way to new order. Everything is subject to change except the change itself.

They also serve who only stand and wait.
Om satāvartāya namaḥ

Om salutations to Him who repeats himself a hundred times.

The Supreme Self takes innumerable incarnations from time to time. His higher intelligence directs, control and guide the formation of the bodies. An eternal part of the Supreme Self is itself seated in the body. The whole thing is a cycle and repeats itself with different names and forms. The inner content and inner controller is ever changeless and deathless. It is an evolutionary process ever going on for the soul till it attains the nature of the Supreme Self, till the Self merges with the Supreme Self.

Om padmine namaḥ

Om salutations to the lotus form.

The quality of the Supreme Self is that of the lotus. Lotus has taken the quality of the Supreme Self. The whole universe is an expression of the qualities of the Supreme Self. He creates any number of guṇas and qualities, but he himself being without any guṇas and quality.

The lotus represents the beauty and purity. Though it grows in water, it is unattached to water. The drops of water does not wet and does not stick to the lotus leaf. Though it is born in slush and garbage, it is fresh and pure. The Supreme Self converts all the biological and zoological waste into manure that grows flowers and fruits of divine fragrance and tastes.
So also the Supreme Self converts the sinners into saints and wicked and evil persons into holy and divine personalities.

\textbf{om padmanībhēkṣaṇāya namaḥ\textsuperscript{II} 345}

\textit{Om salutations to Him who has the eyes resembling lotus.}

The lotus represents beauty and purity. Face is the index of mind. Eyes are the index of thoughts and person. One whose eyes are open, clear, free from thoughts is like that of lotus.

The eyes blazing indicates anger and fury.

Shifting eyes indicate fickleness and other thoughts not concurrent with the acceptance.

Mild eyes indicate kindness and soberness.

Eyes indicate the determination and power one has attained through his way of life.

\textbf{om padmanābhāya namaḥ\textsuperscript{II} 346}

\textit{Om salutations to Padmanābha.}

The Supreme Self is the father of Brahma, the creator (\textit{sṛṣṭi}), Viṣṇu, the sustainer (\textit{sthiti}) and Maheśvara, the devourer (\textit{laya}). Just as the mother protects the baby in her womb and supports the baby by supplying food through the umbilical cord connected to the navel, so also the first born Brahma was created by the Supreme Self and is supported by the Supreme Self.
om aravindākṣāya namaḥ

Om salutations to Him who is having the eyes resembling lotus.

The Supreme Self gives eyes resembling lotus, the symbol of beauty, purity, non attachment, good will and openness.

om padmagarbhāya namaḥ

Om salutations to Him whose womb is like lotus.

Those who take refuge in the abode of Supreme Self attain purity, fearlessness, beauty and joy. Every flower is a thing of beauty and brings joy. So also the Supreme devotee of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is a person to behold, since he is totally under the care of the magnificent and the majestic Supreme being.

All the tensions and worries are dissolved by the Supreme devotion. All the diseases and pains are warded off. There is no hurry or urge to go somewhere, do something and get something. There is no worry that he has lost something or may lose something. He is established in the present and he is merged with the ever fresh and ever joyful Supreme Self. The abode of the Supreme Self is like that of lotus, joyful, pure, unattached and open.

om ārīrabhṛte namaḥ

Om salutations to Him who supports the body.
The Supreme Self is the supporter of all bodies. His power is prāṇa, the vital force. He makes the body a living one by the vital force prāṇa. He gives strength to the body through the food. He supports the food, supports the earth, supports the sun and the moon. He supports the planets and the stars. The strength of earth, the strength of water, air and sun are contained in the food. The strength of the great elements, water and air are transferred to the body. The body after its death goes back to the earth and joins respective elements. Again the earth becomes rich with food and gives out more food. This cycle is ever repeated.

He supports the sense organs by consciousness. One is able to see, hear, taste and smell by virtue of one's consciousness.

He supports all the experiences by bliss. By this bliss, one enjoys breathing, drinking, eating, seeing all sense objects through the sense organs.

He has created the body in such a way that it performs the desired function. The human beings and animals on earth are formed according to their function. The birds are made to fly and live in air. The aquatic animals are formed to live in water. The body is created according to the form and function.

om maharuddhaye namaḥ

*Om salutations to the Supreme.*

The Supreme Self is Supreme creativity and possesses expanding glory. His power is the vital force prāṇa. He is one without a second. To ascribe and describe prosperity
and qualities to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is to try to measure the ākāśa, the sky and recon the eternal time. Still our mind tries to get a glimpse and grasp of the concept of the Supreme being.

sa vā eṣa mahānāja ātmā yo'yaṁ vijñānamayaḥ prāṇeṣu ya eṣo'ntarhṛdaya ākāśastasmiṁcete, sarvasya vaśi sarvasyeśānāḥ sarvasvādhipatiḥ; sa na sādhunā karmaṇā bhūyān, no evāsādhunā kanīyān; eṣa sarveśvaraḥ, eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ, eṣa seturvidharaṇa eṣāṁ lokānāma sambhedāya; tametaṁ vedānuvacanena brāhmaṇā vividishanti yajñena dānena tapasānāsakena; etameva viditvā munirbhavati etameva pravrājino lokamicchantaḥ pravrajanti etaddha sma vai tat pūrve vidvāmsaḥ prajāṁ na kāmayante, kim prajayā kariṣyāmo yeṣāṁ no'yaṁmatāyaṁ loka iti; te ha sma putraśaṁyāyāsc ca vittaiśaṁyāyāsc ca lokaiśaṁyāyāśca vyutthāyātha bhikṣācaryam caranti; yā hyeva putraśaṁnā sā vittaiśaṁnā, yā vittaiśaṁnā sā lokaiśaṁnā, ubhe hyete eṣāṇe eva bhavataḥ sa eṣa neti netyātma, agṛhyo na hi grhyate, asīryo na hi sīryate, asaṅgo na hi sajyate, asito na vyathate, na riṣyati; etamu haivaite na tarata iti—ataḥ pāpamakaravamiti, ataḥ kalyāṇamakaravamiti; ubhe u haivaiṣa ete tarati, naināṁ kṛtākṛte tapataḥ

That infinite, birthless Self which is reflected in the intellect and is amid the organs, lies in the Supreme Self, that is within the heart. It is the controller of all, the Lord of all, the ruler of all. It is nor magnified by good work, nor degraded in the least by evil work. It is the Lord of all, the ruler of beings, the protector of beings. It is the demarcating bank for keeping these worlds distinct from one another. The seekers of brahman wish to realise it through regular reading of the vedas, sacrifices, charity and austerity not leading to death. Knowing it alone, one becomes a man of meditation.
Seeking this world of the Self, alone monks give up their homes. For this is this; The ancient knowers it is said, did not desire progeny, thinking 'what shall we do with progeny—we who have realised this world, this Self?' Giving up the desire for sons; for wealth and for worlds, they took up a wandering mendicant's life. Since that which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for worlds, for both are but desires. This Self is that which has been described as 'not this', 'not this'.

It is imperceptible, for it is not perceived; Unshrinking, for it does not shrink. Unattached, for it is not attached; Untrammelled—it does not suffer nor perish. It is appropriate that the knower is never overtaken by these two thoughts.

'For this I did an evil act'. And 'for this I did a good act'. He goes beyond both these. Work done or omitted does not afflict him.

*om ṛddhāya namaḥ* 351 (278)

*Om salutations to the ever prosperous.*

The Supreme Self is the synonymous with knowledge, prosperity and happiness. It is ever expanding universe. Everyday new space is discovered and more secrets are revealed.

The Supreme Self seated in the individual bodies as the Self is conscious, intelligent, and knower by nature. He comes to know what all it comes across. It is ever in thirst and search for knowledge. It is ever trying to devour the future and convert it into past. It is ever racing with time and space to take them into its fold. It is the Supreme Lord of all it comes across.
om vṛddhātmāne namaḥ

_Om salutations to the ancient._

The Supreme Self is beginningless and endless. It is eternal. So is the soul, an eternal part of the Supreme Self is the most ancient. It has always been there. It is the indestructible energy which is never created nor destroyed. It takes any number of forms.

It is only the body which becomes old and wither away.

avyaktādīni bhūtāni vyaktamadhyāni bhārata
avyaktanidhanānyeva tatra kā paridevanā
gītā 2.28

_Beings are unmanifested in the beginning, manifested in their middle state, O Arjuna, and unmanifested again in their end. What is there to grieve about?_

om mahākṣāya namaḥ

_Om salutations to the Supreme witness._

The Supreme Self has eyes everywhere. He knows the past, present and the future. He knows all places. He sees all in air, earth, water and under the earth. He is the all-pervading Supreme spirit Śrī Hari Nārāyaṇa, who knows what is our inner desire, mind and feelings. He knows all that goes on inside us. We cannot fool others let alone ourselves. It is faster than the mind. It is the awareness. It is the inner eye, the ‘jñāna caṅkṣus’.

It is the Udgītha ‘om’. It is the turiya, the fourth state which witness the waking, dreaming and deep sleep states. It is the consciousness which is the higher nature of the Supreme Self.
He is the source and the cause that brings about association. He is seen as beyond the three times and even as without parts. After meditating first on the effulgent one who is possessed of all the forms, who is the origin and truth by nature, who is worshipful and who exists in one’s heart, one becomes free from prakṛti and the elements.

Om garuḍadhvajaya namaḥ

Om salutations to Him who has Garuḍa as his flag.

The flag is the symbol of the lordship over all things that exist in that region, where the flag is seen. Garuḍa the king of birds, flies higher than all the other birds and sees a large area. It is the flag symbol of Śrī Kṛṣṇa, the incarnate of the Supreme self. It is the symbol of courage, freedom, victory and lordship.

Om atulāya namaḥ

Om salutations to the incomparable.

The Supreme Self cannot be compared to anything else. Only objects of similar nature, shape and form can be compared. That which is only one, which is eternal and all encompassing cannot be compared or even thought of.
yacca svabhāvam pacati viśvayoniḥ
pācyāṁśca sarvān pariṇāmayed yaḥ
sarvametad viśvamadhitiṣṭhatyeko
guṇāṁśca sarvān viniyojayed yaḥ

Śvetāsvatara 5-5

The source of the universe, who brings about the nature of things, who transform all things that are mutable, and who directs all the three qualities, he rules alone this whole universe.

The Supreme Self is limitless. Whatever is created by him, it is on the large and magnificent scale. It covers a large area and longer time than the human being ever thinks of. We think small and act small. The Supreme Self functions on a grand scale.

om śarabhāya namaḥ

Om salutations to Him who shines in the body.

The Supreme Self is seated in the body by his own eternal part. By virtue of its nature, the body is able to see, hear, taste, smell and experience. It digests all foods. It thinks and does all work.

The nature of the soul seated in the body is explained in these ślokas.

guṇānvayo yaḥ phalakarmakartā
kṛtasya tasyaiva sa copabhoktā
da viśvarūpastriguṇastrivartmā
prāṇādhipaḥ sañcarati svakarmabhīḥ

Śvetāsvatara 5-7

He who is endowed with the attributes, who is a performer of action leading to a result, and is himself the enjoyer of the result of that very action which has been done, he has
many forms, it is possessed of three qualities (satva, rajas, 
tamas), has three paths, is the master of the vital force, and 
moves by his own action.

aṅguṣṭhamātro ravitulyarūpaḥ
saṅkalpāhaṅkarasamanvito yaḥ
buddherguṇenātmaguṇena caiva
ārāgramātropyparo'pi dṛṣṭah

Śvetāṣvatara 5-8

That which is the size of a thumb, and has a brightness 
like the sun, which is associated with determination and 
egoism, as also with the qualities of the intellect and the 
qualities of the body, and which is like the tip of a goad, 
is seen as though different (from Brahman).

vālāgraśatabhāgasya śatadhā kalpitasya ca
bhāgo jīvaḥ sa vijñeyaḥ sa cānāntyāyakalpate

Śvetāṣvatara 5-9

That individual soul is to be known as of the size of 
the tip of a hair imagined to be divided into a hundredth 
of its hundredth part; yet it happens to be infinite.

naiva strī na pumāneṣa na caiva yam unapūritakahi
yadyaccharīramādatte tena tena sa raksyate

Śvetāṣvatara 5-10

This one surely is not a woman, nor is this one a man, 
and this one is certainly not a eunuch. It is protected (covered) 
by those very bodies which ever it takes up.

Why does the soul takes different bodies is explained 
in these ślokas.

saṅkalpanasparśanadṛṣṭi mohair-
grāsāmbuvṛṣṭyātma vivṛddhijanma
karmāṅgāṇayavanukrameṇa dehī
sthāneseṣu rūpāṇyabhisamprapadyate

Śvetāṣvatara 5-11
Just as by the pouring in of food and drink comes about, the growth of the body, so the embodied one assumes in succession different forms in different places, in accordance with actions through thought, touch, vision and delusion.

sthūlāni sūkṣmāṇi bahūni caiva
rūpāṇi dehi svaguṇairvṛṇoti
kriyāguṇairātmaguṇaiśca teṣāṁ
saṁyogaheturaparo'pi dṛṣṭaḥ∥

Śvetāsvatara 5-12

The embodied one adopts gross and subtle bodies as also many others through its own tendencies. It is seen as though different (from Brahman) and as the cause of their contact (with objects) owing to the results of action and tendencies of the mind.

om bhīmāya namāḥ∥

Om salutations to the strongest.

The Supreme Self is one of whom everyone is afraid. Planets keep their courses and seasons arrive in time being afraid of the Supreme Self.

The Supreme Self is the cause of the strongest. That is also the cause of the most sensitive, the subtle and the gross.

That creates the elephant, the ant and the most invisible creatures. That creates the shark and the eagle. That takes all forms what all the mind thinks of in multifarious ways.

Any one who follows the righteous path is Bhima, gains strength.
bhīmō viveśāyudhobhireśāmapāṁsi viśvā naryāṇī
dividvām indraḥ puro jarhṛśāṇo vi dūdhot vi vajrahasto
mahinā jaghāna||

The formidable resplendent Lord knowing all actions
benefiting to human masters his opponents by his strong
measures. He in rapturous joys takes hold of their strong
holds. Armed with resolute will he slays them in his might.

omb samayajñāya namaḥ|| 358

Om salutations to Him who is the bestower of
same faculties to all.

The Supreme Self has created the great elements
sun, moon, air, water, fire, earth, space and the ether.
They are the same to all at all times. There is no
discrimination in the kingdom of god.

One who looks at all in this attitude of sama towards
all beings is the samayajña.

adveśṭā sarvabhūtānām maitraḥ karuṇa eva ca!
nirmamo nirahankāraḥ samaduḥkhhasukhaḥ kṣamī||

He who hates no creature, who is friendly and
compassionate to all, who is free from attachment and egoism,
balanced in pleasure and pain, and forgiving.

Being devoted and in total surrender to the all-
pervading Supreme spirit Śrī Hari Nārāyaṇa is also the
samayajñāya.

santuṣṭaḥ satataṁ yogī yatātmā dhṛhāniścayaḥ!
mayyarpita manobuddhiryo madbhaktāḥ sa me priyaḥ||

Gitā 12-13
Ever content, steady in meditation, Self controlled, possessed of firm conviction, with the mind and intellect dedicated to me, he, my devotee is dear to me.

**om havirharaye namaḥ||**

*Om salutations to Him who takes a portion of the havis (offerings) in the yajñas.*

The Supreme Self is the enjoyer of all the sacrifices, austerities and oblations.

In whatever form we worship any god by any name, we worship the one god, the god of all gods, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa. There is no other god other than the Supreme being, the Supreme Brahman, the Supreme Self.

**ye'pyanyadevatā bhaktā yajante śraddhayānvitāḥ||
te'pi māmeva kaunteya yajantyavidhipūrvakam||**

*Gitā 9-23*

*Even those devotees who endowed with faith, worship other gods, worship me alone, O Arjuna, by the wrong method.*

**yānti devavratā devān pitarūn yānti pitṛvratāḥ||
bhūtāni yānti bhūtejyā yānti madyājino'pi mām||**

*Gitā 9-25*

*The worshipers of the gods go to them; to the manes go the ancestor worshipers; to the deities who preside over the elements go their worshipers; but my devotees come to me.*

**api cetsudurācāro bhajate māmananyabhāk||
sādhureva sa mantavyaḥ samyagvyavasito hi saḥ||**

*Gitā 9-30*
Even if the most sinful worships me, with devotion to none else, he to should indeed be regarded as righteous for he has rightly resolved.

Śrī Hari, the Supreme Self is the partaker of the sacrifices, austerities and oblations. The remembrance of Hari removes man's struggling in samsāra, consisting of endless births and deaths. Hari is referred to as one who is blue in complexion who destroys the sins and darkness of ignorance.

**om sarvalakṣaṇa lakṣaṇyāya namaḥ॥ 360**

*O* *m* salutations to the one who is attractive from all points.

The Supreme Self is the most attractive, worthy to be prayed, worshipped and meditated upon. He is the source of all beauty, intelligence, purity, consciousness, bliss, creation and kindness.

He has created all the great elements of which all bodies are formed.

He is the giver of prāṇa, the vital force.

His nature is intelligence, consciousness (cit) and bliss (ānanda), on which the whole creation in the universe is supported.

By worshipping him all our desires are fulfilled. He takes us to the divinity by giving us Supreme knowledge, devotion, dispassion and Supreme bliss.

**prathaścā yasya saprathaścā nāmā”nuṣṭubhasya haviśo haviryata|| Rgveda 10-181-1**

*The most celebrated sage first comprehends and then*
reveals the meaning of rathantara sāman in the anuṣṭub metres, recited in the favour of Supreme Lord of light of consciousness, bliss, so well known under the name of dātṛ, savitṛ and Viṣṇu.

**om lakṣmīvate namaḥḥ**  

*Om salutations to Him who has Lakṣmī (wealth and prosperity) in his chest.*

The Supreme Self has created all this nature referred to as prakṛti, also called as Lakṣmī. This nature is pervaded by Supreme spirit called Nārāyaṇa. The matter and spirit are inseparable. They are one and constitute this universe. By the association of this all-pervading Supreme spirit Śrī Hari Nārāyaṇa there is beauty and joy in nature. The woman represents nature, prakṛti. The man represents the spirit, the puruṣa. Together they are Lakṣmī-Nārāyaṇa. This matter is the wealth, the material goods, that we go after. This matter in itself is incomplete, without the conjunction of the Supreme spirit Nārāyaṇa. Lakṣmī is the Supreme devotee of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa.

**om samitiṁjayāya namaḥḥ**  

*Om salutations to Him who is the winner of samits.*

The Supreme Self has no parallel. His nature is victory. He is the one without a second. The Supreme devotees of the all-pervading Supreme spirit Śrī Hari
Nārāyaṇa is second to none. They excel in all duels and confrontations.

\textit{om vikṣarāya namaḥ||} 363

\textit{Om salutations to Him who is without destruction.}

The Supreme Self is eternal, limitless and changeless. It is only the limited, bound by time and dimensions which are subjected to change and undergo decay, destruction and death.

It is our bodies which take birth, grows, gets diseases, becomes old, decays and dies. The soul is changeless, deathless and fearless spirit. It has no birth and death.

\textit{om rohitāya namaḥ||} 364

\textit{Om salutations to Him who is orange in complexion.}

The Supreme Self is represented by the ochre color. All sanyāsins and monks wear ochre robes which is of the color of the sun at the time of early sun rise and sunset. The mind is affected by different colors. It attains pious and holy attitude with this color.

\textit{om mārgāya namaḥ||} 365

\textit{Om salutations to the Supreme path.}
The path and the goal of Supreme Self, the path of total surrender with Supreme devotion and Supreme love to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is one and the same. The path is the goal. This is eternal path. The first step is the final step. The moment we are on this path, we have attained the goal. The nature of this path is the Supreme bliss which is the same as attaining the goal.

The path of devotion and total surrender to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is the Supreme path of consciousness, intelligence and bliss. It is the Śrī Hari mārga, the Supreme highway for freedom and liberation. This devotion and total surrender to the Supreme being with Supreme knowledge is the state of divinity that everyone wishes for. The source and abode of this state is worthy to be prayed for, worshipped and meditated upon.

The goal of all paths such as Supreme knowledge, devotion, work, renunciation and sanyās is the abode of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa. To reach this goal the easiest path is the Supreme devotion and total surrender to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa.

Whatever we do, pray, worship, offer oblation, offer sacrifices and perform austerities, we should offer with Supreme love and devotion to the Supreme being chanting “Śrī Kṛṣṇārpaṇamastu”. This is the Supreme path for attaining freedom and liberation and identity with the Supreme self.

These are the Supreme vidyas in Bhagavadgītā for realising the abode of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa, and what to speak of Him; (Read Vidyas in Bhagavadgītā by the author.)
Brahmabhūtaḥ prasannātmā na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu madbhaktiṁ labhate parāṁ

Becoming Brahman, serene in the Self, he neither grieves
nor desires; the same to all beings, he obtains Supreme
devotion to me.

Bhaktyā māmbhijānāti yāvānyāscāsmi tattvataḥ
 tato māṁ tattvato jñātvā viśate tadanantaramṁ

By devotion he knows me in truth, what and who I am;
then having known me in truth, he forthwith enters into the
Supreme.

Sarvakarmāṇyapi sadā kurvāṇo madvyapāśrayaḥ
matprasādādavāpnoti sāsvatam padamavyayam

Doing all actions always having taken refuge in me, by
my grace he obtains the eternal indestructible state of being.

Cetasā sarvakarmāṇi mayi sannyaṣya matparaḥ
buddhiyogamupāśritya maccittaḥ satatam bhavaḥ

Mentally renouncing all actions in me, having me as
the highest goal, resorting to the yoga of discrimination do
thou ever fix thy mind on me.

Sarvadharmān parityajya māmeκaṁ śaraṇam vrajaḥ
ahāṁ tvā sarvapāpebhyo mokṣayiṣyāmi mā śucaḥ

Abandoning all duties, take refuge in me alone; I will
liberate thee from all sins; grieve not.

This is the solemn assurance given to the Supreme
devotees of the all-pervading Supreme spirit Śrī Hari
Nārāyaṇa by the Supreme being.
Om hetave namah

*Om salutations to the Supreme cause.*

The Supreme Self is the cause of this universe. He is both instrumental as well as material cause of this world.

This world is of the mind. This mind is energy which moves on from desire to desire. Desire is ever in the becoming, ever in acquiring and desire is ever in imagination. The Supreme Self has created this mind which is the lower nature of the Supreme Self.

This mind is the chief of organs that controls and commands all organs. Still the mind is an organ, to be controlled by the intellect and discretion. Mind is the servant and cannot be made the master. This mind is the product of time and place. It is also aggregate of all bhavas, desires, likes and dislikes. It is ever in the past or in the future. When ever it is in the present, it becomes planning and working. Mind is the friend, mind is the enemy. Mind is the cause of bondage as well as liberation. Mind is the world and this world is the mind. If we want to win the world, it is enough if we win our mind. This world cannot be won.

The cause of this mind and the world is the Supreme Self. He is the cause of all causes. He himself is the causeless.

All things in this world are based on the cause and effect. Nothing happens without a cause. This cause becomes the effect and this effect is the cause of further effects. This world of happenings, this world of objects, this world of senses, this world of mind, this world of relativity and duality is based on cause and effects. When we trace the root of cause and effects, we reach the
causeless. When all things seen, heard, tasted, experienced is discorded as ‘not this’, ‘not this’, what is left is the cause less, the Supreme consciousness, the Supreme Brahman.

In our quest and search, in our actions and thoughts, there is no room for despondency. Despondency is the nature of the mind. We have to think of the cause and effect and take appropriate measures, which becomes the cause for further happenings.

yatato hyapi kaunteya puruṣasya vipaścitaḥ
indriyāṇi pramāṭhīni haranti prasabham manaḥ

Gitā 2-60

The turbulent senses, O Arjuna, do violently carry away the mind of a wise man though he be striving (to control them).

na hi kaścit kṣaṇamapi jātu tiṣṭhatyakarmakṛt
kāryate hyavaśāḥ karma sarvaḥ prakṛtijairguṇāḥ

Gitā 3-5

Verily none can ever remain for even a moment without performing action; for everyone is made to act helplessly indeed by the qualities born of nature.

yajñārthāt karmaṇo'nyatra loko'yaṁ karmabandhanah
 tadarthāṁ karma kaunteya muktasaṅgaḥ samācāra

Gitā 3-9

The world is bound by actions other than those performed for the sake of sacrifice; do thou, therefore, O son of Kunti, perform action for that sake, (for sacrifice) free from attachment.

sadrśam ceṣṭate svasyāḥ prakṛterjānānavānapī
cpyakṛtīṁ yānti bhūtāni nigrahaḥ kim kariṣyati

Gitā 3-33

Even a wise man acts in accordance with his own nature; beings will follow nature; what can restraint do?
Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes.

Wherever a being is born, whether unmoving or moving, know thou, O Arjuna, that it is from the union between the field and its knower.

Of these sattva, which from its stainlessness is luminous and healthy, binds by attachment to happiness and by attachment to knowledge, O sinless one.

Know thou rajas to be of the nature of passion, the source of thirst (for sensual enjoyment) and attachment; it binds fast, O Arjuna, the embodied one by attachment to action.

But know thou tamas to be born of ignorance, deluding all embodied beings; it binds fast, O Arjuna by heedlessness, indolence and sleep.
na tadasti pṛthivyāṁ vā divi deveṣu vā punaḥ
sattvam prakṛtijairmuktāṁ yadebhīḥ

syātribhirguṇaiḥ ||

Gītā 18-40

There is no being on earth or again in heaven among the gods, that is liberated from the three qualities born of nature.

ōṁ dāmodarāya namaḥ||  367

Om salutations to Dāmodara.

The Supreme Self is also called Dāmodara, since he has a very benevolent mind. He in whose stomach, the worlds have existence is referred as Dāmodara.

ōṁ sahāya namaḥ||  368

Om salutations to the helpful. The Supreme Self is the only helper.

He is the one to lift us out of the mire. When there seems to be no help around, the Supreme Self is the only help that abounds.

“anātho daiva rakṣakaḥ”

When any one cries for help whole heartedly, the help unfailingly is there.

ōṁ mahīdharāya namaḥ||  369 (317)

Om salutations to Him who lifts up the earth from the ocean.
The Supreme Self has taken several incarnations. One such incarnation is Varāha avatāra, which lifted the earth with its tusks from the ocean.

The Supreme Self has created all this nature consisting of mountains, rivers, forests and oceans.

\[ \text{Om} \text{ mahābhāgāya namaḥ} \]

*Om salutations to the major part.*

The part of the Supreme Self in the play of this universe is the main one. Everything is divine play and he is the unseen major player. We think of something, plan for something and expect something. What we get is entirely different thing.

What we think to be ours, is not ours. What we think is not ours and has no connection with us comes to our rescue. This is all due to our wrong identification and false notions. Whom we consider our dearest finally give us maximum pain. Those we have not even considered, come to our help and care. This is all the script and the play played by the unseen player.

The major part played in our individual body is also that of the Supreme Self. What we consider as ourself, the body in name and form is our outer covering. The main player is the soul seated inside the body. This body is supported by the vital force, prāṇa, the power of the Supreme Self. Without this unseen prāṇa, the mass of this body is dead. The soul is always accompanied by consciousness, intelligence and bliss. The body cannot function without this vital force, mukhyaprāṇa.
Om salutations to the fastest.

The Supreme Self is so fast, that it is everywhere. Light is its lower form which travels at the fastest known speed of three hundred thousand kms. per second. The Self is more subtler than light and is the light of lights.

It is an ever expanding universe. Before we are able to discover new planets, stars, solar systems and galaxies, it is already there.

The mind is faster, but faster than the mind is the Self. The Self is able to track all thoughts, before it is there.

anejadekam manaso javiyo
nainaddevā āpnuvan pūrvamarṣat
 tadṝḥavato'nyānatyeti tiṣṭhat
tasminnapo mātraiśvā dadhāti

It is unmoving, one, and faster than the mind. The senses could not overtake it, since it had run ahead. Remaining stationary, it outruns all other runners. It being there, matriśva allots all activities.

Now we are able to live at the speed of light. What is happening in far off moon, far off countries, we can witness. We are transmitting messages, sounds and images at the speed of light by e-mail.

The Supreme Self is faster than all this. It covers all the past, present and the future.

Om salutations to Him who consumes all the universe at the time of dissolution.
The Supreme Self is of the form of Īśvara, the devourer of the Universe. He is the Rudra, the Yama. He is the Time, Kāla, who devourers everything including space, light and time.

*om udbhavāya namaḥḥ*

_Om salutations to the creation._

The Supreme Self is the material cause of all creations as well as the creative force. He has created the great elements, air, water, fire, earth, sun and the moon, the ether. These are the building blocks of life. Then there is Supreme intelligence guiding and controlling the formation of the bodies. Then there is vital force, prāṇa, which gives life to the bodies so created. The consciousness and bliss are the nature of all living bodies, thus created. The Supreme Self is beyond all these, but still the essence of all these and pervading all this creation.

*om kṣobhaṇāya namaḥḥ*

_Om salutations to the agitator at the time of creation._

The Supreme Self is the force behind the dynamic metamorphosis ever going on.

He is the force behind the wind blowing, water flowing, fire burning and force of gravity. He is the force behind magnetic force of attraction as well as repulsion. He is the energy of the Vital force prāṇa. He is the force behind all movements. He is the Supreme energy, the
all-pervading Supreme spirit Śrī Hari Nārāyaṇa whose nature is consciousness and bliss.

**om devāya namaḥ** 375

*Om salutations to the Supreme God.*

The Supreme Self is the god of all gods.
He is the Deva since he dwells in all beings; He shines as the innermost Self of all beings; He pervades all beings.

**ekā vasī niśkriyāṇām bahūnā-**
  **mekam bījam bahudhā yaḥ karotī**
  **tamātmaśthaṁ ye'nupaśyanti dhīrā-**
  **steṣāṁ sukham śāsvatam netareṣāṁ**

Śvetāsvatara 6-12

*Everlasting happiness is for those—and not for others—who are wise and who realise as seated in their intellect him who is one and independent, who makes diverse the single seed of the many which are actionless.*

**devo devānāmasi mitro adbhuto vasurvasūnāmasi**
  **cāruradhvare śarmantsyāma tava saprathastame'gne**
  **sakhye mā riṣāmā vayaṁ tava**

Ṛgveda 1-94-13

*You are the Supreme God of gods, the wonderful friend, supporter of great elements and shine in all glorious deeds. We live in your Supreme eternal abode. We never suffer in your friendship.*

**om śrī garbhāya namaḥ** 376

*Om salutations to the womb of all things prosperous and glorious.*
The Supreme Self is the cause of all things glorious and prosperous. It is the way of Supreme intelligence which has time and space under its domain which functions at right time and right place. Where ever this Supreme intelligence is there, there is glory and prosperity.

The Supreme intelligence is everywhere at all times and at all places. It is in everybody. It is proportional to the faculty of the senses, since the quality of the body is the filter, the impurity that is hindering the expressions of this Supreme intelligence. The hindrance is the attachment of the soul to the quality of the body. Since the soul is the Lord and the master of the body and all the faculties, it gets what it wants. The Supreme Self awards the soul, what it aspires. We are truly our desire, masked by outer name and form. If our true desire is for name, wealth, power and position, we go after them, not knowing what they are. We have to take on the consequences of this pursuit. If we are truly after Supreme knowledge, seeing things as they are, choiceless awareness, we attain that. If we want to attain pure consciousness and bliss, we have to abandon everything and become Supreme devotees of the all-pervading Supreme spirit Sri Hari Nārāyaṇa. Then we attain that, as per the Supreme intelligence. All this is contained in the womb of the Supreme Self.

If we are confused, not knowing what we want, grabbing things that we come across like a monkey, we really become a monkey. What we want we get it. What we aspire, we become. What we seek we find. This is the Supreme order.

First we have to be clear what we are? Who we are? What we want? And what is it that we want? And why we want? Only after knowing this we can aspire for
something. Till then it is not even our desire, but confusion. Truly we are confusion personified.

**om paramesvaraya namaḥ**

*Om salutations to the Supreme Lord.*

The Supreme Self is the Supreme Lord, god of all gods. He is nameless, since no one was there earlier to name him. And no name is necessary for the only one. He is formless, since he is limitless and is not bound by dimensions. He is eternal. This universe is a projection. He is the vital force, the indestructible energy. He is divine since he is blissful. He is Supreme intelligence, since everything in this universe is as per Supreme order.

He has created the great elements which form the body as per desire of the soul. The Supreme Self has control over all the things in the universe that are made of the lower and higher nature of the creation created by himself.

**yathā prakāśayate yekāḥ kṛtsnam lokamimam raviḥ kṣetram kṣetri tathā kṛtsnam prakāśayati bhārataḥ**

*Just as the one sun illumines the whole world, so also the Lord of the field, the Supreme Self illumines the whole field, O Arjuna.*

The Supreme Lord is seated equally in all the beings, the unperishing within the perishing.

**om karaṇāya namaḥ**

*Om salutations to the doer.*
The Supreme Self is the cause of this universe. He is ever engaged in action without any desire and attachment. He is the most important factor in the generation of this universe.

We can find answers to how and when and what. We have no answers to why? The answer to why? Is, because it is like that.

Why there is electro magnetic force? Why there is gravitational force? Why there is relativity? Why there is indestructible energy? Why there is male and female? Why there is light? And why there is this world?...All these have no answers.

\textit{om kāraṇāya namaḥ} \quad 379

\textit{Om salutations to the material cause as well as the instrumental cause of this universe.}

Once we are in the realm of the world and the mind, once we are in the world of duality and realitivity, we are in the world of cause and effect. All matter is subjected to the Supreme order of cause and effect. The Supreme Brahman is the cause less, from whom all the causes and corresponding effects have evolved.

\textit{om kartre namaḥ} \quad 380

\textit{Om salutations to the doer.}

The Supreme Self is the master and is therefore free. He has no obligations, since he has created all in his own form and as his own part.
If there are two, one is responsible to the other. If there are two, one is the creator and the other is created. If the creator himself goes on taking innumerable forms, there is no creator and the created. There is 'none' to blame the 'other'. There is no 'other' to curse or to thank. There is no other responsible for us. The Supreme Self is free and is the master, since he has no responsibility and is not responsible to any other. He is one and all. The creator and the created are one. This creation is one indivisible, but appearing to be countless and innumerable. We cannot blame god, since he has not separated himself from us, the created. An eternal part of himself is seated in us.

If we curse the god for our miseries, we are cursing our own Self. We are not different from the 'other'. The cursed and the curser are one. We always blame the other, since this is the unconscious way of calling our self as perfect and free from defects. The defective and the incomplete is the world of objects, which are finite and limited. The infinite and eternal are always free and perfect. It is complete, 'pūrṇam'.

\textit{om vikartre namah}

\textit{Om salutations to the creator of this universe.}

There is no rules or norms for the Supreme Self. He is beyond all dharmas and regulations, since all rules and regulations are for the bodies. Very improper and irregularities do happen sometimes which are termed strange from the human point of view. But from the cosmic point of view, it is only the play of Supreme energy, since there is no identity of the Supreme Self
with name and form. The outer body, the name and form is only the outer deposit of the greater elements, the matter on the Self. The body is impermanent and perishable. The laws governing the bodies is not applicable to the unmanifest which is without any body. What looks as strange from human point of view is really as per the Supreme order.

\[\textit{om gahanāya namaḥ} \textit{ll} \]

\textit{Om salutations to the secretive.}

The Supreme Self is the Supreme secret. It is unknown and unknowable. It is the unmanifest. It is the vital force prāṇa, which does not come within the purview of the senses.

It is the Self in all beings, which is the seer, which cannot be seen. It is the hearer which cannot be heard. It is the taster which cannot be tasted. It is the thinker which cannot be thought of. It is the smellert which cannot be smelt. It is the background of all experiences. It is the intelligence which cannot be grasped. It is the bliss which can only experienced. It is the source of all this creation and nature. It pervades all. It is eternal and limitless. It is the witness of the three states of waking, sleeping and dreaming.

The Self is covered by our mind which is ever moving from one end of likes to the other end of dislikes. It is always moving among sense objects. It is always imagining things without coming into grips with the present. Only when the mind is steady, it is possible to know the Self.
icchādevaśasamutthena dvandvamohena bhārata
sarvabhūtāni sammoham sarge yānti parantapa

Gītā 7-27

By the delusion of the pairs of opposites arising out of desire and aversion, O Bharata, all beings are subject to delusion at birth, O Parantapa.

om guhāya namaḥ

Om salutations to Him who hides himself behind his powers.

The Supreme Self is so powerful that only his powers are known and knowable. He is hidden behind his own brightness. It is not possible to know him or see him in his essence. He is known only indirectly as ‘not this’, ‘not this’.

The Self itself is secretive. It is hidden in our heart. We know only our body. We do not know even our mind. We have never experienced our Self, let alone knowing it. The Supreme Self is beyond all knowledge and experience.

na rūpamasyeha tathopalabhyate
nānto na cādirna ca sampratiṣṭhā
aśvatthamenaṁ suvirūḍhamūla-
masaṅga śastreṇa dṛṇhena chittvā

Gītā 15-3

Its form is not perceived here as such, neither its end nor its origin, nor its foundation nor its resting place; having cut asunder this firmly rooted peepul tree with the strong axe of non attachment.
tataḥ padām tatparimārgitavyāṁ
yasmin ātā na nivartanti bhūyāṁ

tameva cādyam puruṣam prapadye
yataḥ pravṛttīḥ prasṛtā purāṇī
gītā 15-4

Then that goal should be sought for, whether having
gone none returns again. I seek refuge in that primeval
Puruṣa whence streamed forth the ancient activity or energy.

yatanto yogināścainam paśyanti yātmanyavasthitam
yatanto'pyakṛtātmāno nainam paśyantyacetasah
gītā 15-11

The yogins striving for perfection behold him dwelling
in the Self; but the unrefined and unintelligent, even though
striving, see him not.

iti guhyatamaṁ sāstramīdamuktam mayānaghaṁ
etadbuddhāvedbhimānusyāt kṛtakṛtyaṁca bhārata
gītā 15-20

Thus, this most secret science (the Supreme Self
transcends the perishable and even higher than the imper-
ishable, he is the highest Puruṣa in the world) has been
taught by me, O sinless one; on knowing this, a man becomes
wise, and all his duties are accomplished, O Arjuna.

ॐ vyavasāyāya namaḥ!

Om salutations to Supreme cultivator of
knowledge.

The Supreme Self is the promoter and progressor of
knowledge. Everyday is a better day with better under-
standing of ourselves and our nature. From the point of
ignorance, we are moving towards understanding. We have
reached moon and have installed the extension of our sense organs in further planets. We have found new medicines to fight diseases. We are producing more food and more varieties. All this is due to growth in knowledge. The new generation is getting better and better. Everyday we are experimenting and we are learning by mistakes. The self is basically the knower. It comes to know all it encounters and what it wants to know. All work and action culminate in knowledge. Knowledge is power and Supreme knowledge is Supreme power. This whole world is a movement in new understanding and an exercise in attaining new frontiers of knowledge:

yataidhāṃsi samiddho'gniḥ bhasmasāt kurute'rjuna
jñānāgniḥ sarvakarmāṇi bhasmasāt kurute tathā
gītā 4-37

As the blazing fire reduces fuel to ashes. O Arjuna, does the fire of knowledge reduces all actions to aches.

om vyavasthānāya namaḥ

Om salutations to Him who has established this universe in Supreme order.

The Supreme Self is the creator of the Supreme order on which this world of objects is established. Since we do not know this Supreme order, we think that this world is chaotic. This Supreme order is same to all at all places, and at all times.

The law of gravity is the same to all. The law of air, fire, water, earth and light, law of electro magnetism, law of relativity is same to all. All objects follow laws of cause and effect.
Wind blows from high pressure area to low pressure area. Heat flows from high temperature region to low temperature region.

Heat expands bodies and cold contracts bodies. All elements follow their nature. All things born must die. Any body that is there for sometime and gone after words is not the real. That which is there always and is changeless is the truth. Our body goes on changing day by day and after sometime it is gone forever. The Self is real and is eternal. This attachment to the body is the illusion. There is no happiness in things finite. Only infinite gives happiness. The universe is established on this Supreme order.

nāsato vidyate bhāvo nābhāvo vidyate sataḥ
ubhayorapi dṛṣṭo'ntastvanayostattvadarsibhiḥ

Gītā 2.16

The unreal has no being; there is no non being of the real. The truth about both has been seen by the knowers of the truth.

The Supreme Self has established this world of all beings with Supreme intelligence. Each is dependent on the other. Air is dependent on fire. Fire is dependent on air. Water is dependent on fire and air. Earth is dependent on rain and rain is dependent on heat and air. Food is dependent on rain and all beings are dependent on food, air, water and fire. No body is independent. But there is freedom for all.

om saṁsthānāya nameḥ

Om salutations to Him in whom all this universe is established.
This universe is limitless in which all things are established in Supreme order. His feet is the earth. His mouth is the fire. His ears are directions. His eyes are the sun and the moon. His breathing is this vāyu. His mind is this world. He is unique, complete by himself and is the state of Self establishment.

om sthānadāya namaḥ II

Om salutations to the giver of positions.

The Supreme Self fixes all objects and beings according to their places. They get what they desire and what they deserve. They live according to their nature. All are guided by Supreme intelligence.

We may wish for anything, but we are given what we can possess and enjoy. Whatever happens, is in our best interest. The Supreme Self is supremely merciful, benevolent, omnipotent, omnipresent and omniscient. Whatever happens is for the best. Supreme knowledge, liberation and freedom is the goal of life for all beings. That is the reason one is born naked and dies naked. There is nothing to gain or lose in one’s life except knowledge of one’s own nature, the Self knowledge, that one is an eternal part of the Supreme Self.

If we ask for the sky, we fall down from the sky. If we ask for the ocean, we will be drowned in that. If we ask for the kingdom and not able to administer, we will be lynched by the mob. Whatever we wish for without knowing and understanding it, it is childish and ignorance. What we really want, we already have it.

The Supreme Self gives position to each according to
their nature. He gives its own position to the eagle in the air, to the shark in the sea. He gives the position to the free, bold and the knowledgeable his own position among human beings.

He fixes the position of the sun and the moon, earth, and the stars. He fixes their courses as per their orbits, masses, contained energy and movements. Everything is fixed and organised by the Supreme order guided by the Supreme intelligence. This intelligence is the higher nature of the Supreme Self.

**om dhruvāya namaḥḥ** 388

*Om salutations to Dhruva, the stable.*

Dhruva is the bright star fixed in the sky. There is a story about this Dhruva star.

Dhruva is the son of a king who had two wives. The king was fond of his son. Dhruva the eight year old boy, was the Supreme devotee of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa.

One day Dhruva was sitting on the lap of his father on the throne. This was observed by the second wife of the king. She got enraged and pulled out Dhruva from the lap of his father on the throne.

Dhruva got hurt and made great penance on the Supreme God. The Supreme being appeared and asked him what he wants. Dhruva said since he has no place even in his own house, he wants a permanent place in the universe. The Supreme Self pleased made him a bright star and fixed a permanent place in the horizon. Such is the kindness of the Supreme Self to his devotees.
The Supreme Self grants the desires of all his devotees far exceeding their expectations.

dhruvā dyaurdhruvā prthivī dhruvāsaḥ parvato ime
dhruvam viśvamidam jagad dhruvo rājā viśāmayam

Rgveda 10-173-4

Firm is the heaven. Firm is the earth. Firm are those mountains. Firm is the entire world. So may we be firm in our devotion to the king of universe.

om parardhaye namaḥ

Om salutations to Him who possesses the lordliness of the most exalted type.

The Supreme Self is the king and the master. He is the Supreme Yogeśvar. His nature is Supreme intelligence, Supreme consciousness and Supreme bliss. This bliss has the nature of compressing time and space.

om paraṁ spaśṭāya namaḥ

Om salutations to Him who is supremely clear.

The Supreme Self is the spotless. His nature is Supreme consciousness which is free from all impressions. It is unattached. It is pure. It is supremely clear that everyone understands the Supreme Self. He is the Supreme Brahman and has many forms of Brahman.

The vital force is Brahman. Mind is Brahman. Food is Brahman. Sound is Brahman. Fire is Brahman. Directions are Brahman and this universe is Brahman.
Om tuṣṭāya namaḥ

*Om salutations to Him who is totally satisfied.*

The Supreme Self is free from desires. He is stable and at rest. He has no unfulfilled desires. He pervades the entire universe by a fraction of his powers.

All who think of his name attain Supreme happiness.

Om puṣṭāya namaḥ

*Om salutations to the nourisher.*

The Supreme Self is the Supreme nourisher, the giver of strength. He has created on earth extremely nutritious and energising foods. Foods build the body. From the simplest grass, the mighty elephant is fed.

Om śubhekṣaṇāya namaḥ

*Om salutations to Him whose vision is blissful.*

Once the vision of the Supreme Self falls on the devotee, he is blessed. All that is glorious, prosperous and blissful emanates from his vision. His vision is that of kindness and wish fulfilling. The Supreme Self grants the devotion, knowledge, happiness, prosperity and liberation just by his mere looks. They say the providence has looked, it smiled.

He clears the mind from confusion and illusion. He grants his devotee the memory of who he is, that he is not the mere body and mind, but an eternal part of the Supreme Self.
Om rāmāya namaḥ

Om salutations to Śrī Rāma.

Rāma is ātma, Self.

Śrī Rāma is the incarnation of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa, the Supreme Self, the Supreme being.

The Supreme God takes birth from time to time to punish the wicked and the evil and to protect the good and the righteous. He clears confusion and establishes the Supreme order of truth, justice and righteousness.

Śrī Rāma is the perfect human being, the god who took birth as man. He lived like a righteous person truly as a son, as a husband and as a king. Of course from today’s view point, the values and rules prevalent in those times were different. But he lived as per the dharma, prevalent in those days. Also he adhered to eternal dharma apart from the human values and rules of human conduct.

Human dharma changes from time to time and from place to place and from person to person. The rules are different in times of plenty from those of times of famine. In Kṛṣṇa’s time, it was not abnormal that a woman had several husbands. So also it was not uncommon at any time that a man had more than one wife. These are all rules of human conduct and does not refer to dharma, the righteousness. But Śrī Rāma stuck to not only the eternal dharma, but also to human rules and conduct prevalent at that time.

Śrī Rāma’s father, king Daśaratha had four wives, the youngest was Kaikeyi, Śrī Rāma was the son of Kausalya, the first wife of Daśaratha. Śrī Rāma was most
handsome and the darling of the masses. Everybody loved
him, since he was the incarnation of the Supreme Self.
He was the most prolific and expert in the bows and the
knowledge of warfare. He was incarnate of valour and
kindness. He was grace incarnate. He was the perfect
human being ever born on earth. He was so blissful for
one to behold. His name is sufficient to fill one with
Supreme devotion, love and happiness. He was always
taking the world as it is, most gracefully without
discrimination and sense of pleasure or pain, happiness
or unhappiness. He was the incarnate of Supreme bliss.
Śrī Rāma was loved by his brothers Lakṣmana, Bharata,
and Śatṛghna and treated them with extreme respect and
honour. They experienced divinity in the company of Śrī
Rāma.

When Śrī Rāma returned from the teacher's house
after education, he was married to Sītā. Sītādevi repre-
sented nature, the Prakṛti, the Supreme devotee of the
Supreme Self. Everybody rejoiced that Śrī Rāma would
be their king. Preparations were made for the coronation
of Śrī Rāma.

But the providence had other plans. Śrī Rāma had
taken birth to kill Rāvaṇa, the brave demon king with
ten heads. He had a boon that he was invincible.

As is normal at all times, the jealousy was present
among the several wives of a person, whether a king or
a commoner. The fourth wife of the king Daśaratha.
Kaikeyi wanted her son Bharata to become the king of
Ayodhya. So she asked her husband Daśaratha, to honour
his words that he had given her.

First boon is that her son Bharata should become
the king. The second boon was that Śrī Rāma along with
his wife Sītādevi should go to forest for fourteen years.
The plan was that Bharata would get a son and further kingdom would be with her son and his family. King Daśaratha was heart broken, but had to honour his words. Otherwise it was a disgrace to the dynasty. He swooned.

Śrī Rāma came to see his father and came to know the desire of his step mother and also the dilemma of his father. He coolly assured his father that it would be his duty to honour the words of his father and would readily fulfill the desire of his mother. Instantly he got ready to abandon everything and go to forest to live the life of a hermit. His wife Sītā Devī also accompanied him. His brother Lakṣmanā and Bharata also started accompanying him. Bharata told Śrī Rāma, that rightfully the kingdom belonged to Śrī Rāma and he would not accept the kingdom. Śrī Rāma told Bharata to honour the words of his father and mother. He would return after fourteen years and would accept the kingdom. Bharata asked for the footwear of Śrī Rāma, and told that he would keep the footwear on the throne and would rule the kingdom in the name of Śrī Rāma and would await his return from the forest.

In the forest, Rāvana came in disguise and kidnapped Sītādevī and kept her in Lāṅka, his kingdom in the south of India, separated by the sea. Śrī Rāma went in search of his wife and met Jaṭāyu who had fought Rāvana when he kidnapped Sītādevī. He was then joined by the Sugrīva, the monkey king. Hanumanta, the Supreme devotee of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa was the most ardent disciple and the follower like a shadow. He dutifully and devotedly obeyed Śrī Rāma to the word and spirit. His life culminated in Supreme bliss and liberation by the association with Śrī Rāma. His heart and soul was Śrī Rāma. Hanumanta, the aṭṭjaneya also called Māruti represented the mind of Śrī Rāma.
Śrī Rāma being the perfect human being ever born had the mind under his perfect control as represented by Śrī Māruti.

With the help of the monkeys Śrī Rāma built a bridge to Laṅka. Śrī Rāma being the greatest warrior and the Supreme archer, killed Rāvana and liberated Sītādevī.

Even to this day, the word Śrī Rāma fills one's heart with devotion, love and joy. He is worshipped as the incarnation of Śrī Viṣṇu the all-pervading Supreme spirit Śrī Hari Nārāyaṇa all over the country.

\textit{om virāmāya namaḥ}  
\textit{Om salutations to the abode of rest.}

The Supreme Self is the abode of Supreme peace and rest.

It is the state of deep sleep in which everybody relaxes and attains strength and energy after waking up. One who sleeps well is happy and has nothing to worry.

The marks of a happy and blissful person is he who enjoys his food, has deep undisturbing sleep and who laughs heartily. Hearty laugh is the mark of a hearty and happy person. One who is the Supreme devotee of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa and has totally surrendered has nothing to worry. He is the happy and blissful person.

\textit{om virajāya namaḥ}  
\textit{Om salutations to Him who has no more desires.}
The Supreme devotion and total surrender to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa results in Supreme knowledge, dispassion, clarity of vision and blissful disposition. The prayer and worship fills the devotee with fullness and faith. It gives strength and confidence. The meditation clears the mind and purifies the outlook. It reveals the identity of the individual Self with the Supreme Self. It gives concentration and firmness of mind.

It dissolves all desires. The grip of attachment of the sense organs to the sense objects is loosened. With the discretion and unattached intellect, clarity results in outlook, all leading to freedom and liberation.

ōṁ mārgāya namaḥ
d ||

Om salutations to the Supreme path.

The Supreme Self is the Supreme path. He is the guide and is the goal.

The path of devotion and total surrender, the goal of all knowledge and Vedas, the result of all austerities, sacrifices and oblations to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is as blissful as the abode of the Supreme Brahman. The journey is the destination. This journey is endless. The first step is the last step. There is no difference in the journey and the reaching point. They are one. In this journey of Supreme devotion and total surrender to the Supreme God, there is no anxiety or tension. One is free and is liberated during the journey itself. This path is ‘Śrī Hari Mārga’ the path of devotion.

This devotion is strengthened by Supreme knowledge.
From this devotion comes strength and faith. With strength and faith one is invincible.

The four mārgas or paths of liberation and freedom from this empirical world, the grips of samsāra; the methods of overcoming the limitations of time and space; and the loosening of grip of mind over the Self are:

_Bhakti mārga_—the path of devotion.

_Jñāna mārga_—the path of knowledge.

_Sanyāsa mārga_—the path of renunciation.

_Karma mārga_—the path of action without attachments to the fruits of action.

All lead to Supreme knowledge, Supreme intelligence, Supreme consciousness and Supreme bliss—The higher nature of the Supreme Self.

_yasmānoddvijate loko lokānoddvijate ca yaḥ_

_harśāmarṣābhayodvegairmukto yaḥ sa ca me priyaḥ_

_Gītā 12-15_

_He by whom the world is not agitated and who cannot be agitated by the world, and who is freed from joy, anger, fear and anxiety—he is dear to me._

_anapekṣaḥ śucirdakṣa udāśino gatavyathāḥ_

_sarvārambhaparityāgī yo madbhaktaḥ sa me priyaḥ_

_Gītā 12-16_

_He who is free from wants, pure, expert, unconcerned and free from pain, renouncing all undertakings or commencements—he who is devoted to me, is dear to me._

_yo na ṭṛṣyati na dveṣṭi na śocati na kānkṣati_

_śubhāśhubhuparityāgī bhaktimān yaḥ sa me priyaḥ_

_Gītā 12-17_

_He who neither rejoices, nor hates, nor grieves, nor desires, renouncing good and evil, and who is full of devotion is dear to me._
tulyanindastutirmaunī santuṣṭo yena kenacit
aniketaḥ sthiramatiḥ bhaktivān me priyō naraḥ

He to whom censure and praise are equal, who is silent, content with anything, homeless, or a steady mind and full of devotion—that man is dear to me.

ye tu dharmyāmṛtamidaṁ yathoktaṁ paryupāsate
śraddhadhānā matparamā bhaktāste'Īva me priyāḥ

They verily who follow this immortal dharma as described above, endowed with faith, regarding me as their Supreme goal, they, the devotees are exceedingly dear to me.

ōṁ neyāya namaḥ

Om salutations to Him who leads the soul to Supreme being through spiritual realisation.

It is only by the grace of all-pervading Supreme spirit Śri Hari Nārāyaṇa one attains to Self realisation. This Self realisation is the first requirement and the basic step for attaining the Supreme abode of the Supreme Self. Without this Self realisation, we are in the grips of our mind. We are in the grips of this world. We are controlled by the sense objects. Without this Self knowledge we are slaves of our own imaginations desires and fears. We are scared what may happen tomorrow and we may lose what we have earned. All these fears are genuine as long as we live in this world of mind, this world of relativity and duality. With the dawn of Supreme knowledge and devotion, all these phases of mind dissolve just like the mist disappearing with the appearance of sun.
The prayer to the Supreme Self dissolves the ego. It gives an opinion that there is some superior power guiding and controlling this world of ours.

The worship of the Supreme being takes us one step nearer than prayer. It is the method of surrendering and praising the Supreme God of his powers and qualities.

The meditation prepares the person for realising the nature of the Self with the Supreme Self. It is the method of merger of the individual Self with the Supreme Self for a short duration.

These ‘nemas’ are the disciplines, the methods of achieving mastery over ourselves and the process of purification; The discipline of the body to purify the body and make the body free from diseases and imbalances.

The discipline of the mind is to free the mind of desires, likes and dislikes, predisposed outlooks and opinions, impurities, the six enemies such as lust, greed, anger, ego, delusion and jealousy. Sadhana is to purify the intellect of its association with sense objects and worldly acquisitions. It is to prepare the mind to experience Supreme intelligence, consciousness and bliss, to prepare the mind to merge in the Self to become pure awareness.

Discipline is for the Self to ascertain its own nature. Not to be attached to the desires of bodies and objects and to establish its supremacy over all that is seen, heard, tasted, touched, smelt, thought of and known is samyama.

These are the ‘nemas’ the methods called in terms of yoga, Supreme knowledge, Supreme devotion, renunciation and Self realisation. All these are natural process when blessed and guided by the all-pervading Supreme spirit Śrī Hari Nārāyaṇa.
atha cittaṁ samādhātum na śaknoṣi mayi sthiram
abhyaśayogena tato māmicchāptum dhanañjayal

Gitā 12-9

If thou art unable to fix thy mind steadily on me, then
by the yoga of constant practice, do you seek to reach me,
O Arjuna.

abhyaśe'pyasamartho'si matkarmaparamo bhava
madarthamapi karmāṇi kurvansiddhimavāpsyasi

Gitā 12-10

If you are unable to practice even this abhyāsa yoga,
be thou intent on doing actions for my sake; even by doing
actions for my sake, thou shalt attain perfection.

atha itadapayashakto'si kartum madyogamāśritaḥ
sarvakarmaphalatyāgaṁ tataḥ kuru yatātmavān

Gitā 12-11

If thou are unable to do even this, then, resorting to
union with me, renounce the fruits of all actions with the
Self controlled

śreyo hi jñānamabhyaśāt jñānāddhyānam viśiṣyate
dhyānāt karmaphala tyāgaḥ tyāgācchāntiranantaram

Gitā 12-12

Better indeed is knowledge than practice. Than knowledge
meditation is better. Than meditation the renunciation of the
fruits of actions; Peace immediately follows renunciation.

om nayāya namah

Om salutations to the supremely smooth.

The Supreme Self takes the devotees along the paths
of these 'nemas', the disciplines of body, mind and soul
extremely smoothly, without any effort on the part of the
devotee. The pre requisite being the burning desire to know, to understand, to attain Supreme knowledge. To know the para and apara vidya, to know the higher and lower knowledge. Only with this knowledge, one gets to attain faith and devotion, since, only ‘that’ is there and all else is its different names and forms.

There is no effort to know the truth and be with the truth. Effort is required to be with the untruth which does not exist. Effort is required for imagination. No effort is required for awareness. That is our own nature. To be with Self nature, is Self realisation. This is the smoothest and the simplest state of being. ‘To see things as they are’, ‘to be choicelessly aware’ is to be in our real nature.

The state of meditation is to be choicelessly aware and see things as they are. It is to be in touch with Supreme reality.

om anayāya namaḥ

Oṃ salutations to Him for whom there is no leader. He is the goal.

The Supreme Self is the Supreme leader. He has the beautiful shoulders to take all our weights of worries and tensions. One who follows the path of Supreme devotion to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa surely reaches his desired goal.

mayyāvesya mano ye mām nityayuktā upāsate
śraddhayā parayopetāste me yuktatamā matāḥ

Gītā 12-2

Those who fixing their mind on me, worship me, ever steadfast and endowed with Supreme faith, are the best in yoga in my opinion.
mayi cānanyayogena bhaktiravyabhicārīṇī
viviktadesāsevitvamaratirjana saṁsādi

Gītā 13-10

Unswerving devotion unto me by the yoga of nonseparation, resort to solitary places, distaste for the society of men.

idam jñānamupāśritaḥ mama sādharmanyamāgatāḥ
sarge'pi nopajāyante pralaye na vyathanti ca

Gītā 14-2

They who, having taken refuge in this knowledge, have attained to unity with me, are neither born at the time of creation nor are they disturbed at the time of dissolution.

brahmano hi pratiśṭhāham amṛtasyāvyayasya ca
śāsvatasya ca dharmasya sukhasyaikāntikasya ca

Gītā 14-27

For I am the abode of Brahman, the immortal and the immutable, of everlasting dharma and of absolute bliss.

om vīrāya namaḥ

Om salutations to the valorous.

The Supreme Self is the creator of great elements. The power of air, fire, water, and sun is the valour. This is again reflected in all the beings.

Courage, valour, firmness based on knowledge is the divine quality. It comes by the grace of the Supreme Self. One who does not hesitate to fight for a right and just cause is a valourous person. He has no fear from others and therefore kind to all. He sticks to truth and protects the truth and the righteous.
Harmlessness, truth, absence of hatred and renunciation, peacefulness, absence of crookedness, compassion towards beings, non covetousness, gentleness, modesty, absence of fickleness—these belong to one born for a divine state.

viṣṇornu kam vīryāṇi pra vocāṁ yaḥ pārthivāṇi
vimame rajāṁsi

In the six qualities that make a ‘bhagavan’, the ‘vīrya’ the power is also one. None can describe the power and strength of the Supreme Lord, his extent of creative power.

om śaktimataṁ śreṣṭhāya namaḥ

om salutations to Him who is the best among the strongest.

The Supreme Self is the strongest and is the most auspicious, since he supports truth, righteousness, justice. Supreme knowledge and what is right as per Supreme order.

The power of water, air, fire, earth, food and the sun and the moon are imparted to the bodies. These powers of the great elements emanate from the Supreme Self.

*tatra tatra sthito viṣṇuh tattacchakti prabodhayan|
eka eva mahāsaktih kurute sarvamaijasau*

Brahmasutra Bhāṣya

He impels and drives the power contained in all objects. He is the power behind the strength of all beings.
om dharmāya namaḥ∥ 403

*Om salutations to the righteous.*

The Supreme Self is the supporter of righteousness. This whole universe is supported by truth and righteousness, ṛtah and satyam.

dhāraṇād bhagavān dharmaḥ.... Bhāgavatam

*The Supreme Lord is the supporter and wears the dharma, the path of truth-righteousness-justice-kindness-love-magnanimity-order and selfless sacrifice.*

om dharmaviduttamāya namaḥ∥ 404

*Om salutations to the greatest knower of righteousness.*

The Supreme Self knows the Supreme dharma of all beings. He is the knower of all fields as well as the knower of all knowers of fields. It is from him that all the Śrutis, Scriptures, Vedas and Upaniṣads have emanated. This Universe runs as per the dharma, enunciated in the scriptures.

om vaikuṇṭhāya namaḥ∥ 405

*Om salutations to Him who is in Vaikuṇṭha.*

The Supreme Self has no opposing factor. Vaikuṇṭha is the abode of Śrī Viṣṇu, the supporting aspect of the Supreme Brahmaṇ.
The Supreme Self is the unifying agent of the great elements.

**mayā samśleṣita bhūmīḥ adbhīḥ vyoma ca vāyunāḥ**
**vāyuḥ ca tejasā sārdham vaikuṇṭhatvam tataḥ mama**

*I unite earth with water, the sky with air and the air with fire. So I have got the status of Vaikuṇṭha.*

**om puruṣāya namaḥ**  
*Om salutations to the Puruṣa.*

The Supreme Self existed before everything. He is the one who removes all sins.

The Supreme Self is the Supreme being. He is the all-pervading Supreme spirit Śrī Hari Nārāyaṇa who is seated in the heart of all beings. He is seated in nature as the creative factor. He is the energy in all matter, the prakṛti. This world of beings is formed by the combination of the lower nature and higher nature of the Supreme Self. The nature, prakṛti is feminine and the spirit, puruṣa is masculine. By their coming together, the world of living beings has evolved. From this cosmic puruṣa has evolved the fire, sun, moon, and directions. The human being is created in the image of this Supreme puruṣa. It is the puruṣa, the Supreme Brahman that existed in the beginning;

He has eyes everywhere, ears everywhere, feet everywhere (Ṛgveda).

**so'bibhet, taṃmādekkāḥ bibhetaḥ; sa hāyamīkṣāṃ cakre, yanmadanyannāsti, kasmānna bibhēmīti, tata evāsa bhayam vīyāya, kasmāddhābhāṣyat? dvitīyādvaibhayam bhavatī**  
*Brhadāraṇyaka 1-4-2*
He was frightened. Therefore one is still frightened when one is alone. He reflected, ‘since there is nothing besides myself, what am I afraid of?’. From that alone his fear departed, for what should he be afraid of? Fear comes only from a second entity.

sa vai naiva reme, tasmādekākī na ramate; sa dvitīyamaicchatā sa haitāvānāsa yathā strīpumāmsau samparīsvaktau; sa imamevātmānaṁ dvedhāpātayat, tataḥ patiścā patnī cābhavatāṁ; tasmādīdamardha-bṛgalamiva sva iti ha smāha yājñavalkyaḥ, tasmā-dayamākāśaḥ striyā pūryata eva; tāṁ samabhavat, tato manusyaā ajāyanta||

Bṛhadāraṇyaka 1-4-3

Verily he did not at all feel happy, therefore one still does not feel happy when alone. He desired a mate. He became of the size of a man and wife embracing each other. He divided this very body into two. From that husband and wife came into being. Therefore this body of a man is one half of himself, like half of a two celled seed, so said Yājñavalkya. Hence this void is verily filled by the wife. He united with her. From that men were born.

Then the Supreme Brahman went on creating further. He created this world in different forms:

athetyabhyamanthat, sa mukhācca yonerhastā-bhyāṁ cāgnimaśṛjata; tasmādetadubhayamalomalokamakamantaraḥ, alomākā hi yonirantarataḥ| tadyadidamaruḥ, amuṁ yajāmuṁ yajeti, ekaikam devam, etasyaiva sa visṛṣṭiḥ, eṣa u hyeva sarve devāḥ| atha yatkiñcedumādram tadretasosṛjata, tadu somaḥ; etāvadvā idāṁ sarvam, annaṁ caivānādaśa; soma evānnaṁ, agnirandādaḥ, saṁśa brahmaṇośisṛṣṭiḥ| yacchreyasov devānasṛjata, atha yanmartyaḥ sannamṛtānasṛjata tasmādatisṛṣṭiḥ; atisṛṣṭyāṁ häsyaitasyāṁ bhavati ya evaṁ veda|| Bṛhadāraṇyaka 1-4-6
Then he churned his mouth thus. He created fire from its source—the mouth and hands. Therefore both of them are hairless within. All gods are but the multiple projection of Him alone. For he himself is all the gods. Now whatever is liquid in this world, he created from his seed. That is the moon. This universe is verily this much—food and the eater of food only. The moon indeed is food, and the fire the eater of food. This is a surpassing creation of brahman (virāt), because he created the gods, who are even better than he. In as much as, being himself mortal, he created the immortals, it is the ignorance of what we are and who we are that is keeping us in this deplorable state. We are the Supreme Brahman in innumerable forms. We are separate and different from all that we experience. We do not have separate source apart from that:

brahma vā idamagre āśīt, tadātmānamevāvet|
aham brahmāsmītiḥ tasmāt tatsarvamabhavat; tadyo yo|
devānāṁ prayabudhyata sa eva tadabhavat, tathar-|
śīṁāṁ, tathā manuṣyāṁ; taddhātāt paśyannirśir-|
vāmadevaḥ pratipade, aham manurabhavaṁ sūryascetī|
tadidamapyetarhi ya evaṁ veda, aham brahmāsmīti,|
sa idam sarvaṁ bhavati tasya ha na devāścanābhūtyā|
Īsateḥ ātmā hyeṣāṁ sa bhavati; atha yo'nyaṁ devatā-|
mupāste, anyo'sāvanyo'hamasmiti, na sa veda, yathā|
pāsurevaṁ sa devānāṁ yathā ha vai bahavaḥ pāśavo|
manuṣyam bhuṇjyuḥ, evamekaikaḥ puruṣo devān|
bhunakti; ekasminneva pāśādvādīyamāne'priyam|
bhavati, kimu bahuṣu? tasmādeṣāṁ tanna priyam|
yadetananuṣyā vidyuh||

Bṛhadāraṇyaka 1.4.10

This Self was verily Brahman at first. It knew only itself as ‘I am Brahman’. Because of that it became all. And who so ever among the gods realised it became Brahman. Similarly among the sages and among men. For he becomes their Self. On the other hand, he who adores another god
thinking, ‘he is different from me, and I am different from him’, dose not know.

sa ya eso’nimaitadätmyamidagha sarvaṁ tat-satyagāṁ sa ātmā tattvamasi śvetaketo iti bhūya eva mā bhagavān vijnāpayatviti tathā somyeti hovāca

Chāndogya 6-9-4

‘That being which is the subtle essence, even that all this world has for its Self. That is the truth. That is ātman. That thou art, Śvetaketu’.

yadvai tatpurūṣe śārīramidāṁ vāva tadyadida-masminnantaḥ puruṣe hrdayamasminhīme prāṇāḥ pratiṣṭhitā etadeva nātiśīyante

Chāndogya 3-12-4

That which is the body in respect of a person, even that is identical with the heart within this body: for these senses are indeed established in it and they do not transcend it.

Body and sense organs do not disobey the dictates of the heart. Heart is the seat of truth and eternal values.

tāvānasya mahimā tato jyāyagmśca pūruṣaḥ
pādo’sya sarvā bhūtāni tripādasyāmṛtaṁ divi iti

Chāndogya 3-12-6

Such is the greatness of (Brahman called Gāyatri). The ‘puruṣa’ is even greater than this. All this world is a quarter of him. The other three quarters of his (constitute) immortality in heaven.

This is also stated in Rgveda 10-90.

This puruṣa that is in prāṇa, Sun, Moon and the Lightening is the same Supreme Self. This is declared by the Yajña fires:

atha haināṁ gārhapatyo’nusāsāsa prthivyagniran-namāditya iti ya esa āditye puruṣo drṣyate so’hamasmi sa evāhamasmīti

Chāndogya 4-11-1
Then the Gārhapatya fire instructed him: ‘Earth, fire, food and the sun are my forms. The person who is seen in the Sun, I am he, I am he indeed.’

atha hainamanvāhāryapacano’nuṣāsasāpo diśo nakṣātrāṇi candramā iti ya eṣa candramasi puruṣo drṣyate so’hamasmi sa evāhamasmīti

Chāndogya 4-12-1

Then the Anvāhāryapacana fire instructed him: ‘Water, the quarters, the stars and the moon are my forms. The person who is seen in the moon. I am he, I am he indeed.

atha hainamahavanlyo’nuṣāsasāsa prāṇa ākāsodyaur-vidyuditi ya eṣa vidyuti puruṣo drṣyate so’hamasmi sa evāhamasmīti

Chāndogya 4-13-1

Then the Āhavaniya fire instructed him, ‘Prāṇa. ākāśa. heaven and lightening are my forms. The person who is seen in the lightening, I am he: I am he indeed.

sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapātī sa bhūmiṁ viśvato vṛtvātyatiṣṭhad daśaṅgulam

Ṛgveda 10-90-1

The Supreme Self (Supreme Lord) who is all-pervading in the universe has thousand (innumerable) heads, thousand eyes, thousand feet. He has pervaded (from inside as well as outside) all that is on the earth and has exceeded the ten senses.

The cosmic purusha has thousands of heads, thousands of eyes and thousands of feet. Enveloping this whole universe, He exceeds by ten finger breadths all round. This is the holiest and most beautiful mantra depicting the form and extent of the Supreme Lord, the Supreme Self, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa. He has eyes everywhere, feet everywhere and heads everywhere. All our heads are His, all our feet are His
and all our eyes are His. He sees through our eyes, walks through our feet and exists with our heads. We are all a few billion, countless reflections of that Supreme reality, who only is real, just as the sun reflected is in countless surfaces but with the disappearance of the Sun, all reflections vanish. Our soul is an eternal part (āṁśā) of the Supreme Lord and therefore has all the characteristics and nature of His Supreme form such as consciousness, intelligence and bliss, and follows for all what he supports. And our form is created in His own image. After enveloping this universe in his immense form, He exceeds them by width of ten fingers. These ten fingers may be five gross elements air, water, fire, earth and ether of which all bodies are made of and five subtle elements (than mātrās). These ten fingers may also mean such as mind, intellect, ego, knowledge and will and five vital breaths prāṇa, vyāna, udāna, samāna and apāna. The Supreme Lord exceed them all both in the body, which is the micro universe as the self as well as the macro universe as Supreme Self. He creates the universe as the Supreme Self and enjoys them as Self, the soul in all bodies.

puruṣa evedaṁ sarvam yad bhūtaṁ yacca bhavyam| utāṁśatvasyeśāno yadannenātirohati||

Ṛgveda 10-90-2

Whatever is there and whatever will be all these exist in Him (Puruṣa). Whatever has manifested is only His one fourth. The other three fourth is (still in the form of) immortal divine light. Whatever all this is, whatever has been in the past, and whatever is going to be in future, all that is in fact, the cosmic purusha himself. He is the Lord of immortality, and of all what grows by food.

This most beautiful mantra makes it clear that everything is the Supreme Lord, the Supreme Self, the
all-pervading Supreme spirit Śrī Hari Nārāyaṇa, “sarvam vāsudevāya iti”, everything is 'Vāsudeva'. He is all the time, past, present and future and whatever was contained in past present and in future will be, is enveloped by him. He is the Lord of all, whatever creature, aquatic, celestial or divine, on earth or in sky born of food are ruled by Him and all move by His Supreme benevolent command. All this time and space and whatever are contained in this time and space are within Himself, within his Supreme form. Also, he is inside all time and space and in all creatures that ever come and go within time and space as well as he envelops all this time and space containing every thing and he exceeds them by the width of ten fingers.

etāvānasya mahimāto jyāyāhśca pūruṣaḥ | pādo'sya
viśvā bhūtāni tripādasyāmṛtām divi || Rgveda 10-90-3

Such is his grandeur. But in fact, the 'cosmic puruṣa' is greater even than this. The entire creation is only a quarter part of his being: Other three quarters are immortal in heaven. He is the Supreme Lord of all that grows by food and the immortal spirit (that lives in).

This beautiful mantra further states what all we are referring to time and space, all contained in them and all living beings on earth are only a quarter of the Supreme Lord, the Supreme Self, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa. He travels farther at the speed exceeding the speed of light and creates new universe, which are beyond the comprehension of the earthly man. He covers all and supports all. Such is the magnificent Lord, that this human being, in his own image can be created only by such a Supreme creator with such magnificence! Other three quarters extend beyond the known frontiers of human time and space.
They are six other worlds, bhuvar loka, svar loka, mahar loka, jana loka, tapaḥ loka and satya loka. In each loka (world), his power, immensity and his nature of consciousness and bliss increases many fold. As his stature increases his time and space also increases in size. Our thousands of years are a second to him, and such changes are natural in our own experience.

.tripādūrdhva udait puruṣaḥ pādo'syehābhavāt punah! tato viśvaṅgyakrāmat sāsanānaśane abhi ||

Rgveda 10-90-4

The all-pervading Supreme Lord (Supreme Self) is shining above by three fourth. The other one fourth (his feet) is appearing on this earth. He has pervaded both the manifest (matter) and the unmanifest (spiritual) universe.

Three fourth of that cosmic puruṣa rises above the heaven. The one fourth is still here on earth; then he starts spreading in all directions towards all that eats and eats not.

This writer is blessed for having experienced the vision exactly as per this holy hymn when he went for the darśanam of the Supreme Lord Śrī Venkaṭaramaṇa Svami at Tirumalai; The supremely white magnificent form, only three fourth appeared early in the morning dream, at Tirupati, the form of Lord Śrī Veṇkaṭaramaṇa Svami, the incarnation and embodiment of the Supreme Lord, the Supreme Self, the all pervading Supreme spirit Śrī Hari Nārāyāṇa. Clad in supremely white garments and garlands of white flowers, wearing supremely white ornaments, appearing to be inside the temple at Tirumalai, but bigger than the temple, huge and immense in form extending beyond the temple, with devotees streaming out in two rows on both sides, wearing supremely white
garments. The Supreme Lord was exactly three fourth in form, knee and below not very distinct, but three fourth form exactly as per this holy hymn appeared before this and insignificant devotee of the Supreme Lord. I felt blessed, accepted inspite of my infirmities and impurities and I felt fulfilled. Such is the greatness, kindness and magnificence of the Supreme Lord, that he blesses with the vision of his most magnificent form as per the holy vedic hymns. All noble and divine works are happenings, done at His behest, by his support and strength. These vedic hymns are in fact the statement of Supreme truths as felt and directly experienced by the seers and sages who are free from sin and who are the high priests of Supreme truth and knowledge.

This beautiful mantra states that the magnificence and power of only his quarter form is comprehended on this earth and his three fourth forms exceed beyond known frontiers of this known universe. He spreads in all directions equally, without any disturbance or unevenness, for He is perfect and even for all, at all times and at all places under all situations. He is so immense viewed from out side, but so sensitive and so small, that He resides in the lotus seat of our own heart as inner controller, as our own self.

\textit{om prāṇāya namaḥ} II 407 (320) (66)

\textit{Om salutations to the mukhya prāṇa, the vital force.}

The Supreme Self is the essence of the Vital force, prāṇa. It is this light that illumines the body. This is the energy that keeps the body alive. It is this force
which keeps the great elements together in the body. It is this fire that digests all foods. It is this strength that gives power to the sense organs.

**arihṭaṁ kośam prapadye’munā’munā prāṇam prapadye’munā’munā bhūḥ prapadye’munā’munā bhuvah prapadye’munā’munā svah prapadye’munā’munā munā**

Chāndogya 3-15-3

*I take refuge in the imperishable chest, in prāṇa, in bhūḥ, in bhuvah and svah for such and such and such.*

**sa yadavocam prāṇam prapadya iti prāṇo vā idagm sarvam bhūtāṁ yadidāṁ kiṅca tameva tat prāpati**

Chāndogya 3-15-4

*When I said, ‘I take refuge in prāṇa’, (it was because) all these beings, what so ever exist, are indeed prāṇa. So it was in this alone that I take refuge.*

**atha yadavocam bhūḥ prapadya iti pṛthivīṁ prapadye’ntarikṣam prapadye divam prapadya ityeva tadavocam**

Chāndogya 3-15-5

*Then when I said, ‘I take refuge in bhūḥ’, I said only this: I take refuge in the earth, in the sky, and in heaven.*

**atha yadavocam bhuvah prapadya ityagnim prapadye vāyum prapadye ādityam prapadya ityeva tadavocam**

Chāndogya 3-15-6

*Then I said, ‘I take refuge in bhuvah’, I said only this: ‘I take refuge in fire, in air, and in the Sun’.*

**atha yadavocagm svah prapadya ityārgvedam prapadye yajurvedam prapadye sāmavedam prapadya ityeva tadavocam**

Chāndogya 3-15-7

*Then when I said, ‘I take refuge in svah’, I said only this: ‘I take refuge in the Rgveda, in the Yajurveda and in the Sāmaveda.*
The prānas are the Vasus (great elements) the Rudras, Ādityas.

taddhaitat ghora āngirasah kṛṣṇāya devaki-
putráyokto vācāpipāsa eva sa babhūva so'ntavelāyā-
metat trayam pratipadyetākṣitamasācyutamasāi prāṇa-
saghāsītamāsitī tatraite dve ṛcau bhavatah

Chāndogya 3-17-6

Ghora Āṅgirasa expounded this well known doctrine to
Devaki's son Kṛṣṇa and said, such a knower should, at the
time of death, repeat this triad—"Thou art the imperishable,
thou art the unchangeable, thou, art the subtle essence of
prāṇa". (On hearing the above, he became thirstless. There
are these two ṛg stanzas regard to this:

(May we too having perceived the highest light which
dispels darkness reach it. Having perceived the highest
light in our own heart we have reached the highest light
which is the dispeller, shining in all gods—yea we have
reached the highest light).

atha hāgnayaḥ samūdire tapto brahmacārī kuśalam
naḥ paryacārīddhantāsmai prabravāmeti tasmai hocuḥ
prāṇo brahma kam brahma kham brahmeti

Chāndogya 4-10-4

There upon the fires said, this brahmacārīn has served
us well let us instruct him'. They then said to him, 'prāṇu
is brahman, ka (joy) is brahman, kha (ether) is brahman'.

The vital force, mukhya prāṇa consists of five breaths:
prāṇa, vyāna, apāna, udāna and samāna. Food that is
offered is offered only to these five components of this
mukhya prāṇa.

prāṇān prapīḍyeha sāmyuktaceṣṭaḥ
kṣīne prāṇe nāsikayocchvasīta|
duṣṭāsvayuktamiva vāhamenam
vidvān mano dhārayetāpramattah

Śvetāsvatara 2-9
One who is duly restrained in his actions should having fully controlled the vital forces in this body, exhale through the nose when the vital force has become powerless. The unerring wise man should hold this mind under control, like a chariot to which is yoked an unruly horse.

Mind is an organ like any other organ, but chief of all organs. Mind is a servant of the ego for a normal person, but should obey the Self, for all purifications and attainments of natural order.

\textit{om pra\textit{n}ad\textit{a}ya nama\textit{h} ||}

\textit{Om salutations to giver of pra\textit{n}a.}

The Supreme Self is the giver of pra\textit{n}a. One who attains, identifies with the Supreme Self, attains the power over his vital force pra\textit{n}a. That is the power of the Supreme Self.

This vital force is in the great elements. That is in air, water, fire, earth and the sun. If we wrap our body without exposing it to the air, we will dies. Without air, water and heat we will die. This vital force is everywhere with the essence of Supreme Self controlling and guiding it.

This is that force which connects all the organs and all the elements. That is the k\textit{\text{s}attra}, which fights all the bacteria and expels the foreign bodies. Though the soul is eternal part of the Supreme Self, it does not have power over the vital force till it attains identity with the Supreme Self.
om praṇavāya namaḥ

Om salutations to the praṇava.

The Supreme Self is the praṇava, the source. It is the Udgītha, 'Om'. From that everything is evolved. That is the Supreme Brahman.

praṇavo dhanuḥ śaro hyātmā brahmatallaksyamucyate | apramattena veddhavyam śaravattanmayo bhavet ||

Mundaka 2.2.4

Om is the bow: the soul is the arrow: and Brahman is called its target. It is to be hit by an unerring man. One should become one with it just like an arrow.

dhanurgrīhitvaupaniṣadam mahāstraṁ īśāram hyupāsāniśitaṁ sandhāyitaṁ |
āyamya tadbhāvagatena cetasa lakṣyam tadevāksaram somya viddhi ||

Mundaka 2.2.3

Taking hold of the bow, the great weapon familiar in the Upaniṣads, one should fix on it an arrow sharpened with meditation. Drawing the string, o good looking one, hit that very target that is the imperishable, with the mind absorbed in its thought.

sa eṣa rasāṇāgm rasatamaḥ paramaḥ parār-dhyoṣṭamo yadudgīthah ||

Chāndogya 1.1.3

The syllable om which is called Udgītha is the quintessence of the essences, the Supreme deserving of the highest place and the eighth.

vāgevark praṇaḥ sāmomityetadakṣaramudgīthah |
tadvā etanmithunam yad vākca praṇāscarkca sāma ca ||

Chāndogya 1.1.5

Speech alone is ṛk. Prāṇa is Sāman. The syllable om is Udgītha. Speech and prāṇa, ṛk and Sāman, taken together form a couple.
tadetānmithunamomityetasminnakṣare sa ghṛ
ṛṣyate yadā vai mithunau samāgacchata āpayato vai
tāvanyonysya kāmam∥ Chāṇdogya 1-1-6

This couple is joined together in the syllable om. Whenever a couple come together, they, indeed, fulfil each other's desire. Man represents spirit and woman represents nature. The combination of matter and spirit brings forth creation.

āpayitā ha vai kāmānam bhavati ya etadavah
vidvānakṣaramudgīthamupāste∥ Chāṇdogya 1-1-7

He who meditates upon this syllable as Udgīthā knowing it thus as the fulfiller, verily becomes a fulfiller of all the desirable ends.

tadvā etadanujñākṣaram yaddhi kiṃcānujāntya-
moityeva tadāhaiṣo eva smṛddhīryadanujñā samardha-
yitā ha vai kāmānam bhavati ya etadavah
vidvānakṣaramudgīthamupāste∥ Chāṇdogya 1-1-8

That verily is the symbol of assent, for whenever one assents to a thing, one says only 'om'. Assent alone is prosperity. He who meditates upon this syllable as Udgīthā, knowing it thus (as endowed with the quality of prosperity), verily becomes one who increases all the desirable ends.

This praṇavānāda ‘om’ is the wind and wave of consciousness, which scatters dark clouds of ignorance. When we are filled with dark thoughts of depression, if we chant ‘om’, our mind will become clear of all depressions and worries. This ‘om’ connects the mortal with the immortal.

teneyam trayā vidyā vartata omityāśravayatyo
miti āṃgānayomityudgāyati yetasyaivākṣarasya apacyai
mahimnā rasena∥ Chāṇdogya 1-1-9

With this does the threefold knowledge proceed: because, with om one cause to listen: with om does one recite: with
om does one sing aloud. For the worship of this syllable, with its own greatness and essence (the Vedic rites are performed).

omityetadakṣaramudgīthamupāsitomiti hyudgāyati
tasyopavyākhyaṇam ||

Chāndogya 1-4-1

One should meditate on the syllable om, the Udgīthā, for one sings the Udgīthā beginning with om. Of this the explanation follows.

yadā vā ṭeṇmāṇeikasvātisvaratyeaṃ sāmāvi-
vāṃ yajureṣa u svarḥ yadetadakṣarametadamṛta-
abhayaṃ tatpraviṣya devā amṛtā abhayā abhavan ||

Chāndogya 1-4-4

Verily when one learns the Ṛk, he loudly pronounces 'om'. It is the same with Sāman and with Yajus. This syllable 'om' is indeed svara; it again is immortality and fearlessness. Having entered into svara (having meditated) the gods became immortal and fearless.

sa ya etadevaṃ vidvānākṣaram praṇautyetad-
evāksaragṛṃ svaramamṛtamabhayaṃ praviṣati tat
praviṣya yadamṛtā devāstadamṛto bhavati ||

Chāndogya 1-4-5

He who worships this syllable knowing it thus, enters this syllable, the svara, which is immortality and fearlessness. And having entered it, he becomes immortal by that nectar by which the gods became immortal.

athādhyātmaṃ ya evaṃ mukhyaḥ praṇāsta-
mudgīthamupāsitomiti hyeṣa svaranneti ||

Chāndogya 1-5-3

Now (is the meditation) with reference to the body; one should meditate on him who is this prāṇa in the mouth, as udgīthā, for the moves along pronouncing 'om'.
atha khalu ya udgīthaḥ sa praṇavo yaḥ praṇavaḥ
sa udgītha iti hotṛadanāddhavaivāpi durudgītamanu
samāharatītyanusanmāharatītī∥ Chāndogya 1-5-5

Now that which is Udgītha, is verily praṇava; and that
which is Praṇava, is Udgītha, so one should think, as a
result of it even if he chants wrongly, he rectifies it by the
act done from the seat of the hotṛ priest.

o3madā3mom pibā3mom3 devo varuṇaḥ praśaptiḥ
savītā2nnamihā2haradannapate3 nnamihā2harā2haro3-
miti∥ Chāndogya 1-12-5

'Om let us eat! Om, let us drink! Om, may the Sun
who is god. Varuṇa, Praśapti and Savītra bring us food here.
O Lord of food, bring food here, yea, bring it, Om.

om pṛthavye namaḥ∥

Om salutations to the world.

The Supreme Self has expanded himself as the world,
prapañca, the field where the five great elements air;
water, fire, earth and sun are the building blocks of all
things that are formed. These are experienced by the five
sense organs of eyes, ears, taste, nose and touch.

That by which one sees indestructible reality in all
beings, not separate in all the separate beings—know
thou that knowledge to be sātvik.

pṛthaktvena tu yajñānam nānabhāvān pṛthagvidhān∥
vetti sarveṣu bhūteṣu tajjānaṃ viddhi rājasam∥
Gitā 18-21

But that knowledge which sees in all beings various
entities of distinct kinds as different from one another—know
thou that knowledge to be rājasik.
The Supreme Self is one which expresses itself in different names and forms as per the function. Form follows function. This form is created as per the desire of the soul which has attached itself to the qualities of the body due to illusion, māyā or ignorance.

om hiranyagarbhaṁ namaḥ || 411 (70)

Om salutations to the womb of the universe.

The Supreme Self is the cause of golden colored egg out of which Brahma, the Hiranyagarbha was born.

The Hiranyagarbha is the Supreme consciousness, from which evolves the whole world and into their Hiranyagarbha all is absorbed during pralaya, dissolution.

The whole universe is contained in the womb of the Supreme Self. It is contained with in the Supreme consciousness, which is the higher nature of the Supreme Self. This limitless space is the womb in which is contained all the Sun, Moon, Earth, Stars and the countless planets and galaxies. Farther we go, farther we have to go and endless is this domain of Supreme Brahman.

om śatrughnāya namaḥ || 412

Om salutations to Him who destroys the enemies of the truthful and the righteous.

Righteousness, truth and justice is the sheet anchor of existence. This is the Supreme order. The Supreme Self is the punisher of those who go against this Supreme
order. Going against this Supreme order is the ordeal of tension and anxiety. The struggling to carry the dead-weight of ego and separateness is itself the punishment meted out to the igno‐rents and the fools. When it is no more possible to go against the Supreme order, they surrender.

**om vyāptāya namaḥ ॥ 413**

*Om salutations to the all-pervading.*

The Supreme Self is the all-pervading Supreme spirit Śrī Hari Nārāyaṇa. This is the ever expanding universe. The rays of light are ever travelling at the speed of light. Sometimes they meet encounters and become mass. Again the light gets additional starting point from this matter (mass), and races further. Mass is always converted into light and light into mass. We are all packets and sources of light. We are only in the form of concentrated light, that is matter. As long as we are attached to this matter, we become heavier and gross. When we take our true form, we move fast as light.

Everything in this universe is matter and energy. The Supreme Self is one which plays with this Supreme energy. This Supreme energy is in various forms. It is in the form of consciousness, intelligence and bliss. It is also in the form of vital force Prāṇa. All these are emanated from one Supreme source which is ever expanding.

It is ‘līla’, a game, the play of energy. It pervades all, it is spread everywhere and is ever expanding. It includes all time and space.
om vāyave namaḥ

Oṃ salutations to air.

Air is created by Supreme Self. It is one of the great elements, the building block of life. It is the lower nature of the Supreme Self. It is the Supreme purifier. Upaniṣads describe the form and functioning of this Vāyu in various terms.

namo brahmaṇe namaśvayo tvameva pratya-kṣam brahmāsi satyaṁ vadiśyāmi ṛṭaṁ vadiśyāmi...

Salutations to Brahmā; salutations to Vāyu, the air, you are the direct and immediate Brahmā; I speak the truth: I speak what is right.

The air pervades everywhere both outside the body as well as inside. The vital force itself is made of five breaths, prāṇa, apāna, vyāna, udāna and the samāna. These do all the functions in the body.

vāyuranilamamṛtamathedam bhasmāntagṛ śarīram

Oṃ krato smara kṛtaṁ smara krato smara kṛtaṁ smara

Isavasya 17

Let my vital force now attain the all-pervading immortal air, and now let this body, be reduced to ashes. Oṃ. O mind. remember—remember all that has been done. O mind remember—remember all that has been done.

dve vāva brahmaṇo rūpe—mūrtam caivaṁmūrtam

cā, martyrām cāṁmātām cā, sthitām ca yacca, sacca

tyacca

Bṛhadāraṇyaka 2-3-1

Brahman has only two forms—gross and subtle, mortal and immortal, limited and unlimited, perceptible and imperceptible.
The gross form is that which is other than air and ether (space). It is mortal, it is limited and it is perceptible. Shining Sun (light), is the essence of those three elements. light is the essence of all elements.

Now the subtle form—it is air and the ether. It is immortal, it is unlimited, it is imperceptible. The principle, the Supreme Self, that is in the solar orb, for the essence of those two elements. This is with reference to the deities.

Now with reference to the body; the gross form is verily this—what is other than the air and the space that is in the body. It is mortal, it is limited, it is perceptible. The eye, for it is the essence of those three elements.

Now the subtle form—it is the air and the sky that is
in the body. It is immortal, it is unlimited, it is imperceptible. 
The essence of that form is this principle that is in the right 
eye, for it is the essence of those two elements (in the body).

sa hovāca, vāyurvai gautama tat sūtram; vāyunā 
val gautama sūtreṇāyam ca lokaḥ paraśca lokaḥ sarvāṇi 
ca bhūtāni sandṛbdhāni bhavanti; tasmādvai gautama 
puruṣam pretamāhurvyasramśiṣatāsyaāṅgāṇīti; vāyunā 
hi gautama sūtreṇa sandṛbdhāni bhavantīti; evamevai-
tadyājñāvalkya, antaryāmiṇam brūhīti II

Bṛhadāraṇyaka 3-7-2

He said, Vāyu, O Gautama, is verily that sūtra. It is 
by the sūtra that is Vāyu, O Gautama, that this world, the 
next world and all beings are strung together. For this very 
reason, O Gautama, they say of a dead person that his limbs 
are loosened, because they are strung by the sūtra that is 
Vāyu'.

Vāyu is one of the Vasus, the great elements. This 
is stated here:

katame vasava iti; agniśca prthivī ca vāyuscānta-
rikṣam cādityaśca dyauśca candramāśca nakṣatraṇi 
caite vasavaḥ; eteṣu hīdam sarvaḥ hitamiti tasmā-
dvasava iti II

Bṛhadāraṇyaka 3-9-3

'Which are the Vasus?'

'Fire, Earth, Air, Sky, the Sun, Heaven, the Moon and 
Stars—these are the Vasus'. Because all this universe rests 
on these alone. Therefore they are known as Vasus.

Vāyu is one part of Udgītha, that supports the 
universe. Vāyu is Gī of Udgītha. This is declared in 
Chāndogya:

dyaurevodatarikṣam gīḥ prthivī thamāditya evov-
dvāyurgīragnostham sāmaveda evodyajurvedo gir-
ṛgvedastham dugdheśmaī vāgdohaṁ yo vāco
doho'nnavānannādo bhavati ya etānyevam vidvānud-gīthākṣarānyupāsta udgīthā iti

Heaven is ut, the Sky is ē and the Earth is tha. The Sun is ut, the Air is ē and the Fire is tha. The Sāmaveda is ut, Yajurveda is ē and Ṛgveda is tha.

For him speech yields the milk, which is the benefit of speech. And he becomes rich in food, and an eater of food, who knows thus and meditates on the syllables of Udgīthā, namely ut, ē and tha.

This space filled with air is Sāma.

antarikṣamevarvgvāyuḥ sāma tadetadetasyāmṛcyadhyūḍhagm sāma tasmādṛcyadhyūḍhagm sāma gīyate'ntarikṣameva sā vāyuramastatsāmā

The Sky is Rk, the Air is Sāman. This Sāman rests upon that Rk. Therefore the Sāman is sung as resting upon the Rk. The Sky is Sā, the Air is Ama, and that makes 'Sāma'.

agnirhiṅkāro vāyuḥ prastāva āditya udgītho nakṣatraṇi pratihāraścandramā nidhanametadrājanam devatāsu protam

Fire is Hinka, Air is Prastāva, the Sun is Udgītha, the Stars are Pratihāra and the Moon is Nidhana. This is the Rājana sāman woven in the deities.

trayī vidyā hiṅkārastraya ime lokāḥ sa prastāvo'gnirvāyurādityaḥ sa udgītho nakṣastraṇi vayāgmsi marīcayaḥ sa pratihāraḥ sarpā gandharvā pitarastannidhanametsāma sarvasmin protam

The three Vedās are Hinka; the three worlds are Prastāva, Fire, Air, and Sun are Udgītha; the stars, the birds and the rays are prathihāra; the serpents, the celestial singers and fathers are Nidhana. This is the collection of Śamans woven in all things.
vāyurvāva samvargo yadā vā agnirudvāyati
vāyumevāpyetī yadā sūryo'śtameti vāyumevāpyetī yadā
candro'śtameti vāyumevāpyetī∥

Chāndogya 4-3-1

Air indeed is the absorber. For when a fire goes out, it is in the air that it merges; when the Sun sets, it is in the Air that is merges; when the Moon sets, it is in the air that it merges.

The moving air is the purifier. As it moves, it purifies all it comes across.

eṣa ha vai yajño yo'yaṁ pavata eṣa ha yannidagṝ̤̄m
sarvam punāti yadeṣa yannidagṝ̤̄m sarvam punāti
tasmādeṣa eva yajñastasya manasaśca vākca vartani∥

Chāndogya 4-16-1

He who blows (the air) is indeed the sacrifice; he, moving along, purifies all this. And because moving along he purifies all this, he is the sacrifice. Mind speech are the two paths of this sacrifice.

prajāpatirlokānabhya tatpatteṣāṁ tapyāmnānāgṝ̤̄m
rasān prāvṝ̤̄hagṝ̤̄m pṝ̤̄hivyā vāyumantarikṣā-
dādityaṁ divaḥ∥

Chāndogya 4-17-1

Prajāpati brooded (meditated) on the worlds. From them thus brooded upon, he extracted their essences: fire from the earth, air from the sky and the sun from heaven.

sa etāṭisro devatā abhyatappattāsāṁ tapyāmnānā-
nāgṝ̤̄m rasān prāvṝ̤̄hagnerṝ̤̄co vāyoryajūṝ̤̄ṃsi sāmānyā-
dityāt∥

Chāndogya 4-17-2

He brooded (meditated) on these three deities. From them thus brooded upon, He extracted their essences. The Ṛks from Fire, the Yajus mantras from Air and the Sāmans from the Sun.
parjanyo vāva gautamāgnistasya vāyureva sami-
dabhram dhūmo vidyudarcirasāniraṅgārā hrādanayo
visphuliṅgāḥ

Parjanya is indeed the Fire, O Gautama, of that, the
Air is the fuel, the cloud is the smoke, the lightening is the
flame, the thunderbolt is the embers and the rumbling of
thunder are the sparks.

Air is also the Vaiśvānara ātman as declared in this
sloka:

ātmā devānāṁ bhuvanasya garbhō yathāvāsaṁ
carati deva eśaḥ ghoṣā idasya śrīvire na rūpam tasmai
vātāya haviṣā vidhema

It is the life force of the divine powers; It is the germ
of the world and moves according to its own will; its voice
is heard through its form is not seen. May we pay tributes
to the power that presides over the cosmic wind.

The Supreme Self is the purifying Air in the earth.
He drives away all the foul air and purifies the atmosphere.

When Supreme Self (Paramātma) enters the air
(vāyu), it becomes vital force (prāṇa vāyu). When Supreme
Self enters light (dīpa), it becomes knowledge (jñāna dīpa).
When it enters fire (agni) it becomes vaiśvānara (digestive
fire).

om adhokṣajāya namaḥ

Om salutations to Him whose original nature
does not degenerate.

One who has the inward looking eyes is of divine
state who is to be saluted. The yogi, who is meditative
and introspective has his eyes moving inward. Normally we have our sense organs always moving out. Those who have realised the Self are always established in themselves. Their eye lids are always lowered in yoga and meditation. They are not interested in sense objects. Their mind is merged in the Self. When one is inward looking, the knowledge of the Lord arises.

For a yogi, the eyes are closed for the outer world but wide open to the inner world. Just as the outer world of sun, moon and stars are infinite, the inner world is also infinite. One can witness the ever moving cosmos full of stars moving fast in their mental screen. The space between the eye brows is the infinite universe for a realised yogi. The method of concentrating the closed eyes on the space between the eyebrows, choicelessly observing any thought that may arise, is the method of true meditation.

**om ṛtave namaḥ ∥ 416**

_Om salutations to the seasons._

The Supreme Self is the cause of all seasons regularly repeating year after year without fail.

Time is the all creating and all devouring factor. The seasons winter, spring, summer and rainy seasons are the cause of all growth of plants and beings.

**om sudarśanāya namaḥ ∥ 417**

_Om salutations to Him whose vision is most auspicious._
The vision of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is the most auspicious and pinnacle of attainment. It gives enormous bliss and peace of mind. His looks towards his devotees bestows knowledge, prosperity, intelligence, bliss, dispassion and liberation.

So many gods are created and worshipped in his name and form which are the sources of energy, knowledge, faith, devotion and blissful life. Even though the idols are symbols and medium for prayer and worship, the Supreme Self blesses the devotees through the forms, he is worshipped. Such is the power and kindness of the Supreme Self, the devotee is never left wanting.

patram puṣpam phalam toyaṁ
   yo me bhaktyā prayacchati
   tadaham bhaktyupahṛtam
  aśnāmi prayatātmanaḥ

Who ever offers me with devotion a leaf, a flower, a fruit, or a little of water—that, so offered devotedly by the pure minded, I accept.

The Supreme Self gives the austere and pure looks to his devotees by purifying their mind.

om kālāya namaḥ

Om salutations to Him who sets a limit to everything.

The Supreme Self is beyond the concepts of time and space. He fixed the two ends of birth and death of all beings. He has fixed the limits of beginning and an end of all events.

Time in reality does not exist as an independent
entity. It is the interval between two events. It is the time taken for a limited object to travel and reach one point from another point in space. It is the time required for transformation from one state to another. Time exists in relativity and duality. There is no time for the limitless, for the eternal and the absolute.

If we are not bound by the limitations of time and space which we are in our real nature, if we have no urges of mind to be at some place at some time, to achieve something within some time limit, then there is no time. Time is the creation of mind, since mind itself is the product of time and place. Time is the identificating factor of the mind. Time and mind exist in relativity with respect to limited and finite objects and places. One who has won over mind has no 'time'.

Time is also the limitation since all finite objects have a beginning and an end. Any achievement is for the mind which is incomplete, imperfect, finite and limited. This mind is always identified with the limited adjuncts of the body, which is finite and limited. This mind is ever struggling to achieve its own ends of desire, to breach its own limits to become sovereign, to extend its limits farther and further, to become immortal and all-pervading. This is the unconscious reflection of the Self seated in the body through the mind. This mind always imagines and works in this direction of desire.

Ordained by nature, all elements found on earth have a period. After which they decompose and decay to transform into some other element which itself has some life time after which it decays. All bodies made of these elements also have the similar life time (pot life). This is the Supreme order. Even the sun is bound by this time since it has a beginning and an end. What is eternal is
the Supreme consciousness and bliss which is not the quality of any element.

kālo’smi lokakṣayakṛptpravṛddho-
lokān samāhartumiha pravṛttah!  
ṛte’pi tvāṁ na bhaviṣyanti sarve  
ye’vasthitāḥ pratyanīkeṣu yodhāḥ॥ Gītā 11-32

I am the full grown world destroying time, now engaged  
in destroying the worlds. Even without thee, none of the  
warriors arrayed in the hostile armies shall live.

kālaḥ svabhāvo niyatiryadṛcchā  
bhūtāni yoniḥ puruṣa iti cintyā!  
samyoga eśām na tvātmabhāvā-  
dātmāpyanīṣaḥ sukhaduḥkhaḥetoḥ॥  
Śvetāsvatara 1-2

Time, inherent in nature, fate, chance, the elements, the  
individual soul, as the source need consideration. But their  
combination is not the source, because they exist for the soul.  
The soul, too is not independent on account of joy and sorrow.

The Supreme Self also determines the time of  
liberation and freedom.

yatra kāle tvanāvṛttimāvṛttim caiva yoginah!  
prayatā yānti tam kālaṁ vakṣyāmi bharatarṣabha॥  
Gītā 8-23

Now, I will tell you, O chief of Bharatas, the times  
departing at which the yogis will return or not return.

agnirjyoṭirahaḥ śuklaḥ ṣaṃmāsā uttarāyaṇam!  
tatra prayatā gacchanti brahma brahmavidō janāḥ॥  
Gītā 8-24

Fire, light, daytime, the bright fortnight, the six months  
of the Northern path of the sun (the Northern solastice)—  
departing then these men who know Brahman go to Brahman.  
(Devayāna—the path of light).
Attaining to the lunar light by smoke, night time, the dark fortnight also, the six months of the southern path of the sun (the southern solstice), the yogi returns.

The bright and the dark paths of the world are verily thought to be eternal; by the one (the bright path) a man goes not to return and by the other (the dark path) He returns.

Knowing these paths, O Arjuna, no yogi is deluded, therefore at all times be steadfast in yoga.

The life time of human beings is a fraction of a second for Brahma the creator. In the sense of cosmic time and creation, we do not even exist. We are like a flash of lightening;

Those people know the day of Brahma which is of a duration of thousand yogas and the night which is also of a thousand yogas duration, they know day and night.

When we have a blissful sleep, the duration of sleep appears to be few minutes. This bliss has the quality of compressing time. When we spend time joyfully with our
loved ones, the time appears to have fled without our knowledge. This time is relative. The joy compresses the time. Misery elongates the time. This time is relative with respect to the states of mind.

avyaktādvayaktayāḥ sarvāḥ prabhavantyaharāgamel
rātryāgame pralīyante tatraiva vyakta saṁjñake

Gitā 8-18

From the unmanifested (mahat) all the manifested (worlds) proceed at the comming of the day; at the comming of the 'night', they dissolve verily into that alone which is called the unmanifested.

Time brings about creation and also dissolution.

om parameśṭhine namaḥ

Om salutations to the Supreme desire.

The Supreme Self dwells in this Supreme greatness in the sky (hṛdayākāśa) of the heart.

The Supreme desire of all beings is ‘to shine and to spread’. To become light, to be enlightened. To travel at the speed of light since we are packets of light. This is the Supreme unconscious desire.

The Supreme desire of all souls is to attain the nature of all-pervading Supreme spirit Śrī Hari Nārāyaṇa the Supreme consciousness, Supreme intelligence and Supreme bliss. It is to overcome the limitations of time and space while being embodied. This is the Supreme desire and the goal of all human activities ever going on in this direction. This is the dynamic metamorphosis ever going on, for the embodied soul to attain the Supreme Self.
Om parigrahāya namaḥ
d
Om salutations to the supremely acceptable.

It is only the Supreme Self, the Supreme being, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa who accepts all whatever we are and where ever we are. He is the Supreme solace and rallying point. He is the one common banner under which all different come together. He is the ‘sama’, the sameness in all. He is our support and source.

The Supreme Self accepts all sinners and saints, good and evil, low and high, rich and poor, ignorant, wise and all the beings equally and transforms them into divine beings.

He accepts all offerings made by his devotees in the form of prayer, worship, meditation, sacrifices, austerities and oblations. He grants them the fruits according to their devotion, deserving and receptive ability.

Om ugrāya namaḥ
d
Om salutations to Him who is the cause of fear.

The Supreme Self is the cause of fear as well as fearlessness. He causes the planets and stars to keep their courses. He causes the seasons to arrive in time. He has framed the Supreme order, which no one can cross.

bhīṣā'smādvātaḥ pavate bhīṣodeti sūryaḥ
bhīṣā'smādagniscendraścāmṛtyurdhavati pañcama iti
d
Out of his fear, the wind blows. Out of his fear the
sun rises. Out of his fear runs fire, as also Indra and death the fifth.

The Supreme Self takes incarnation from time to time to destroy the wicked and evil demons. Śrī Narasimha avatāra, the incarnation of man-lion form who killed Hiranyakasipu, the father of Prahlād, the Supreme devotee of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is most fearful and awe inspiring form.

ugram vīram mahāviṣṇum jvalantam sarvatomukham
nṛṣimham bhīṣaṇam bhadram mṛtyumṛtyum

namāmyaham\|\|

ugram—By his majesty he lifts up all worlds, all gods, all selves, all beings, creates continuously, expands and causes to live, while he is elevated.

vīram—By his majesty he puts to rest all the worlds, gods, beings, selves and creation.

mahāviṣṇum—who permeates all worlds and causes them to permeate him like oil with groundnut interwoven.

jvalantam—By his majesty he influences all worlds, all gods, selves, beings, causes to flame and causes himself to be inflamed.

sarvatomukham—He sees everywhere even without eyes, hears without ears, has faces everywhere, goes everywhere and stays everywhere.

nṛṣimham—of all creatures man (nṛ) is the bravest and among animals lion (simham) is the bravest and loftiest. The highest god became man-lion.

bhīṣaṇam—He at whose sight all worlds, gods, beings run away from fear, is not afraid of anything whatsoever.
bhadrām—He being auspicious, grants good luck, sparkling, glittering and beautiful.

mṛtyumṛtyum—Who devours death itself. Who is death to the death.

namāmyahām—All gods, selves, beings, worlds bow down.

**om saṁvatsarāya namaḥ**

*Om salutations to Him who causes the years.*

The Supreme Self is one in whom all beings reside. He is the womb of this universe. It is the sun. The effulgent form of the Supreme Lord, who causes all the seasons and years.

**yasmādarvāk saṁvatsaro’hobhiḥ parivartate**

taddevā jyotisāṁ jyotirāyurhopāsate’mṛtam∥

*Brhadāranyaka 4.4.16*

Beneath which the year with its days (and nights) revolves, upon that immortal light of all lights the gods meditate as longevity.

**om dakṣāya namaḥ∥**

*Om salutations to the efficient.*

The Supreme Self is the creator of the Supreme order. He is supremely efficient. He is the cause of reckoning time which is most precise. The great elements function with Supreme order most efficiently, under his supervision.

Air moves from high pressure region to low pressure region. Water finds its level. Heat flows according to
conductivity which is determined by the quality of the elements. Heart has its number of beats. Body temperature and blood pressure are maintained under all conditions of weather and seasons. There is no slip or failure in nature. Everything is orderly efficient and follows cause and effect.

The Supreme Self has created the great elements which is his lower nature. He has also the higher nature under his control, by virtue of which all beings live on this earth. They are controlled and guided by Supreme intelligence.

**om viśrāmāya namaḥ**

*Om salutations to the restful.*

The Supreme Self gives supreme rest and comfort to the body. peace of mind and blissful nature to his devotees. He is the Supreme energy, which is never created nor destroyed. When all our conscious energy and strength is depleted, the inherent strength takes over. This is tireless and goes on. It is the nature of bliss which is unknown to tiredness and boredom.

**om viśvadakṣiṇāya namaḥ**

*Om salutations to the Supreme giver.*

The Supreme Self is the Supreme giver of gifts to his devotees. He gives the sovereignty of the universe to his devotees. He gives Supreme consciousness, Supreme intelligence and Supreme bliss which control and cover
this universe. He gives the control and consonance with
the great elements.

The nature protects the Supreme devotee of the
all-pervading Supreme spirit Śrī Hari Nārāyaṇa in every
way. The earth would not hurt him, the fire wound not
burn him, the water would not drown him. He is never
short of food and water. The great elements being
themselves great devotees of the Supreme Self is not
different from the Supreme devotee of the Supreme being.
They bestow their grace on the Supreme devotee.

**om vistārāya namaḥ** 426

*Om salutations to the vast and the ever
expanding.*

The Supreme Self is eternal and limitless. It is the
ever expanding universe. All beings expand and express
their nature, quality and excellence in this world. It is
the expression of the Supreme Brahman in multifarious
names and forms. No one goes unnoticed or concealed.
The Supreme Self is one in whom all have attained
manifestation.

Space is limitless, time is eternal, consciousness is
all enclosing and it is beyond time and space. Intelligence
is limitless and bliss is unfathomable. There is no
limitations to the higher nature of the Supreme Self.

**om sthāvarasthāṇave namaḥ** 427

*Om salutations to Him in whom all things are
established.*
The Supreme Self is totally and firmly established. He is not a limited and finite body to be moved hither and thither. In him everything is established without disturbance.

Sthāvara is the Supreme Self, this limitless container. Long lasting entities like sun, moon and earth are established which are the contents, called Sthāṇu. The Supreme Self himself are both these sthāvara and sthāṇu.

mahārṣiṇāṁ bhṛgurahāṁ girāmasmyekamakṣāram
yajñānāṁ japayajño'smi sthāvarāṇāṁ himālayaḥ

Gitā 10-25

Among the great sages I am Bhṛgu; among words I am the one syllable om; among sacrifices I am the sacrifice of silent repetition; among the immovable things I am the Himālayas.

ōṁ pramāṇāya namaḥ

Om salutations to the supremely proportional.

The Supreme Self is of the nature of pure consciousness, which is undisputable. The whole universe exists with the support of this consciousness. It is the truth of the truth.

The Supreme Self has created everything in nature in a supremely proportionate way giving beauty, stability and form according to function.

He has given two eyes, two ears, two nostrils, two hands and two legs and have placed them in perfect balance and order. All creations are guided and controlled by Supreme intelligence. If any variation or slight change is there in these proportions, the body becomes unstable and cannot function properly.
Om bijāya avyayāya namaḥ

Om salutations to the imperishable seed.

The Supreme Self is the seed or cause of samsāra without himself undergoing any change.

avyakto'ksara ityuktastamāhuḥ paramām gatim!
yam prāpya na nivartante taddhāma paramam mama

Gītā 8-21

What is called the unmanifested and the imperishable, that they say is the highest goal. They who reach it do not return (to this samsāra). That is my highest abode.

The building blocks of life are the great elements, the nature, prakṛti which is eternal. This is pervaded by the Supreme intelligence which determines the formation of the bodies. The great elements come together to form cells called DNA. These cells form the bodies. It is the ever building phenomena. The worn out cells are discarded and in its place new cells take position. All the while the cell formation being guided by the Supreme intelligence which is the higher nature of the Supreme Self. As per the nature and quality of the person whether he is for or against the Supreme order, the cells are formed. These seeds, the great elements body forming cells accompanied by intelligence are eternal and indestructible.

Om arthāya namaḥ

Om salutations to the supremely meaningful.

The Supreme Self is only sought for by all.
The higher nature of the Supreme Self is bliss. If we want to achieve Supreme consciousness, Supreme
intelligence and Supreme bliss, if we go after them, they always remain in future, a dream. They always remain the goal. The goal is always there at a distance, and not now and here. So it is most unlikely that we attain them when we aspire for them.

On the other hand, if we pray, worship and meditate on the Supreme Self, we easily attain his nature since this whole world is pervaded by his higher nature. Just as the heat and light of the sun is felt in far off places, far away from the sun, so also, we experience the higher nature and quality of the Supreme Self when we pray, worship and meditate on the Supreme Self.

All things in this world of creation makes sense. Everything is as per Supreme order followed by cause and effect.

**ōṁ anarthāya namaḥ**

*Om salutations to the one who being Self fulfilled, has no other artha or end to seek.*

The Supreme Self is the end of all attainments, goals for all the seekers.

If we ask questions without sense, we get senseless answers. We can always question everything, but cannot question the enquirer. We can never dispute the entity who questions. All questions are regarding matter and can be disputed. We can question all answers, but not the answerer. This whole universe is meaningless except the questioner. The questioner is the answerer. Only that is real. All else is questionable, doubtful, has no reality. All else is meaningless.

Everything is questionable, but not the questioner. This questioner is the Supreme reality. That is the Self. That Self dwelling is the body and Self is eternal part of the Supreme Self.

So this whole universe is the play of Supreme energy, a lila, a play. There is no goal for this life or anybody’s life. Happiness and joy is the nature of this life. When we start finding out the purpose and goal of life, we start becoming serious and unhappy about life. This seriousness is the disease. The joy is the natural order. This joy is the nature of the Self. Pain and pleasure, happiness and unhappiness and all the dual opposites are nature of the Mind. Transcendence of the mind is bliss.

om mahākośāya namaḥ|| 432

Om salutations to Him who is covered by various sheaths kosas.

The magnificence of the Supreme Self is so bright that it has to be covered by several sheaths so as not to blind the beings. It is brighter than a few million suns.

We all live at different levels of consciousness. Our consciousness is that in which our intellect is identified and absorbed. We are what we think.

We are all covered by five sheaths some thick and some thin. Based on these sheaths, the bliss and light is absorbed or reflected. The intensity of bliss and light
absorbed or reflected by sheaths, the beings are covered with. The five sheaths are:

Annamaya kośa or food sheath. Prāṇamaya kośa or sheath of the five senses. Manomaya kośa or mind sheath. Vijñānamaya kośa or sheath of intellect and discretion/knowledge. Ānandamaya kośa or sheath of bliss.

The first two layers are of very lower nature, consisting of the level of consciousness concentrated on food, sense organs and sense objects. The persons who are interested in food, sex, sense objects and sensual pleasures are of lower type consisting of animals, ignorant and tāmasik people. Beyond this there is nothing in this world for them. They cannot think of higher values and factors that does not lead to sensual pleasures.

Persons whose consciousness is resting at the level of mind are the worldly people. They are interested in wealth, power, position and worldly attainments. They are identified with their body and mind. They want to promote their personal grandaisement at any cost. Higher values, higher knowledge and brahmajñāna does not mean anything to them if it does not promote their ego and selfishness. They are rājasik.

The persons who live at the level of consciousness and intelligence reflect and absorb through the vijñānamayakosā or sheath of intellect and discretion. They question everything, they want to know for knowledge's sake. They derive enormous bliss in Supreme knowledge. They are sātvik. They are scientists, philosophers and seers.

Persons who live at the level of Supreme consciousness, at the level of ānanda, the bliss have attained Supreme knowledge. They are the seers and the saints.
They have Supreme devotion and have totally surrendered to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa. They enjoy bliss at every moment at all places and at all times. They have attained liberation and freedom. They absorb and reflect bliss and happiness wherever they go.

The Supreme Self is beyond all these sheaths. This lower nature is this world and his nature are the background and support of this lower nature. The Supreme Self is beyond his lower and higher natures.

The Supreme Self has created these sheaths, called kośas, also called māya or illusion. Only by his grace one can be free from these sheaths.

sattvānurūpā sarvasya śraddhā bhavati bhārata|
śraddhāmaya’yam pururṣo yo yacchraddhāḥ

sa eva saḥ||

Gita 17-3

The faith of each is accordance with his nature. O Arjuna. The man consists of his faith; as a man’s faith is, so is he.

yajante sāttvikā devān yakṣarakṣāmsi rājasāḥ|
pṛetān bhūtagaṇāṃścānye yajante tāmasā janāḥ||

Gita 17-4

The sāttvik or the pure men worship the gods: the rājasik or the passionate worship the yakṣas and the rākṣasās; the others (the tāmasik and the deluded people) worship the ghosts and the hosts of the nature spirits.

dambho darpo’bhimānaśca krodhaḥ pāruṣyameva ca|
ajñānām cābhijātasya pārtha sampadamāsurīm||

Gita 16-4

Hypocrisy, arrogance and self conceit, anger and also harshness and ignorance, belong to one who is born for a demoniacal state, O Pārtha.
pravṛttīṁ ca nivṛttīṁ ca janā na vidurāsurāḥ
na śaucāṁ nāpi cācāro na satyāṁ teṣu vidyate||

Gītā 16-7

The demoniacal know not what to do and what to refrain from: neither purity, nor right conduct is found in them.

āyuḥsattvabāloṣṭaṁ sukhaṇītīśvivardhanāḥ
rasyaḥ snidhāṁ sthirāḥ hṛdyāḥ āhārāḥ sātvikapriyāḥ||

Gītā 17-8

The foods which increase life, purity, strength, health, joy and cheerfulness, which are savory and oleaginous, substantial and agreeable are dear to the sātvik people.

sa vā ayamātmā brahma vijnānamayo manomayaḥ
prāṇamayaścakṣuṣmayaḥ śrotamayaḥ prthivīmaya
āpomayo vāyumaya ākāśamayaśtejomayaḥ kāmamayaḥ
krodhamayo krodhamayaḥ sarvamayastadyadeta-
didamayo domaya iti; yathākārī yatḥācārī tathā
bhavati—sādhukārī sādhurbhavati, pāpakārī pāpo
bhavati; puṇyāḥ puṇyena karanāḥ bhavati, pāpāḥ
pāpena atho khalvāhuḥ kāmamaya evāyam puruṣa iti;
sa yathā kāmo bhavati tatkrurṭhavati, yatkrurṭ-
bhavati tatkarma kurute, yatkarma kurute tadabh-
sampadyate||

Bṛhadāraṇyaka 4-4-5

This same Self is verily Brahman, as also associated with the intellect, the mind, the vital force, the eyes, the ears, speech, water, the air, the ether (space), the fire and with what is other than fire, with desire and with want of desire, with anger and with the righteousness and with unrighteousness and with all. Thus it is (proved) that it is associated with what is perceived and with what is inferred. As it does and as it acts, so it becomes; the doer of good becomes good, and the doer of evil becomes evil; it becomes virtuous through a virtuous act and vicious through a vicious act. Others,
however say that the self is identified with desire alone. It resolves as it desires; it does the work that it resolves; and it attains the result of the work it does.

**ōṁ mahābhogāya namaḥ**

*Om salutations to the Supreme enjoyer.*

The higher nature of the Supreme Self is the Supreme bliss. This is reflected in nature as well as in all the bodies in nature. The intensity of bliss changes from body to body depending upon the sheath the body is covered with. It depends on the nature; sātvik, rājasik or tāmasik nature of the person. But the enjoyer is the same.

One enjoys drinking clean and fresh fruit juice. Some want to drink alcohol. The effect of the drink depends on the nature of the drink, but the enjoyment is the same.

The Supreme Self is the Supreme enjoyer. As eternal part of the Supreme Self seated in the heart of all beings, as the soul enjoys all the quality of the objects that come in contact with the sense organs.

He is the seer, hearer, taster, smeller, and the experiencer. He is the light that is absorbed as well as reflected through all the bodies as per the nature of the bodies. Just as the light is reflected through the cut diamond, through cut glass, through tinted glass and no light is reflected at all through wood or earthen pot, so also the various bodies absorb and reflect the light and qualities as per the sheath that the person is covered with.

**bhoktārāṁ yajñatapasāṁ sarvalokamaheśvaram...**

_Gītā 5-29_
The Supreme Self is the enjoyer of all the sacrifices and austerities. He is the Lord and master of all the worlds....

_om mahādhanāya namaḥ_  

_Om salutations to Him who has the whole universe for his enjoyment._

The Supreme Self has created all the wealth and the riches in the world. Whatever is created in nature is unique and exquisite. The human beings, plants and animals are his creation. The precious stones, the beautiful times and places are his creation. He ever goes on creating new things.

An eternal part of the Supreme Self seated in the heart of all beings enjoys the creation. He is the creator, he is the created and he is the enjoyer.

He has created all the great elements from which all the wealth is evolved;

_sa naïva vyabhavat, sa viśamasṛjata, yānyetāni_  

_devajātāni gaṇāsā ākhyāyante—vasavo rudrā ādityā_  

_viśve devā marūta iti_  

_Bṛhadāraṇyaka 1-4-12_

_He did not prosper still. He created the vaiśyās—those classes of gods that are described in groups; the Vasus, the Rudras, the Ādityas, the Viśvadevās and the Maruts._

_sa naïva vyabhavat, sa śaudram vaṇnamasṛjata_  

_pūṣaṇam; iyaṁ vai pūṣā, iyaṁ hīdam sarvam puṣyati_  

_yadidam kiṇca_  

_Bṛhadāraṇyaka 1-4-13_

_He did not prosper still. He created the śūdra caste viz. Pūṣan. This earth indeed is Pūṣan; for it nourishes all this that exists._
All the prosperity is produced from righteousness (dharma) and truth (satya). It is the righteousness which is the ruler of strength and kṣattriyas who protect all the wealth.

sa naiva vyabhavat, tacchreyorūpamatyasarjata dharmaḥ; tadētāt kṣattrasya kṣattrayā yaddharmaḥ, tasmāddharmat parmānāṃ; ato abaliyān balīyāṁsa-
māśāṁ sate dharmeṇa yathā rājñāivam; yo vai sa
dharmaḥ satyāṁ vai tat, tasmāt satyāṁ vadhantamāhuḥ,
dharmaṁ vadamāti, dharmam vā vadhantam satyāṁ
vadamāti, etaddhyevaitadubhayam bhavati

Bṛhadāraṇyaka 1-4-14

He did not prosper still. He created a noble form. righteousness. It is righteousness which is the ruler of even the Kṣattriyas. Therefore there is nothing greater than righteousness. So even a weak person wishes to defeat one who is stronger through righteousness, as one does through the king. What is righteousness is indeed truth.

om anirvīṇāya namaḥ

Om salutations to Him who is never heedless, since he is free from desires.

These qualities indicate the divinity which need to be saluted.

The Supreme Self has no desires. Desire is kidnap of the sense organs, intellect and discretion by the desired object. The intellect becomes clouded due to quality of the object covering the mind. This is the cause of samsāra and the transmigration of the soul. The Supreme Self is ever free from qualities and is free from all māya, the illusion of desire.
We are bound to our work, more bound to the fruits of work. If we do not get the results of work, we lose our balance. This is bondage. Just to do the work we love to do for its own sake is to be free from the merits of work.

He is the creator of all objects and beings and is free from his creations. He is not attached to his creation. This is declared in these ślokas:

prakṛtīṁ svāmavaṣṭabhyā visējāmi punah punaḥ
bhūtagrāmamimam kṛtsnamavaśaṁ prakṛtervaśāt

Gitā 9-8

Animating my nature, I again and again send forth all these multitude of beings, helpless by the force of the nature.

na ca māṁ tāni karmāṇi nibadhnaṁi dhanañjayaṁ
udāśīnavadāśīnamasaktāṁ teṣu karmasū

Gitā 9-9

These acts do not bind me, O Arjuna, sitting like one indifferent, unattached to those acts.

om sthaviṣṭāya namaḥ

Om salutations to Him who is of huge proportions.

The Supreme Self is the creator of all things huge and immovable. His higher nature is vital force prāṇa, which pervades all beings inside as well as outside. He is beyond even time and space. He knows the past, the present and the future. It is the Supreme Brahman. There is no second to know that as a distinct entity, since it is the knower by nature in all. It is the all.

He is of the form of the whole existence.
The Supreme Self is also the macro form of human being. His feet are the earth, his head is the heaven, sun and the moon are his eyes. This space is his stomach. It is also best described in the Bṛhadāraṇyaka Upaniṣad as resembling the sacrificial horse, Aśvamedha.

In the horse sacrifice, the Prajāpati Brahma is the chief deity. The horse is meditated as the cosmic being. It is just like worshipping an idol as a deity of god;

\[ \text{om abhuve namah} \]

\[ \text{Om salutations to Him who has no birth.} \]

The Supreme Self is not a person who takes birth and dies. He is eternal. His form is this universe. He is eternal and limitless. We always tend to think that god is a person, since our mind can always think only in terms of forms and images. But the Supreme Self takes the form that is worshipped by the deity and gives credentials to his Supreme devotion.

Many saints and seers have seen the divine form of the Supreme Self as wished and worshipped by them. But his real form is all this universe represented by multitudes of his creation.

\[ \text{ye caiva sattvikā bhāvā rājasāstāmāsāscaye} \]
\[ \text{matta eveti tānviddhi na tvahām teṣu te mayi} \]

\[ \text{Gitā 7-12} \]

Whatever beings and objects that are pure, active and inert, know that they proceed from me. They are in me, yet I am not in them.
Those who know me with the Adhibhūta (pertaining to the elements), Adhidaiva (pertaining to gods) and the Adhiyajña (pertaining to the sacrifice), know me even at the time of death, steadfast in mind.

Om dharmayūpāya namaḥ

Om salutations to Him to whom are tied all the dharmas, the righteousness.

The Supreme Self is the post to whom are tied all the righteousness, methods of austerities and sacrifices. The rope by which these are tied is the Supreme devotion and total surrender. Without this Supreme devotion all sacrifices, austerities and oblations are mere exercises and rituals.

Without any of these ritualistic practices, even if we offer a leaf, a flower, a fruit or water with Supreme devotion, the Supreme Self accepts them and blesses his devotees.

Mere devotion to the Supreme Self is enough to put the devotee on the right path. The Supreme devotee of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is best termed as supremely righteous, for he has rightly resolved. The Supreme devotee cannot commit any sin, since he considers entire creation including himself as one creation of Supreme being;
sarvadharmaṁ parityajya māmekam īśaraṇam vrajaṁ
aham tva sarva pāpebhyo mokṣayiśyāmi mā śucaḥ

Abandoning all isms and schisms (dharmas) take refuge in me alone; I will liberate thee from all sins: grieve not.

om mahāmakḥāya namaḥ

Om salutations to Him who makes all sacrifices appear great. Even if we offer a small flower or water as offering, the Supreme Self makes it appear as great. It is the reflection of his nature. His gift to us in return is Supreme knowledge, happiness, freedom and liberation.

Just as we experience the nature of different beings, we think of our merging or meditation on the Supreme Self dissolves all our restricted and constricted natures and behaviour. It purifies and makes us magnificent as per his own nature.

The Supreme Self has the super face. Even a small and simple person who approaches the Supreme being in whatever name and forms with Supreme faith and devotion becomes great. All great persons are simple.

The Supreme Self is the magic mirror, who makes all his devotees super human beings. If we pray to him, worship him, and meditate on him, we feel that we have become great. We feel exhilarated and look exaggerated. Our faces become full with joy. We feel charged that a spark of divinity also has entered us, which we are in reality.
om nakṣatranemaye namaḥ || 440

*Om salutations to the Supreme who arranges the stars.*

The Supreme Self has arranged the sun and the moon, planets and the stars all inter connected to one another. There are as many stars in the universe as there are human beings. It is an ever expanding universe. Einstein gave a new thrust to the study of space and time by the enunciation of his theory of relativity.

All stars are packets of energy, some of solids, some of gasses and some of liquids. Whatever components the earth is formed, same or similar components compose the stars and planets. They are all bound by Supreme order. The planets of the solar system are in their positions due to forces of gravity of the sun and mutual forces of the planets on each other. Everything is connected. All of them have effect on all beings and objects on earth. All are pervaded by the Supreme intelligence.

The Supreme Self, Śrī Viṣṇu is in the heart of this entire system pervading all atoms and stars. All matters are controlled by the Supreme order. Some of them are forces of gravity, forces of electro magnetism, relativity principles and laws of motion. These are of laws governing space time and mass.

The higher nature by which the whole universe exists are the vital force prāṇa, consciousness, intelligence and Supreme bliss. The human race has not yet made any inroad into this higher nature of the Supreme Self. These are the domains of the saints, seers, devotees and the divine beings, which the sense organs cannot reach.
Om nakṣatriṇe namah

Om salutations to the stars.

The Supreme Self is the essence and support of all the stars.

stars are huge masses which attract all that comes closer to it. It becomes so huge by increasing in its mass. by attracting and absorbing all masses that its force of gravitational attraction further increases. As the mass increases, the peripheral mass collapse towards the centre and its density further increases towards the centre. Even a cubic centimeter weighs a few tons.

This is the ‘black hole’ which attracts all matter into itself, including the light. These huge and dense masses are ‘invisible’ since they attract even light unto themselves.

The temperature at the centre increases to infinite limits which triggers the expansion of the absorbed masses. The forces of gravity and the peripheral mass moving towards the centre and the ever increasing temperature at the core causing the matter to explode and expand operate simultaneously.

This causes the ‘big bang’ of the black holes, the explosion and burning of the stars giving way to formation of further planets and celestial bodies. All this is pertaining into matter and laws governing the matter.

The Supreme Self is divine energy that pervades all bodies which nobody knows, since that is the knower.

Adityanāmaham viṣṇurjyotisāṁ raviraṁśumān
marīcirmarutāmasmi nakṣatrāṇāmaham śaśi

Gītā 10-21

Among the (twelve) Ādityas, I am Viṣṇu; among luminaries, the radiant Sun; I am Marīci among (seven and forty nine) the Maruts; among the stars the Moon am I.
om kṣamāya namaḥ

Oṃ salutations to Him who is ever patient.

The Supreme Self is ever tolerant and patient. This is the state of mind. The Supreme Self has nothing to lose or gain. Everything is dynamic metamorphosis that is ever going on. He is the source and support of all things that exist. He is the existence itself.

The impatience comes waiting or expecting for the ‘other’. Since there is no ‘other’ for the Supreme Self, there is no mind, since mind is the other.

He pardons all the sins and crimes of his devotees when they approach him with full devotion and total surrender. He is the kindness and magnanimity.

The earth is of the form of patience. It accepts all and gives all. This is the nature of the great element.

om kṣamāya namaḥ

Oṃ salutations to Him who remains in the state of pure Self after all the modifications of the mind have dwindled.

This is the state of ‘śūnya’, the ‘emptiness’, the source of bliss.

The Supreme Self has no mind and is the pure Self. The Supreme Self is even beyond his own nature, just as the body of the sun is beyond heat and light. This heat and light are experienced million miles away from the sun. So also the Supreme Self is beyond his lower and higher nature, but pervades them.

Mind is for human beings. They are called human,
since they have mind. The animals have only instincts. The dissolution of the mind is the choiceless awareness, the yoga and meditation. This is the divine state, the state of the Self. This is the state of total acceptance, the Supreme state of reality. All else is the state of mind which changes constantly.

ḥṃ samlḥanāya namah

Om salutations to Him who is ever engaged in creation.

The Supreme Self is ever active and engaged in newer creations. What all he creates are ever fresh and new. Plants and vegetations are ever fresh, animals and human are always created different from one another. It is the ever changing creation moving with times. It is the ever purificatory process going on. All matter being converted into light and energy and all light being converted into matter. Matter decays and processed into light and light creates fresh matter.

Even the garbage is converted into gasses and light. Light converts energy into food and matter. Nothing is wasted or redundant in nature. Even a leaf on a tree converts carbon dioxide into oxygen which is the life support. When it falls down to the ground, it becomes manure to grow more food.

ḥṃ yajñāya namah

Om salutations to the yajña, the austerities.
The Supreme Self is the knower of everything, the all knower. He knows all the fields and all the knowers of the field (knower of Kṣetra and Kṣetrajña).

The yajña is also the dynamic metamorphosis ever going on, everything culminating in Supreme knowledge. This yajña is the purificatory process, the means of man attaining higher state. These sacrifices are of several types.

\[
\begin{align*}
\text{brahmārpaṇaḥ brahma haviḥ} \\
\text{brahmāgnau brahmaṇā hutam} \\
\text{brahmaiva tena gantavyam} \\
\text{brahmakarma samādhinā} \\
\text{Gītā 4-24}
\end{align*}
\]

*Brahman is the oblation; Brahman is the melted butter; by Brahman is the oblation poured into the fire of Brahman; Brahman verily shall be reached by him who always sees Brahman is action.*

daiyamevāpare yajñam yoginah paryupāsate
daiyamevāpare yajñam yajñenaivopajuhvati
\text{Gītā 4-25}

Some yogis perform sacrifice to the gods alone; while others (who have realised the life) offer the Self as sacrifice in the fire of Brahman alone (bring their body and mind under the control of the Self—burn the individual ego).

\[
\begin{align*}
\text{śrotādālnindriyānyane samyamāgniṣu juhvatī} \\
\text{śabdādīn viṣayānanya indriyāgniṣu juhvatī} \\
\text{Gītā 4-26}
\end{align*}
\]

Some again offer the organ of hearing and other senses as sacrifice in the fire of restraint; other offer sound and other objects of the senses as sacrifice in the fire of the senses.

\[
\begin{align*}
\text{sarvāṇḍindriya karmāṇi prāṇakarmāṇi cāpāre} \\
\text{ātmasyāhōma yogāgnau juhvi jāna dīpite} \\
\text{Gītā 4-27}
\end{align*}
\]
Others again sacrifice all the functions of the senses and those of the breath (vital energy or prāṇa) in the fire of yoga of Self restraint kindled by knowledge.

dravyayajñastapoyajñā yogayajñastathāpare
svādhyāyajñānayajñāśca yatayaḥ samāsitavratāḥ

Gitā 4.28

Others again offer wealth, austerity and yoga as sacrifice, while the ascetics of Self restraint and rigid vows offer study of scriptures and knowledge as sacrifice.

apāne juhvati prāṇam prāṇe’pānaṁ tathāpare
prāṇāpānagāti ruddhvā prāṇāyāma parāyaṇāḥ

Gitā 4.29

Others offer as sacrifice the outgoing breath in the incoming, and the incoming in the outgoing, restraining the course of the outgoing and the incoming breaths, solely absorbed in the restraint of the breath.

apare niyatāhārāḥ prāṇān prāṇeṣu juhvati
sarve’pyete yajñavidyo yajñakṣapita kalmaṣāḥ

Gitā 4.30

Others who regulate their diet offer life breaths in the life breaths. All these are knowers of sacrifice, whose sins are destroyed by sacrifice.

yajñāsīṣṭamṛtabhujyo yānti brahma sanātanam
nāyam loko’styayajñāsya kuto’nyaḥ kususattama

Gitā 4.31

Those who eat the remnants of the sacrifice, which are like nectar go to the eternal Brahman. This world is not for the man who does not perform sacrifice; how then can he have the other, O, Arjuna?
For all the sacrifices, selfless work is the beginning:

evam bahunidha yajña vitata brāhmaṇo mukhe
karmajānviddhī tān sarvān evaṁ jñātvā vimokṣyase

Gitā 4-32

Thus, manifold sacrifice are spread out before Brahman (literally at the face or mouth of Brahman). Know them all as born of action and thus knowing, thou shalt be liberated.

Which is the better sacrifice is explained in this śloka.

śreyān dravyamayādyajñāt jñānayajñāḥ parantapaḥ
sarvām karmākhilam pārtha jñāne parisamāpyate

Gitā 4-33

Superior is wisdom sacrifice to the sacrifice with objects, O Parantapa. All actions in their entirety, O Arjuna, culminate in knowledge.

yajñadānatapaḥ karma na tyājyaṁ kāryameva tat
yajñodānāṁ tapāścaiva pāvanāṁ maniśiṇāṁ

Gitā 18-5

Acts of sacrifice, gift and austerity should not be abandoned, but should be performed; sacrifices, gift and also austerity are the purifiers of the wise.

om iḥyāya namaḥ

Om salutations to Him who is worshipped in sacrifices.

The Supreme Self, the Supreme Brahman, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is the chief deity who is worshipped in all the sacrifices. He is the subject of all prayers, worships, meditations, sacrifices,
austerities and oblations. Nobody worships a lesser god. There is no lesser god. There are only lower forms of the Supreme God, the forms identified with perishable bodies and fleeting desires.

In whatever from we worship, we worship the one and only Supreme God.

\[ \text{mahātmānastu mām pārtha daivīm prakṛtimāśritāḥ} \]
\[ \text{bhajantyananyamanaso jñātvā bhūtādimavyayam} \]
Gīṭa 9.13

But the great souls, O Arjuna, partaking my divine nature, worship me with a single mind (with the mind devoted to nothing else), knowing me as the imperishable source of beings.

\[ \text{satatam kīrtayanto mām yatantaśca dṛḍhavratāḥ} \]
\[ \text{namasyantaśca mām bhaktyā nityayuktā upāsate} \]
Gīṭa 9.14

Always glorifying me, striving, firm in vows, prostrating themselves before me, they worship me with devotion always steadfast.

\[ \text{om mahejyāya namaḥ} \]
\[ \text{447} \]

Om salutations to the Supreme God of all sacrifices. He is the Supreme fire.

He is the fire of knowledge, ‘jñānāgni’. He is the ‘prānāgni’, the fire of vital force. He is the ‘vaiśvānara’, the digestive fire. He is the light in the sun, ‘raviḥ amāsumān’.

The Supreme Self alone is capable of granting all the goals of sacrifices and austerities. He alone grants
Supreme knowledge the cause of freedom, bliss and liberation.

The Supreme Self is the Udgītha om; The Supreme Self is the Vyāhṛtis bhūḥ, bhuvah and svah. The Supreme Self is the subject and goal of all Ṛk, Sāma and Yajur Vedas and Upaniṣads.

aham kraturaham yajñaḥ svadhaḥamahamauṣadham
mantro'hamahamevāyamahamagniraham hutam

Gītā 9-16

I am the kratu; I am the yajña; I am the offering (food) to the manes; I am the medicinal herb and all the plants; I am the mantra; I am also ghee or the melted butter; I am the fire. I am the oblation.

om kratave namaḥ

Om salutations to the post of kratu.

The Supreme Self is the sacrificial post in the yajña. He is the subject and the deity to whom all sacrifices are offered.

Fire is the medium and the witness of all sacrifices. Fire carries the essences of all sacrifices to the ancestors, gods and deities to whom the oblations are offered, by offering into the fire. Agni is messenger of gods.

hiraṇmayena pātreṇa satyasāpihitam mukham
hat tvam puṣannapāvṛṇu satyadharmāya drṣṭayet
puṣannekarṣe yama sūrya prājāpatya vyuha rasmin
samūha tejaḥ yatte rūpaḥ kalyāṇatamaḥ tatte
pasyaṁī yogāvasau puruṣaḥ so'hamasmīl vāyuranilam
mamṛtamathedāṁ bhamāntaṁ śārīram om krato
smara kṛtam smara krato smara kṛtam smaraḥ agne
The face of the Satya Brahman is covered as it were by a golden vessel. O nourisher, take it away so that I, who am identified with the Satya Brahman, may see the face. O Nourisher, O solitary traveler, o Sun, O son of god, remove the rays, reduce thy radiance; I would see that from of your which is most auspicious. I am that solar being. (when my body falls), may my vital force go to the immortal cosmic vital force, and this body reduced to ashes (go to the earth). O fire, whose symbol is Om. O deity of resolution, recollect my actions. O fire, lead us along the superior way for the attainment of our deserts. O Lord, you are aware of all our mental states. Remove from us the treacherous evil. We offer thee profuse expressions of salutation.

**OM SATRĀYA NAMAḤ**

*OM salutations to Him who is the Supreme order.*

The Supreme Self is the Supreme order and he is the Supreme truth.

It is the Supreme Self who saves from the grip of this samsāra which makes us think that even a small incidence is the end of the world.

**OM SATĀNGATAYE NAMAḤ**

*OM salutations to Him who is the Supreme support of all holy persons saints and seers.*
The Supreme Self is the final destination. It is the abode of truth, having reached none returns.

The Supreme Self is the goal of all Supreme knowledge. He is the final destination and he is the essence of all the activities of the devotees.

They think of him, they do work for him and they meditate on him. The Supreme devotees of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa finally attain to him. They derive enormous joy both during the journey of this sāṃsāra and on reaching the Supreme abode of Self realisation.

\[
\begin{align*}
ananyacetāḥ satatāṁ yo māṁ smarati nityaśaḥ, & \\
tasyāhaṁ sulabhāḥ pārtha nityayuktasya yoginaḥ. & \\
\text{Gitā 8-14}
\end{align*}
\]

I am easily attainable by that ever steadfast yogi who constantly and daily remembers me (for a long time). Not thinking of anything else (with a single one pointed mind), O Arjuna.

\[
\begin{align*}
māmupetya punarjanma duḥkhālayamaśāśvatam, & \\
nāpnuvanti mahātmānaḥ samsiddhim paramāṁ gatāḥ. & \\
\text{Gitā 8-15}
\end{align*}
\]

Having attained me these great souls do not again take birth here which is the place of pain and is non eternal; they have reached the highest perfection (liberation).

\[
\begin{align*}
ābrahmabhuvanāllokaḥ punarāvartino'ṛjuna, & \\
māmupetya tu kaunteya punarjanma na vidyate. & \\
\text{Gitā 8-16}
\end{align*}
\]

All the worlds including the world of Brahma are subject to return again, O Arjuna; but he who reached me, O son of Kunti, has no birth.
Om sarvadarśine namaḥ

Om salutations to the Supreme seer.

The Supreme Self by virtue of his all-pervasiveness sees all things inside and outside.

We always see one side of things only. The other side is always hidden. That is the reason we always go after the ‘other’, which is not seen. We can never look to our face in our life time except through a medium, like a mirror or any reflecting medium. The medium always distorts the object. We can never see our true image. That is the reason we are always interested to see who we are and what we are from others since we never see our face directly just as we see another person.

The seer cannot be seen. Let alone seeing our inside, we cannot see even our outside. We are the unseen by us.

The Supreme Self sees all. He shows us all. Pain and pleasure, ugly and beautiful, right and wrong, holy and unholy. We are only visitors here with this form of the body. Our true form is Self. It merges with the Supreme Self when the identity with the limited adjuncts of the body is dissolved.

Om vimuktātmane namaḥ

Om salutations to the released Self.

The Supreme Self is free and liberated.

He is the one who grants freedom and liberation to the individual souls which are embodied and have become
prisoners in this body. When the desires are no more, the mind is purified, the Self attains the nature of the Supreme Self. It is only by the Supreme grace of the Supreme Self, the individual Self attains unity with the Supreme Self.

‘Vimuktaḥ ca vimucyate’—Himself free, he liberates others.

Only the free ones can make the others free. Only a knower can teach the others. Only the haves can give to others. Only the evolved can show the way to others. This ego of being not lead by the knowers but by the ignorant only lead the followers to darkness and ignorance.

anādyanantam kalilasya madhye
viśvasya sraṣṭāramanekarūpaṁ|
viśvasyaikam pariveṣṭitāram
jñātvā devam mucyate sarvapāśaiḥ||
Śvetāśvatara 5-13

One becomes free from all fetters by realising the effulgent one who is beginning and infinite, who exists in the midst of the inscrutable world (as its witness), who is the projector of the universe, who has multifarious forms, and who is the one entity encompassing the universe.

bhāvāgrāhyanāmlākhyām bhāvābhāvakaram śivam|
kalāsargakarām devam ye viduste jahustanum||
Śvetāśvatara 5-14

They give up the body who know the pure, effulgent one, who is realised through the pure heart, who is called the bodyless, who is the creator and the destroyer, and who is the projector of the sixteen parts (beginning with prāṇa and ending with name).
om sarvajñāya namaḥ
d\s
Om Salutations to the knower of all.

The Supreme Self knows all the fields and the knowers of the fields. He knows the past, present and the future. He is the Supreme knower and his nature is knowing.

An eternal part of that is seated in the hearts of all. Our Self is also knower by nature. We come to know what all we across and what all we want to know. We are the micro form of the Supreme Self.

sa yathārdraidhāgnerabhyāhitat pṛthagdhūmā viniścaranti, evaṁ vā are’sya mahato bhūtasya niśvasitametadyadṛgvedo yajurvedaḥ sāmavedo’tharvāṅgirasa itihāsaḥ purāṇaḥ vidyā upaniṣadaḥ slokāḥ sūtrāṇyanuvyākhyāṇāni vyākhyāṇāni; asyaivaitāni niśvasitāni

Bṛhadāraṇyaka 2.4.10

As various kinds of smoke proceed from a fire kindled with damp fuel, even so, my dear (Maitreya), the Rgveda, Yajurveda, Sāmaveda, Atharva Angirasa, History, Mythology, Arts, Upaniṣads, Mantra verses, Aphorisms. elucidations and explanations are the breaths of this limitless reality. They are the breath of it alone.

om jñānamuttamāya namaḥ
d\s
Om salutations to the him who is the best and who should be known.

The Supreme Self is the Supreme consciousness, superior to all and is the goal of all, unlimited by time and space and is the cause of all achievements.

Mere knowledge is information, which is a burden.
What we come to know intrinsically the moment we come across is the Supreme consciousness which is the background of all existence. This consciousness is the nature of the soul, the soul itself. Realisation of this consciousness is the realisation of the Self.

We know only objects. We are lost in the objects. Our intellect is hijacked by the objects of our desire. This desiring has become such a habit that we desire everything we come across. This desire is the cloud that covers our intellect. When we are free from desire, we see the objects as they are, without likes and dislikes and without judgment. When we do not even look at the objects, we look beyond the objects. When our intellect is pure and unattached, we are one with the consciousness whose nature is bliss. When we are one with pure consciousness, we are in meditation.

When all things seen heard, tasted, smelt, experienced and thought of are discarded as 'not this', 'not this', what remains is consciousness. This is the best, one without a second.

There is nothing greater than knowledge. Knowledge combined with consciousness is the fire of awareness;

\[ \text{jñānam te'ham savijñānam idam vakṣyāmyaśeṣataḥ} \]
\[ \text{yajñātvā neha bhūyo'nyat jñātavyamavāśiṣyatell} \]
\[ \text{Gītā 7-2} \]

I shall declare to thee in full knowledge combined with direct realisation, after knowing which nothing more here remains to be known.

\[ \text{om! brahmavidāpnoti param| tadeśābhyuktā|} \]
\[ \text{satyam jñānamanantam brahma| yo veda niḥitaṁ} \]
\[ \text{guhāyāṁ parame vyoman| so'śnute sarvān kāmān saha|} \]
\[ \text{brahmaṇa vipaściteti|| tasmādvā etasmādātmana} \]
Om the knower of Brahman attains the highest. Here
is a verse stating that very fact:

Brahman is truth, knowledge and infinite. He who knows
that Brahman as existing in the intellect which is lodged in
the Supreme space in the heart, enjoys in identification with
the all knowing Brahman, all desirable things simultaneously.
From that Brahman indeed, which is this Self, was produced
space. From space emerged air. From air was born fire. From
fire was created water. From water sprang up earth. From
earth were born the herbs. From herbs was produced food.
From food was born man. That man such as he is, is surely
a product of the essence of food. Of him this indeed is the
head; This is the southern (right) side. This is the northern
(left) side; this is the Self; This is the stabilising tail.

na hi jñānena sadṛśam pavitraṁiha vidyate
tatsvaṁyam yogasamsiddhaḥ kālenātmani vindati

Verily, there is no purifier in this world like knowledge.
He who is perfected in yoga finds it in the Self in time

śraddhāvāllabhate jñānam tatparaḥ samyatendriyaḥ
jñānam labhā parāṁ śāntimacireṇādhigacchati

The man who is full of faith, who is devoted to it, and
who has subdued the sense obtain this knowledge; and having
obtained the knowledge he attains at once to the Supreme
peace.
Faith and steadfastness is the prime requirement of this Supreme knowledge.

ajñaścāśraddhānaśca saṁśayātmā vinaśyati
nāyam loko’sti na paro na sukhām saṁśayātmanāh

Gītā 4-40

The ignorant, the faithless, the doubting Self goes to destruction; there is neither this world nor the other, nor happiness for the doubting.

tasmādanjñāna sambhūtaṁ
ḥṛṣṭham jñānāsinātmanāḥ
chittvainām saṁśayam
yogamātiśṭhottisṭha bhārata

Gītā 4-42

Therefore with the sword of knowledge (of the Self), cut asunder the doubt of the Self born of ignorance, residing in your heart, and take refuge in yoga. Arise O, Arjuna.

om suvṛtāya namaḥ

Om salutations to Him who has taken holy vows.

The intentions of the Supreme Self are always holy and auspicious. Any thing good happening is all divine grace. For Supreme Self, all is one. He himself is the process of creation, created and the creator. It is all the play of divine energy. Whatever we try to do, it works out partial and painful. Since we are identified with our perishable body and small mind, it goes against the Supreme order. Anything we do in the larger interest without a selfish motive, we are emulating the Supreme Self. In Supreme reality, 'there is no other', since all is one. In the world of mind and bodies, there is relativity and duality. In the reality, all is one. If we wish for the
upgradation of the one at the cost of degradation of the other, the seed of degradation is in ourselves which grows and yields fruits of pain and misery. If we plant goodwill and sameness, we grow flowers and fruits of joy.

If we harbour jealousy, anger, greediness, ego, lust, condemnation and degradation of others, that seed is in ourself. The thought and wish is the seed which is planted in us. That grows and yield fruits first in us. The envy and intolerance are the poison and enemies of mankind which bring misery and destruction to the harbourer of these 'ariṣaḍvargas'. What we wish for others is going to happen to us, since all is one. There is no 'other' in reality except in name and form. This is the Supreme order. This is the holy vow. This is wisdom and realisation.

Let us take a holy vow; we shall look all others as ourselves.

om sumukhāya namaḥ
t

Om salutations to Him who has a pleasant face.

The Supreme Self has the most pleasant face. Śrī Rāma, Śrī Kṛṣṇa, Śrī Narasimha, Śrī Vāmana had such a pleasant face, it was joy to behold. Even now the human being is ever trying to paint, chisel and project the most pleasant and beautiful face of the Supreme being. Lord Venkatesvara of Tirupati has the most pleasant and blissful face. This is the replica of the face one has within himself. The most beautiful face is of that person who has Supreme knowledge, who is supremely kind and strong, who is supremely conscious, supremely intelligent, supremely blissful and who treats everyone as himself. This is the nature of the Supreme Self and he is also
ever trying to create the human being in his own image. So far he is not able to put all these qualities in any one person. Only once in a while he himself comes down representing these qualities.

Face is the index of mind. 'Suvṛta', the holy vows give a 'Sumukha', a blissful face. The moment we think of love and goodwill, our face becomes soft and smooth.

The moment we think of strength and fight, our face becomes hard and tense.

The moment we are afraid, our face loses its color and becomes pale.

The moment we have evil intentions, envy, lust, anger, greed and other lower qualities, our face becomes grim set, black and ugly.

Our face is what we are, what we think and what we do. It is our inner 'bhāva'. Our face is the essence of our nature.

Viṣṇupurāṇa says:

**prasanna vadanaṁ cāru padma patrāyatekṣaṇaṁ**

One with a pleasant face and beautiful eyes, wide like a lotus petal.

Vālmuki Rāmāyaṇa says;

'Srī Rāma had such a pleasant and contented face when exiled to the forest'.

One who is pleasant in distress and prosperity is the most evolved person.

The most pleasant face is the most undisturbed face, one which is the same under all conditions.

The state of mind of one who has attained Supreme
knowledge and of a tranquil mind is explained in these 
ślokas:

**praṇahāti yadā kāṁśanarvāṇpārthā manogatāṁ**
śātmānvātmanā tuṣṭāṁ sthitaprajñastadocaye

Gītā 2-55

*When a man completely casts off, O Arjuna, all the desires of the mind and is satisfied in the Self by the Self, then he is said to be of steady wisdom.*

duḥkheṣvanudvignamanāḥ sukheṣu vigataspṛhaḥ
vītarāgabhayakrodhāḥ sthitadhīrmunirucye

Gītā 2-56

*He whose mind is not shaken by adversity, who does not hanker after pleasures and is free from attachment, fear and anger, is called a sage of steady wisdom.*

rāgadveṣaviyuktaistu viśayānindriyaiścāraṇāṁ
ātmavāsyaśairvīdheyātmā prasādamadhipacchati

Gītā 2-64

*But the Self controlled man, moving among the objects with the senses under restraint and free from attraction and repulsion, attains to peace.*

prasāde sarvdhukhānāṁ hānirasyopajāyate
prasannacetaso hyāsu buddhiḥ paryavatiśthatē
gītā 2-65

*In that peace all pains are destroyed; for the intellect of the tranquil minded soon becomes steady.*

nāsti buddhirayuktasya na cāyuktasya bhāvanāṁ
na cābhāvāyataḥ śāntirasāntasya kutarḥ sukham

Gītā 2-66

*There is no knowledge of the Self to the unsteady and to the unsteady no meditation is possible. And to the*
unmeditative, there can be no peace, and to the man who has no peace, how can there be happiness.

tasmādyasya mahābāho niṣṭhitāni sarvasāḥ
indriyāṇindriyārthebhyaḥ tasya prajñā pratiṣṭhitāḥ

Gītā 2-68

Therefore, O mighty armed Arjuna, his knowledge is steady whose senses are completely restrained form sense objects.

The body is controlled by mind and mind is all thoughts. Every brick of thought makes the wall of mind. The mind is power and energy. It is this energy which puts the body cells together in the form as per the desires. The ‘DNA’ chain is formed as per the dictates of the mind, as per the ‘bhāva’, as per the deep and latent desires and urges of the person. The body is the expression of the mind and carrier of the mind. It is all the mind that matters. The mind is the world and world is mind. The mind is in the becoming. The desire is in becoming.

One who is beyond mind and controls the mind is the Self, the unity of existence. The Self is not becoming but the ‘Being’.

om sūkṣmāya namaḥ

Om salutations to the subtle.

The Supreme Self is the most subtle. It is smaller than the atom as well as larger than the Universe.

The nature of Supreme Self is so subtle that it is finer than the finest. It is subtler than smell, sound and sight. It is finer than the sensitivity and cannot be experienced by the senses.
yathorṇābhiḥ śṛjate gṛhṇate ca
yathā pṛthivyāmoṣadhayaḥ sambhavanti
yathā sataḥ puruṣāt keśalomāni
tathā’kṣarāt sambhavatīḥa viśvam

Munḍaka 1-1-7

As the spider spreads out and withdraws its (thread), as on the earth grow the herbs and as from a living man issues out hair, so out of the imperishable does the universe emerge here in this (phenomenal creation).

‘Sravagatam susukṣmam’—It is so subtle it has entered everywhere.

sthūlāni sūkṣmāṇi bahūni caiva
rūpāṇi dehī svaguṇairvṛṇoti
kriyāguṇairātmaguṇaiśca teśāṁ
samyogahetumarapar’pi dṛṣṭaḥ

Svetasvātara 5-12

The embodied one adopts gross and subtle bodies as also many others through its own tendencies, it is seen as though different (from Brahman) and as the cause of their contact (with objects) owing to the results of actions and tendencies of the mind.

om sughoṣāya namaḥ||

458

Om salutations to the auspicious sounds.

The Supreme Self is represented by Veda ghoṣas and ‘brahmanāda’. All the sounds produced by nature is deep and sonorous. The holy verses, the Udgītha, Vyāḥṛtis, the sāma songs, the auspicious sounds Om, Hrīm, all have the origin from the Supreme Self.
lokeṣu pañcavidhaghaṁ sāmopāśita prthivī hīṁkāraḥ
tagñih prastāvo'ntarikṣamudgītha ādityaḥ pratihāro
dyaurṇidhanamityūrdhveṣu || Chāndogya 2-2-1

Among the worlds one should meditate upon the sāman
as fivefold; the earth is the syllable him, the fire is prastāva,
the sky is udgītha, the sun is pratihāra and heaven is
nīdhana. Thus the meditation pertains to higher worlds.

Sound is considered as the beginning for the evolution
of the universe. Om is the ‘praṇavaṇāda’, the root sound
which pervades the entire universe. The sounds affect all
the great elements air, water, fire, earth and the sun and
the moon.

The sound also affects all things in nature. The sound
also affects our moods, mind and organs.

There are sounds of (martial) music which activate
and energise the body and mind.

There are sorrowful and morose sounds which make
the body and mind withdraw.

There are also sounds and music which exists in the
person. Sound has the different types of sensations that
excites the senses.

There are divine sounds which activate the energy
centres. The names of god Śrī Hari Nārāyaṇa, Śrī Rāma,
Om and various Sāmaveda songs, Allah, Jesus are all
means of activating and purifying energy centres in the
body. The Mantras are the holy songs which purify and
enlighten the entire environment.

This śloka indicates the freedom of speech. Since the
speech is a form of Brahman and is a means of evolution
and purification, all beings have freedom of expression;
The method of pronouncing vowels and consonants are explained here;

sarve svarā ghoṣavanto balavanto vaktavyā indre balam dadānītī sarva üşmāṇo'grastā anirastā vivṛtā vaktavyāḥ; praṇāpatrātmānaṁ paridadānītī sarve sparsā lesenānabhiniḥhitā vaktavyā mṛtyorātmānaṁ pariḥarāṇītī ||

Chāndogya 2.22.5

All vowels should be pronounced slow and strong, (with the thought) may I impart strength to Indra (prāṇa).

All sibilants should be pronounced, neither inarticulately nor leaving out the elements of sound, but distinctly, (with the thought), may I give myself to Prajāpathi (vīrāṭ).

All sparsa consonants should be pronounced slowly, without mixing them with any other letter, (with the thought), 'may I withdraw myself from death'.

ōm sukhadāya namaḥ ||

Om salutations to the giver of happiness.

The Supreme Self gives Supreme bliss to all his devotees. The whole universe exists on a fraction of this Supreme bliss. His name is blissful, form is blissful, the holy sounds are blissful, the holy vows are blissful. his face is blissful and his memory is blissful. He has created all the great elements which are the source of bliss. Breathing is a bliss, drinking water is a bliss, warmth is a bliss and food is such blissful. The nature is so blissful. That is the reason no body wants to die.

The moment we pray to the Supreme being, worship the all pervading Supreme spirit Śrī Hari Nārāyaṇa and meditate on the Supreme formless Brahman, we attain
Supreme bliss. It is like exposing ourselves to the sun and we experience warmth and brightness. So also when we think of god, we experience his nature of quietness, calmness and freedom.

*om suhṛde namaḥ*  
*Om salutations to the holy and sacred heart.*

He does not expect any return from his devotees except love and devotion.

The Supreme Self has the kindest heart. He is the most magnificent and the merciful. He does not reject anyone. Even if the most sinful approaches him with devotion and surrender, he lifts him up and takes upon him as himself. There is no god other than the Supreme Self, the all pervading Supreme spirit who can be approached by any devotee and he shall be redeemed of his sorrows and shall be liberated.

The stories of Dhruva, Nārada, Bhakta Prahlāda, Āñjaneya, king Bali and story of Pāṇḍavas in Mahābhārata are replete with the instance of the Supreme protection he gives to his devotees. Even today the lives of the great men are all lives of great devotion to the Supreme Self. “samoham sarvabhūtesu”—‘I am same to all beings’. There is no discrimination for the Supreme Self among his own creations.

*om manoharāya namaḥ*  
*Om salutations to the usurper of mind.*
The method of pronouncing vowels and consonants are explained here;

sarve svarā ghoṣavanto balavanto vaktavyā indre balam dadānīti sarva ūsmāṇo'grastā anirastā vivṛtā vaktavyāḥ; prajāpaterātmāṇam paridadānīti sarve sparśā leśenānabhinihitā vaktavyā mṛtyorātmāṇam pariḥarāṇīti ||

Chāndogya 2-22-5

All vowels should be pronounced slow and strong, (with the thought) may I impart strength to Indra (prāṇa).

All sibilants should be pronounced, neither inarticulately nor leaving out the elements of sound, but distinctly, (with the thought), may I give myself to Prajāpathi (virāt).

All sparśā consonants should be pronounced slowly, without mixing them with any other letter, (with the thought), 'may I withdraw myself from death'.

om sukhadāya namaḥ || 459

Om salutations to the giver of happiness.

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He does not expect any return from his devotees except love and devotion.

The Supreme Self has the kindest heart. He is the most magnificent and the merciful. He does not reject anyone. Even if the most sinful approaches him with devotion and surrender, he lifts him up and takes upon him as himself. There is no god other than the Supreme Self, the all pervading Supreme spirit who can be approached by any devotee and he shall be redeemed of his sorrows and shall be liberated.

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**om manoharāya namaḥ**

*Om salutations to the usurper of mind.*
The Supreme Self is the creator of this nature which is so beautiful and blissful. This beauty is the māya, the illusion, the cause of attachment, which hijacks the mind. Only by his grace, one can be free from this illusion and attachment.

The whole universe runs on this attraction of the opposite sexes for each other. He has made the poles of opposite nature, the positive and negative, male and female, light and darkness, the play of the opposite forces attracting each other and like forces repelling each other, all which hijacks our intellect and discretion.

If we are attracted to somebody, we should be aware that he or she does not belong to our nature, but belongs to opposite of our nature. If we do not like each other, we should know that we are of same nature and we do not like that which is in us. We go after things which we do not have. The sinner wants to become the saint. The sage is interested in the world. The house holder wants to run away. This is the Supreme order.

The liberation is transcendence, to go beyond these mutually attracting and opposing forces. This is possible only by Supreme devotion and total surrender to the all pervading Supreme spirit Śrī Hari Nārāyaṇa who is beyond duality and relativity.

When our mind encounters the eternal and the limitless, it stops. When it sees the vast ocean and vast expanse of the sky, the mind is quietened since it can not grasp this immensity and vastness. However large the mind may be, it is a factor of limited time and environment and cannot come to terms with the unknown. It has to cease functioning to be. Only when the mind is silent, one experiences the bliss. Otherwise one is thinking
or worrying. Only when the mind is absorbed in the Supreme Self, he experiences Supreme happiness;

\[
\text{mayyāsaktamanāḥ pārtha yogam yuñjanmadāśrayaḥ} \\
\text{asaṁśayaṁ samagram māṁ yathā jñāsyasi taccṛṇu}\\
\]
Gītā 7-1

Arjuna, hear how you shall without doubt know me fully, with the mind intent on me, practicing yoga and taking refuge in me.

\text{om jītakrodhāya namaḥ} 462

\text{Om salutations to Him who is victorious over anger.}

The Supreme Self has no states of mind since he has no mind. Mind is a factor of time and place. Since he is not bound by time and place, he is free from mind, the lower nature created by the Supreme Self. He is free from all minds of individual persons. He is infinite.

The mind is only for human beings who sometimes in the grips of lust, greed, anger, delusion and ego commit unpardonable crimes. One who has won over the mind, from the states of anger and other qualities is divine. He is fit to be saluted.

\text{om viṁrabāhave namaḥ} 463

\text{Om salutations to the heroic arms.}

The Supreme Self has the arms of heroic strength. His arms are the great elements. Air is his own arm. Fire is his own arm. He has thousands of arms by which
he has the grip. Mind is his one arm by which the person is mesmerised by nature. Nature itself is his arm. The sound, taste, touch and sense organs are the arms.

His grasp is of time which bring everything in its fold. He is the Rudra and Śiva who devours everything after its time is over.

svabhāvameke kavayo vadanti
kālam tathāanye parimuhyamānāḥ
devasyaiṣa mahimā tu loke
yenedam bhrāmyate brahmacakram

Śvetāśvatara 6.1

Some intelligent ones speak of inherent nature (as the cause); similarly, others under delusion say that it is Time. This glory in the world belongs surely to the effulgent one because of whom this wheel of Brahman revolves.

tasmātvaṃuttīṣṭha yāṣo labhasva
jitvā sātrūn bhuṅkṣva rājyaṁ samṛddham
mayaivaite niḥatāḥ pūrvameva
nimittamātram bhava savyasācin

Gita 11.33

Therefore stand up and obtain fame. Conquer the enemies and enjoy the unraveled kingdom. Verily by me have they been already slain; be thou a mere instrument, O Arjuna.

om vidāraṇāya namaḥ

Om salutations to Him who destroys those who live contrary to dharma. Dharma is the Supreme order.

No body can defy the Supreme order. Whoever is against this Supreme order, he is destroyed. Great warriors
like Rāvana Karna and Hiraṇyakaśipu were killed by the incarnations of Supreme Self. Even in present days, persons like Hitler and his followers who went against the Supreme order were destroyed.

Our ignorance of our Self nature is against the Supreme order. We are reminded of this at every step. We should not be identified with objects and things of this world. We should not be slaves to our cravings. Our basic nature is intelligence, consciousness and bliss. This is covered and clouded by desire. Ignorance is not a crime, but to continue to live in ignorance and darkness is a sin and crime against Supreme order. Those who are carried away by sense objects are mere bodies without awareness of their self nature.

```
om svāpanāya namaḥ ||

Om salutations to Him who enfolds the souls in the sleep of ignorance, ajñāna.
```

moghaśa moghakarmāṇo moghajñānā vicetasaḥ
rākṣasimāsurīm caiva prakṛtim mohinīm śritāḥ
gītā 9-12

Of vain hopes, of vain actions, of vain knowledge and senseless, they verily possessed of the deceitful nature of demons and individual beings.

```
om svavaśāya namaḥ ||

Om salutations to Him who is Self controlled.
```

The Supreme Self is free and liberated. Only he can grant freedom and liberation to his devotees.
We are not free by our nature, since we are bound by the limited adjuncts of the body. We care too much for the body. We cannot resist hunger. We cannot stand the thirst for water, since all the water from the body evaporates due to wind and heat. We cannot stand the extremes of temperature and need protection of cloth and shelter. The body is bound by its basic necessities.

We are dependent on modern conveniences and this developing technology has made us slaves on these requirements. Our greed and requirement has leapfrogged ahead of our intellect and freedom. No doubt we have attained some mastery over the great elements, but have enslaved our soul. Our Self is relegated to background and the mind has taken over the reins.

We cannot do without electricity, light, water and air purifiers, packed foods and colorful drinks. We have become dependent on machines and slaves for the machines and goods we manufacture.

The Supreme Self has no body and his body is all this nature including ourselves. We are part and this existence is whole. Part is ever incomplete.

We can be free and liberated immediately when we abandon attachment to the body. This dependence and slavery is our own making. We have built wall around ourselves and then we cry that we are prisoners. We just have to dismantle this mind of desires. The moment our illusion is gone that something is higher than us, we have become free.

When we do not need anything from anybody, we are the richest. We are the lords and the kings. The moment we expect something from some one, immediately the lord and the king also is turned into beggar.
One who keeps his mind and sense organs under control, one who is free from wants and desires is under his own control. He is Self satisfied. He is under the control of his own Self. As long as we have something to safeguard and protect, as long as we have something to achieve and as long as we are not ready to lose and part with something, we are afraid, we are slaves and someone or something will control us.

When we realise that we are the changeless and the deathless Self, we have nothing to fear. We attain our Self nature. The Supreme Self grants the Supreme knowledge, this Self satisfaction and Self control to his devotees:

\[
\text{āpūryamāṇamacalapratīṣṭham samudramāpaḥ praviśanti yadvat} \\
tadvatkāmā yam praviśanti sarve sa śāntimāṇoti na kāmakāmī}
\]

Gītā 2-70

He attains peace into whom all desires enter as waters enter the ocean which, filled from all sides, remains unmoved; but not the man who is full of desires.

\[
vihāya kāmānyaḥ sarvān pumāṁścarati niḥspṛhaḥ \\
nirmamo nirahaṅkāraḥ sa śāntimadhigacchati
\]

Gītā 2-71

That man attains peace who abandoning all desires, moves about without longing, without the sense of mine and without egoism.

\[
esā brāhmaḥ sthitiḥ pārtha nainām prāpya vimuhyati \\
sthitvāvyāmantakāle’pi brahmanirvāṇamṛcchati
\]

Gītā 2-72

This is the Brāhmic state (eternal state), O son of Prtha. Attaining to this, none is deluded. Being established there in, even at the end of life, one attains to oneness with Brahman.
Om vyāpine namah

Om salutations to Him who has spread everywhere.

The Supreme Self is the all-pervading spirit Śrī Hari Nārāyaṇa. His form is limitless and his glory is eternal.

He is the creator of all the great elements and pervades them. All bodies are made of these great elements.

He supports these bodies by his higher nature. His higher nature is unmanifest.

All bodies on earth and gods in heaven are created by the conjunction of the higher and lower natures of the Supreme Self. He is the material cause of all creation. An eternal part of the Supreme Self is seated in individual bodies as Self or soul. The essence of soul is the Supreme Self. He is all-pervading.

This space ākāśa and time are also his forms. All exist within this space and time. The space and time are relative and themselves exist within the Supreme Brahma. He is beyond time and space.

yenāvṛtaṁ nityamidam hi sarvaṁ
jñāḥ kālakāro guṇi sarvavidyaḥ
teneriṁ karma vivaṁtate ha
prthvyaptejonilakhāni cintyam

Svetāsvatara 6:2

It is to be thought that he, by whom is pervaded all this in an orderly way and who is enlightened, the maker of time, possessed of qualities and all knowing—being ordained by him this well known work viz. earth, water, fire, air and space, remains super imposed.
om naikātmane namaḥ

Om salutations to Him who manifests himself in different forms.

The Supreme Self manifests himself in newer and newer forms. With change in time, with growth in knowledge and individual consciousness, with these building blocks newer beings are created.

tatkarma kṛtvā vinivartaṃ bhūya-
   stattvasya tattvena sametya yogam
ekena dvābhyāṃ tribhiraṣṭabhirvā
   kālena caivaṁgaṇaiśca sūkṣmaḥ

Śvetāśvatara 6-3

The Supreme Self, having finished that work and witnessing it, and having again brought about the combination of the Self with the principles of nature—with one, two, three or eight—and with time as well, (exists in association) with the subtle qualities of the body.

How the different souls retain the Self nature is explained in this sloka. It is the Self less action and without desire for the rewards of work that purifies the embodied Self from the qualities of the body;

ārabhya karmāṇi guṇānvitāni
   bhāvāścā sarvān viniyojayed yah
teṣāmbhāve kṛtakarmānāsah
   karmakṣaye yāti sa tattvato'nyaḥ

Śvetāśvatara 6-4

Having performed actions that are associated with the three qualities, he who surrenders them as also all this inclinations of mind—then, in the absence of these there follows the dissipation of the results of works done before. When the results of works become dissipated, he becomes
different from prakṛti and the elements. (He remains the pure Self.)

sa vyṛṣakālākṛptibhiḥ paro'nyo
yasmāt prapañcaḥ parivartate'yaṁ
dharmāvaham pāpanudam bhageśam
jñātvā'tmasthamamṛtaṁ viśvadhāma
dharmāvaham pāpanudam bhageśam
jñātvā'tmasthamamṛtaṁ viśvadhāma

Śvetāsvatara 6-6

He, because of whom this phenomenal world revolves, is above all that takes the form of the tree of the world and time, and he is different. Knowing the source of virtue, the destroyer of sin, the Lord of divine powers etc., as existing in the intellect and as the immortal support of the universe (one becomes different from prakṛti and the elements).

om naikakarmakṛte namaḥ

Om salutations to Him who engages in innumerable activities in the process of creation, sustenance and annihilation.

The Supreme Self is Parabrahma, Viṣṇu, and Siva, the gods of creation, sustenance and annihilation respectively in different forms as per functions.

On the one hand, he is engaged in creation. On the other hand, after supporting the creatures for some time as per their life period, he sends them to death, dissolving the body into its components.

tadyathā tṛṇajalāyukā tṛṇasyāntaṁ gatvānyamākramamākramyātmānupasamharati, evamevāyamātmedaṁ śārīraṁ nihatyā, avidyāṁ gamayitvā, anyamākramamākramyātmānupasamharati
dharmāvaham pāpanudam bhageśam
jñātvā'tmasthamamṛtaṁ viśvadhāma

Bṛhadāraṇyaka 4-4-3
Just as a leech dwelling in grass goes to the end of the grass, catches another support and withdraws another support there, so does this Self set aside present body—make it senseless—take up a new body and withdraw itself there.

Just as a gold smith, taking apart a little quantity of gold, molds another—a newer and better—form, even so does this self, setting this body aside—making it senseless—create another—a newer and better—form fit for manes, or the celestial minstrels, or the gods, Virāṭ, or Hiranyagarbha, or other beings.

The Supreme Self is ever engaged in creation bringing newer bodies having greater intelligence, having more beauty and bodies functioning with greater agility. These in turn become the genetic input for much better creation—all moving towards higher evolution. Thus every generation excels the previous. There is continuous dynamic metamorphosis resulting in higher knowledge and enlightenment. Things so far unknown become known. Things hitherto not understood becomes clear. The individual souls move towards the Supreme Self.

om vatsarāya namaḥ

Om salutations to Him in whom everything dwells.
The Supreme Self is the Supreme abode. He is the space and time in which all things exist.

The Human body is the microcosm and the Supreme Self is the macrocosm.

The human body is created representing the Supreme Self. The eye in the human is the repository of the Sun. The ears are the repository of Moon. The speech is the repository of Fire. The mind is the repository of the sky, the Ākāśa. The Self is the repository of the Supreme Self. This Self is immortal, changeless and is all.

_om vatsalāya namaḥ_ 471

_Om salutations to Him who loves his devotees._

The Supreme Self considers his devotees as himself. He has no other and everything is himself. It is we, our mind which separates and hence suffers misery and ignonimity.

_vītarāgabhayakrodhā manmayā māmupāsritāḥ_
_bahavo jñānatapasā pūtā madbhāvamāgatāḥ_ 4-10

_Freed from attachment, fear and anger, absorbed in me, taking refuge in me, purified by the fire of knowledge, many have attained to my being._

_om vatsine namaḥ_ 472

_Om salutations to the Supreme protector of the devotees._
The Supreme Self has created this prakṛti, the nature and pervades them. This prakṛti, nature is feminine and is considered as the matter. The Supreme Self is puruṣa, also considered as spirit. It is the amalgamation of the matter and spirit which gives rise to this world of living beings.

The Supreme Self is dear to the devotees and the devotees are supremely dear to the Supreme Self. The all-pervading Supreme spirit Śrī Hari Nārāyaṇa looks upon his devotees as part of himself with love and care. He looks after their welfare and his devotees never perish. This is the solemn assurance given by the Supreme Lord.

ananyāścintayanto māṁ ye janāḥ paryupāsate
teṣām nityābhiyuktānāṁ yogakṣemaṁ vahāmyaham

Gitā 9-22

For those men who worship me alone, thinking of no other, for those ever united, I secure what is not already possessed and preserve what they already possess.

om ratnagarbhāya namaḥ

Om salutations to the abode of gems.

The Supreme Self has created all the gems, jewels and precious stones. They are found in the depths of oceans and deep in the earth. They are found in the heart of mountains as well as grown on trees. They have magical powers.

The magical powers reflected in gem stones is that of the Supreme Self.

sa jāto garbho asi rodasyoragne cārurvibhṛta oṣa-
dhīṣu citraḥ sıṣuḥ pari tamāṁsyaktūn pra mātrbhyo
adhi kanikradadgāḥ

Ṛgveda 10-1-2
Oh Supreme Lord, you are the embryo of heaven and earth. You are latent in plants. Oh beautiful and charming child, you dispel the gloom of nights. You issue forth with thunderous roar from motherly clouds.

**om dhaneśvarāya namaḥ**

*Om salutations to the richest. He is the Lord of all wealth.*

The Supreme Self is the abode of all wealth and prosperity. The goddess of wealth Lakṣmi, representing nature stays in the heart of the Supreme Self.

**yatra yogesvaraḥ kṛṣṇo yatra pārtho dhanurdharaḥ**
**tatraśrīrvijayo bhūtirdhruvā nītirmatīrmama**

Gītā 18-78

Wherever is Kṛṣṇa, the Lord of yoga; where ever is Arjuna, the welder of the bow; there are prosperity, victory, happiness and firm policy; such is my conviction.

**om dharmagupe namaḥ**

*Om salutations to the protector of dharma.*

The Supreme Self is the protector of dharma.

He has fixed life time for all elements. After which the elements decay and decompose.

He has fixed functional limits to the great elements. He has fixed functions to the sense organs. He has also fixed qualities to the objects. No one is free from these qualities of nature. It is the qualities that function helplessly without fail. Restraint will not work. Wind
blows. Water flows. Fire burns. Heat expands bodies, cold contracts them. The finer things move up. Gross things are pulled down. Mind only imagines and thinks. Eyes only see. Ears only hear. The sense organs function only their ordained work. These are Supreme order. This order cannot be breached.

**om dharmaṃkṛte namaḥ**

*Om salutations to the creator of eternal dharma.*

The Supreme Self is the Supreme truth. This Supreme truth is the Supreme righteousness. This is same to all.

The great elements are same to all. Vital force is same to all and the consciousness, intelligence and bliss is same to all. They are reflected in different bodies as per the quality of the body. The reflecting mediums are different and innumerable. The reflected entity is the same.

This creates the righteousness. This protects dharma. This is the dyke that holds the Supreme order. This limits the functioning of mind, the sense organs and the sense objects.

**om dharmaṃne namaḥ**

*Om salutations to the righteous.*

The Supreme Self is supremely righteous.

The fruit of righteousness is clear conscience and happiness. The moment we do something against our conscience, the Supreme order is disturbed in us. Our
happiness is tainted. We have the total freedom to be crooks, cheats and unrighteous. But we are disturbing the balance in ourselves. Only the direct and right royal way for Supreme happiness is truth and righteousness.

Whether to be balanced persons or to be unbalanced and unhappy persons, the choice and freedom is ours. To breath fresh air, drink pure water and take clean food or not, the choice is ours. We face the consequences of our choice. We cannot escape it. This is the Supreme order.

If we keep the Supreme order, that keeps us well—‘dharmo rakṣati rakṣitah’.

\[
\text{om sate namaḥ} \| \quad 478
\]

\textit{Om salutations to the truth.}

The Supreme Self is the Supreme truth. That is the Supreme being, the Supreme Brahman and the all-pervading Supreme spirit Śrī Hari Nārāyaṇa.

That is eternal and limitless. That is there at all times and at all places. That is inside and outside of all beings.

All the objects and beings in the universe are projections in the field of consciousness. It is here today and gone afterwards. This ‘time’ of existence of objects may be a few seconds to a few million years. All limited bodies have a beginning and an end. In that context, this is all ‘illusion’, māya.

‘What is now and is not after some time’ is illusion.
om asate namaḥ

Om salutations to the non existence.

The Supreme Self is the most nonexisting reality. It does not exist as a body since that cannot be seen, cannot be heard, cannot be experienced, cannot be smelt and cannot be tasted. That is real and the Supreme truth as seer, hearer, taster, smeller, experiencer and knower.

What all we see, hear, taste, smell, touch and experience can be negated. But the seer, the hearer, taster, smeller, the experiencer cannot be negated. The world exists because of this Supreme truth. The world may be unreal, but the Supreme Self is the real, the Supreme truth.

yathā somyaikena mṛtpiṇḍena sarvam mṛṇmayam
vijñātgam syādvācārāmbhaṇam vikāro nāmadheyam
mṛttiketyeva satyam

yathā somyaikena lohamaṇinā sarvam lohamayaṁ
vijñātgam syādvācārāmbhaṇam vikāro nāmadheyam
lohamityeva satyam

yathā somyaikena nakhanikṛntanena sarvam
kāṛṣṇāyasam viññātgam syādvācārāmbhaṇam vikāro
nāmadheyam kṛṣṇāyasamityeva satyamevagam somya sa
ādeṣo bhavatīti

‘Dear boy, just as through a single clod of clay, all that is made of clay would become known. Just as through a single ingot of gold, all that is made of gold would become known. Just as through a single nailparer all that is made of iron would become known, for all modification is but name based upon words and the iron alone is real—such, dear boy is that teaching’.
om kṣarāya namaḥ

Om salutations to Him who brings all beings to end.

The Supreme Self has fixed the point of beginning and end for all objects and beings.

He is the imperishable in the perishable. He is the changeless in the changing. He is the unmanifest in all the manifest. All beings are subjected to change.

om akṣarāya namaḥ

Om salutations to the changeless one.

All beings change, but the changeless is the Self in all beings. He is also called 'kūṭastha'.

We are born, we pass through childhood, adolescence, middle age and come to old age. We are aware of all these stages. We are also aware of the wakeful state, dream state and deep sleep state.

We are also aware of the mental states that keep on changing and also the outside environment that is ever changing.

The entity which is ever observing all these changes is itself changeless, otherwise, it cannot observe these changes. This changeless witness is the Self.

ṛco akṣare parame vyoman yasmin devā adhi viśve niṣeduh! yastanna veda kimṛcā kariṣyati ya ita tad vidusta ime samāsate

What is the use of knowing all the vedas without knowing Him, whom all the vedas point out. He is outside as Supreme
creator and inside as experiencer. The Supreme Lord is omnipotent like space and all nature’s bounties have repose in him. That knowledge which does not lead to Supreme truth is not knowledge at all. He is represented by om.

**om avijñātre namaḥ**

*Om salutations to Him who does not have the attributes of the soul or jīva.*

The jīva is called Vijñāta, since it is covered by tendencies born of fleeting thoughts. The Supreme Self is avijñāta.

The Supreme Self is different from the soul or the jīva. The essence of soul is the Supreme Self. The Supreme Self is nameless, formless, eternal and limitless. The soul is qualitatively the same as the Supreme Self, but limited to the adjuncts of the body. It is the prisoner in this body due to its attachment to the qualities of the body and also its addiction to the sense organs. It thinks that body is the only means of enjoying the sense objects in the world. It thinks it exists only with the body. It wants individuality as well as identity and therefore sticks to the body. It thinks that it is nothing without the body.

The soul thinks that it is ignoorent. It is devoid of any experience except through the body. It thinks it takes birth and thinks it dies. It thinks that it suffers and enjoys. It thinks that it is foolish or intelligent. It thinks it is a beggar or a king. It thinks that it is different in different bodies. It is the body and the quality of the body is all these. The soul is distinct and different from the body.
The Supreme Self is different from the Individual Self in that; it is the knower. It is beyond time and space. The time and space is within the Supreme Self where as the individual Self is confined to the body, time and space. The individual Self comes to know itself only after many encounters.

The Supreme Self has created the great elements, where as the individual Self only shines in the body and the organs, the body itself being made of great elements.

The Supreme Self is free from all attachments, desires and qualities. The individual Self is attached to other persons and bodies, blind with desires and transformed by the three qualities of nature satva, rajas and tamas.

The individual Self, the soul being in the body and identified with body, can never attain the Supreme Self or even identify with the Supreme Self, unless it attains the nature of the Supreme Self. The nature of the Supreme Self is Supreme intelligence, Supreme consciousness and Supreme bliss.

With the attainment of Supreme knowledge, with the dissolution of all desires, with the nonattachment to the objects of the world, without any identification with the body, and with Supreme devotion and total surrender to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa, the individual Self merges with the Supreme Self.

\[
\text{nityo nityānāṁ cetanaścetanānā-}
\text{meko bahūnāṁ yo vidadhāti kāmān}
\text{tatkāraṇāṁ sāṅkhya-yogādhyāmyaṁ}
\text{jñātvā devam mucyate sarvapāśaiḥ}
\]

Śvetāsvatara 6-13

One becomes freed from all bondages by knowing that deity who is the cause and who can be known through
sānkhyā and yoga, who—being the eternal among the eternal, the consciousness among the conscious—alone dispenses the desired objects to the many.

The Supreme Self is clearly identified as one who gives liberation by knowing him;

**eko haṁsaḥ bhuvanasyāsyā madhye**
**sa evāgniḥ salile saṁnivīśatāḥ**
**tameva viditvā atimṛtyumeti**
**nānyah panthā vidyate'yanāya**
Śvetāsvatara 6-15

There is one Supreme Self in the midst of this universe. He himself is the fire that is fully established in the water (body). By knowing him alone one goes beyond death; there is no other path to go by.

For attainment of the Supreme goal, the Supreme Self is the only means and the goal;

**sa viśvakṛd viśvavidātmayoni-**
**rjñaḥ kālakāro guṇī sarvavidyaḥ**
**pradhānākṣetrajña patirguṇeśaḥ**
**saṁsāramokṣasthitibandha hetuh**
Śvetāsvatara 6-16

He is the creator of the universe, the knower of the universe, the Self and the source, the knower, the maker of time, the possessor of attributes, omniscient, the protector of the unmanifested and the individual soul, the Lord of the three qualities, and the cause of transmigration, liberation, existence and bondage.

**sa tanmayo hyamṛta īśasāṁsthu**
**jñaḥ sarvago bhuvanasyāsyā goptā**
**ya īśe'ya jagato nityameva**
**nānyo heturvidyata īśanāya**
Śvetāsvatara 6-17
He is the Self of the universe (filled with that), immortal, fully established as the Lord, the knower, omnipresent and protector of this universe, who eternally rules this world. There is no other agent for ruling the world.

**om sahasrāṁśave namaḥ**  
*Om salutations to the eternal part of the Supreme Self.*

The Supreme Self shines this universe in a thousand ways. Even the sun shines with the help of the tejas (the brilliance) of the Supreme Self.

After having stated that the Supreme Self is different from the individual self, now it is indicated that the soul is an eternal part of the Supreme Self. It is one arūḍha of the thousand parts. This journey of life is for the soul to merge ultimately with the Supreme Self.

*yasyānuvittah pratibuddha ātmāsmin sandehye gahane praviṣṭah sa viśvakṛt sa hi sarvasya kartā tasya lokaḥ sa u loka eva**
*Bṛhadāraṇyaka 4.4.13*

*He who has realised and intimately known the Supreme Self that has penetrated this dangerous and inaccessible place (the body), is the maker of the universe. For He is the maker of all. All this his Self, and all this again is his very Self.*

*yadaitamanupaśyatātyātmānāṁ devamaṇjasā
līśānāṁ bhūtabhavyasya na tato vijugupsate**
*Bṛhadāraṇyaka 4.4.15*

*When a man according to (instructions of the teacher), directly sees this effulgent Self, the Lord of what has been and what will be, he no longer desires, particularly to hide himself from that.*
I believe that Self alone to be the immortal Brahman, on which the five aggregates and the (unmanifested space) ether rest. Knowing it I am immortal.

Oṃ vidhātre namaḥ

Om salutations to the Supreme supporter of this universe.

The Supreme Self is the supporter of this eternal and limitless universe.

Vidagdha, the son of Śākalya has told me that the heart
(Hiranyakarshana) is verily Brahman. As one who has had a mother, a father, and a teacher should say, so has the son of Sakalya said this—that the heart is verily Brahman, for what can a person attain who has no heart...? This Brahman has only one foot O Emperor. Yajnavalkya says: The heart is indeed its body and the undifferentiated its support. It should be meditated upon as stability. The heat constitutes stability; said Yajnavalkya; The heart O Emperor is verily the abode of all beings, the heart is verily the support of all beings, for it is in the heart that all beings are established. The heart is verily the Supreme Brahman. The heart does not leave him who knowing thus meditates upon it; All beings seek him (with presents) and becoming a god (here) he is merged in the gods (after death) Janaka, the emperor of Videha said, 'I offer you thousand cows with an elephant like bull'. Yajnavalkya replied: my father believed that one should not accept (gifts from a pupil) without fully instructing him.

Om krtalaksanaya namaḥ

Om salutations to Him who is of the nature of consciousness.

He created the Lakshanas, the signs and the sastras (the scriptures which explain the nature of objects) that are observed with respective to their qualities. Satvik, rajasik, the tamasik are qualities of nature which are identified by their lakshanas.

The Supreme Self has made the lakshanas or indications necessary for the internal and external distinctions of all species.

Anybody is recognised by the looks only. Even a lay
man can distinguish the difference between a glass piece and a diamond. Any one can recognise a cultured and educated person from a uneducated and uncouth person. Any body can recognise between a jasmine and a rose. These are the distinguishing marks that are observed by any conscious person.

This consciousness is the same in all living beings. Whether it is a tiger or a human being or a snake, the consciousness is one. The bodies may be different, forms and functions may be different, but the vital force, consciousness, intelligence and bliss is one and the same.

A person established in the Self looks upon all as one and himself.

The demoniacal persons have some qualities and the divine persons their own. Why cannot all the persons have the same qualities? These qualities are ordained by the Supreme Self.

The qualities of the demoniacal persons;

cintāmaparimeyāṁ ca pralayāntāmupāśritāḥ
kāmopabhogaparamā etāvaditi niścitāḥ||

Gītā 16-11

Giving themselves over to immeasurable cares ending only with death, regarding gratification of lust as their highest aim, and feeling sure that that is all.

ahaṅkāram bālam dārpaṁ kāmam
krodham ca saṁśritāḥ
māmātmaparadeheṣu pradviṣanto'bhyaśuyakāḥ||

Gītā 16-18

Given over to egoism, power, haughtiness, lust and anger, these malicious people hate me in their own bodies and those of others.
The lakṣaṇas (marks) of the divine are:

Fearlessness, purity of heart, steadfastness in knowledge and yoga, alms giving, control of the senses, sacrifices and study of scriptures, austerity and straightforwardness.

Harmlessness, truth, absence of anger and the ariśadvargas, renunciation, peacefulness, compassion, gentleness, modesty and absence of fickleness.

These qualities control and guide the appearance of the person.

\[\text{om gabhastinemaye namaḥ} \quad 486\]

Om salutations to Him who lives in the middle of the rays of the sun.

The Supreme Self appoints and directs the rays of the sun and the moon. He fixes the locations of sun, moon, planets and the stars in such a way that they remain effectively in position and function according to their qualities. Each planet has its own characteristic and has effect on all the beings on earth and everywhere. These are best explained and assessed in astrology.

Mars has influence over wars and fighting tendencies. Mercury has jurisdiction over education and commerce. Jupiter has jurisdiction over intelligence.

\[\text{om satvasthāya namaḥ} \quad 487\]

Om salutations to Him who stays in the sātvik nature.
The Supreme Self is best approached by sātvik qualities and performance. The sātvik qualities are nearest to god. It is the Supreme knowledge, Supreme devotion and total surrender to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa which takes a person to the abode of the Supreme Self.

The sātva is luminous in nature. It gives peace and happiness. He looks upon all beings as himself.

**om simhāya namaḥ** 488 (200)

*Om salutations to Him who has the irresistible power like a lion.*

The Supreme Self creates beings in his own image and also in every conceivable forms according to their nature. Lion is the king of the forest and animal kingdom. It is very strong, very swift and very courageous. It is fearless under all circumstances. It is the only animal which does not run away due to fear and fights till death. This is the divine quality which needs to be cultivated and saluted.

The Supreme Self is beyond all qualities but still imparts noble and divine qualities in accordance with the nature of the Supreme Self, which is the deathless and changeless and eternal Supreme spirit.

**sa vā eṣa mahānāja ātmāṇādo vasudānāḥ; vindate vasu ya evam veda**

*That infinite, birthless, undecaying, indestructible, immortal and fearless Self is Brahman. Brahman is indeed fearless. He who knows the Self as above indeed becomes the fearless Brahman.*
om bhūtamaheśvarāya namaḥ || 489

Om salutations to the Supreme Lord of all the beings.

The Supreme Self, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is the Supreme Lord and the Supreme God. He has created all beings. He is seated in all beings and supports all beings from within and from without.

All bodies are made out of these great elements. They are created by the Supreme Self. The Supreme Brahman is the controller of these great elements.

He creates all beings in different forms according to their function. The function is as per the desire of the embodied soul. If the soul wants to fly in the air, it takes the form of the birds and rules the sky.

If the soul has desire to live in water, it is born as the aquatic animal and rules the ocean.

If it wants to rule the earth and attain Supreme knowledge, the soul takes the form of the human being and has domain over all beings on earth.

The Supreme Self lives in the heart of all beings and supports them by an eternal part of itself.

om ādidevāya namaḥ || 490

Om salutations to the origin of gods.

The Supreme Self is the god of gods and the origin of all gods. He is the source of divinity. Those who have become gods are so because of the grace of the Supreme Self.
tamśvarāṇām paramam mahēśvarām
tam devatāṇām paramāṁ ca daivatam
patim patinām paramam parastād
vidāma devam bhuvasamālidām

Śvetāsvatara 6-7

We know him, the effulgent one who is the Supreme, great Lord of the Lords, him who is the Supreme God of Gods, the ruler of the rulers, who is higher than the high (māya), who is the Lord of the worlds and who is worshipful.

na tasya kāryaṁ karaṇaṁ ca vidyate
na tatsāmaścābhyadhikāṣca dṛṣyate
parāsyā śaktirvividhaiva śrūyate
svābhāvikā jñānabalakriya ca

Śvetāsvatara 6-8

He has neither a body nor any organ; none is seen to be either equal or superior to Him. His Supreme power is heard of diverse, indeed and it consists of the spontaneous act of knowing and the act of control.

na me viduḥ suragaṇāḥ prabhavaṁ na mahārṣayaḥ
ahamādirhi devānāṁ maharṣīṇāṁ ca sarvaṁ

Gītā 10-2

Neither the hosts of gods nor the great sages know my origin; for in every way I am the source of all the gods and the great sages.

om mahādevāya namaḥ

Om salutations to the Supreme God.

The Supreme Self, the Supreme Brahman, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is the Supreme God. There is no god higher than him.
na tasya kaścit patirasti loke
na ceśīta naiva ca tasya liṅgam|
sa kāraṇam karaṇādhipādhipo
na cāsya kaścijjanītā na cādhipah||
Śvetāsvatara 6-9

There is no ruler of him in this world, nor any controller. Nor, indeed, is there any ground of inference with regard to Him. He is the cause, the overlord of the lords of the organs. And there is none who is his procreator, nor even an overlord.

yastantunābha iva tantubhiḥ pradhānajaiḥ svabhā-
vataḥ| deva ekaḥ svamāvṛṇot sa no dadhātu brahma-
pyayam||
Śvetāsvatara 6-10

The one deity who covered himself naturally with the effects of Pradhāna, as a spider covers itself with its thread, may be grant unification with Brahman.

agnirdevo devānāmabhavat purohito'gnim manu-
ṣyāḥ ṛṣayāḥ samīdhireḥ agnim maho dhanasātāvaham
huve mṛlikam dhanasātaye||
Rgveda 10-150-4

The Supreme Lord is the foremost of all divine powers. The seers, the devotees and prime men kindle the holy fire (in praise). I invoke the Supreme Lord for the acquisition of wealth and happiness.

om devesāya namaḥ∥

Om salutations to the god of gods.

The Supreme Self is the Lord of all devas, being the most important among them. The word dev is derived from div (meaning light).
na tatra sūryo bhāti na candratārakaṁ
cemāvidyuto bhānti kuto'yamagniḥ
tameva bhāntamanubhāti sarvaṁ
tasya bhāsā sarvamidaṁ vibhāti

Śvetāśvatara 6-14

There the sun does not shine, neither do the moon and the stars; nor do these flashes of lightening shine. How can be this fire? He shining, all these shine; through his luster all these are variously illumined.

om devabhrdhgurave namaḥ

493

Om salutations to the great master of the gods.

The Supreme Self, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is the Supreme master, is the Supreme teacher and is the Supreme guide of all the gods. He is the Supreme abode for all the devotees.

The Supreme Self is the all knower. Only he who knows can teach others. Every one cannot become a teacher. The teacher should know, he should be interested to learn and he should be interested to part with his knowledge. Only he who is willing to uplift the ignorant can become a teacher.

The guru is greater than mother, father. He is the god and he is the Brahma. He is Supreme Brahman. Only with the guru’s grace, one attains Supreme knowledge.

gururbrahma gururviṣṇuḥ gururdevo maheśvaraḥ
gurussākṣāt param brahma tasmai śrī gurave namaḥ

The guru (teacher) is Brahma, guru is Viṣṇu, guru is god and guru is Maheśvara. The teacher is immediate Supreme Brahman in reality. Therefore I salute the teacher, the guru.
Om uttarāya namaḥ
d
Om salutations to Him who is liberated.

The Supreme Self is free and liberated. Only he who is free and liberated can liberate his devotees. He is the Supreme over all the other gods.

The Supreme Self is the answer to all our problems. The meditation on the nameless and formless brahman clears the mind. It cleans the mind of all its superstitions, its preferences and all prejudices. It prepares the mind to see things as they are. It gives clarity of thought and clear vision.

Om gopataye namaḥ
d
Om salutations to the master of cows.

Śrī Kṛṣṇa, the incarnate of the Supreme Self is the master of the cows. When he used to play the flute, all the cows would come and hover around him, mesmerised by the flute song. ‘Go’ is also knowledge.

The cow is the most sacred animal. Even its urine and solid waste is considered as a purifier and an antiseptic. It gives milk and all the foods that we can think of. It is a crime to kill the milking cow. The cow is the kindest animal. Its eyes personify kindness and humility.

Just as the tiger and the lion is personification of ferocity, strength and fearlessness, the cow personifies meekness, kindness and vulnerability. Though the tiger is, strong and ferocious, it is useless except to behold its majesty. The cow though meek and kind is the most useful animal.
Jesuschrist said ‘blessed are the meek, for they are useful’.

**om goptre namaḥḥ |** 496

*Om salutations to the protector of all beings.*

The Supreme Self is supremely secretive and protects his devotees.

We are limited in our body and our perceptions. We are bound by time and dimensions. Our mind is also the product of time and environment and our experiences based on past and present. The tools of knowledge, we are having are also limited.

The Supreme Self is eternal and limitless. It is beyond time and space. It contains in itself the time and space. It is the unlimited. To know this eternal, the infinite and unlimited, the means of knowledge we are having is limited, finite and perishable. We can never know the Supreme Self, since that is the whole and we are the part. The part can never contain the whole and know the whole in its entirety. That is the reason why the Supreme Self, the infinite, the unlimited and the eternal ever remains the unknown, the Supreme secret.

**om jñānagamyāya namaḥḥ |** 497

*Om salutations to Him who is beyond the reach of knowledge.*

The Supreme Self is beyond the reach of knowledge. He is unknowable. This is due to the limitations of our
senses and organs of knowledge. We cannot know it as long as long we remain separate as a knower, the thing to be known and the act of knowing. We cannot know the Supreme as long as we remain as an egocentric personality. That is bigger than this ego centric person. This person is an eternal, an infinitesimal part of that Supreme. How can a particle of dust know the mountain?

To know the Supreme Self, we have to merge with the Supreme. The ‘I’ should cease to be. That can know only itself by itself. There is no act of knowing. It is only the act of being. When the knower is merged with the Supreme Self, the knower is no more. The knower and the knowable have become one. There is no more the act of knowing.

Only the objects can be known, the bodies can be known and the past is known. The Supreme Self is neither a body, nor the past. It is the infinite and the eternal, the dynamic metamorphosis ever going on and is beyond time and space.


\[
\begin{align*}
na \text{ vedayajn\text{"a}dhyayananirna} & \text{ d\text{"a}nai-} \\
& \text{ rna ca kriyabhirna tapobhirugrai\text{"i}} \\
evamr\text{"upah} & \text{ s\text{"aka}ya aham nr\text{"ole}} \\
& \text{ dra\text{"utum tvadanyena kuruprav\text{"i}ra}} \\
\end{align*}
\]

Git\text{"a} 11-48

Neither by the study of the Vedas and sacrifices, nor by gifts nor by rituals nor by severe austerities can I be seen in this form in the world of men by any other than thyself. O Arjuna the hero of Kuru dynasty.

The Supreme Self is not different from the knower. The knower is the Supreme Self. The searcher in the individual bodies is the searched. The knower is the entity to be known. The knower is the Supreme Self. There is
no other thing to be known. The mind cannot reach it and there is no words to describe that. This is declared in Taittirīya Upaniṣad:

\[\text{yato vāco nivartante aprāpya manasā saha|}
\text{ānandam brahmaṇo vidvān| na bibheti kutaścāneti|}
\text{etagnāḥ ha vāva na tapati| kimahagāṁ sādhu nākaravam|}
\text{kimaham pāpamakaravamīti| sa ya evāṁ vidvānete}
\text{ātmānagāṁ sprṇute| ubhe ṣyevaśa ete ātmānagāṁ}
\text{sprṇute| ya evāṁ veda| ityupaniṣat|} \quad \text{Taittirīya 2.9.1}

The enlightened man is not afraid of anything after realising the bliss of brahman, failing to reach which, words turn back along with the mind.

Him, indeed this remorse does not afflict; why did I not perform good deeds? And why did I perform bad deeds? He who is thus enlightened strengthens the Self with which these two are identical; for it is he indeed, who knows thus, that can strengthen the Self which these two really are. This is the secret teaching.

\[\text{om purātānāya namaḥ|} \quad 498\]

Om salutations to the most ancient.

The Supreme Self is the most ancient, more ancient than the time.

The time in reality does not exist. It is the indication of the interval between two events. It is the time taken for an object to reach from one place to another. It is the interval between two events. It is the time gap between birth and the death. It is the time referred to a process. The Supreme Self is beyond all this reference. It has no beginning and there is no end. It is the ‘anant’, the
timeless. The Supreme Self is there even before any thing started.

This Supreme Self is the Hiranyagarbha which always existed. Even Rudra, the source of all gods and seers when he was being born (evolved), saw this Hiranyagarbha already existed;

yo devānām prabhavaścodbhavaśca
viśvādhipo rudro maharṣih
hiraṇyagarbham paśyata jāyamānāṁ
sa no buddhhyā śubhayā saḿyunaktu

Śvetāśvatara 4-12

Rudra, who is the origin and the source of the divine powers of gods, who is the protector of the universe, the great seer, saw Hiranyagarbha as he was being born. May he endow us with good understanding.

om śarīrabhūtabhṛte namaḥ

Om salutations to Him who supports the great elements in all the bodies.

The Supreme Self is the cause of bringing together all the great elements in all the bodies.

All bodies and beings including our body is made up of the great elements; air, water, fire, earth, sun, moon, ether, ego, intellect and the celestial stars. Our body is the junction, the meeting point of all these great elements. These great elements are the building blocks of life. Without any of these, the body is dead. The Supreme Self brings these great elements together, creates the body and supports the body both from within and without.

All bodies and beings on earth or gods in heaven
are formed due to the conjunction of the lower nature (great elements) and the higher nature of the Supreme Brahman. He supports all bodies by pervading them. He exists everywhere as their support.

After creating these bodies, the Supreme Self resides in the heart by an eternal part of himself, as the individual Self or the soul. He is the inner controller, the supporter and enjoyer seated in the body.

He supports the body by means of sun, food, water, fire and air. He himself supports the sun, food, water, fire and air.

bhūmirāmp'NALO vāyuḥ kham mano buddhireva ca
ahaṅkāra itīyam me bhinnā prakṛtirāṣṭadha

Gitā 7-4

Earth, water, fire, air, ether, mind, intellect and egoism—thus is my nature divided eight fold.

apareyamitastvanyām prakṛtim viddhi me paraṁ
jīvabhūtām mahābāho yayedam dhāryate jagat

Gitā 7-5

This is the inferior prakṛti, O mighty armed Arjuna; know thou as different from it my higher prakṛti, the very life element (vital force), by which this world is upheld.

etadyonīni bhūtāni sarvāṇītyupadhrārayāl
ahaṁ kṛṣnasasya jagataḥ prabhavaḥ pralayastathā

Gitā 7-6

Know that these two natures are the womb of all beings. So I am the source and dissolution of the whole universe.

The Supreme Self pervades the great elements the sky, the directions at the macro level. The individual Self pervades the five organs and the mind at the individual body level;
yaḥ ārotre tiṣṭhaṇḍrotrādantaraḥ, yaṁ ārotram
na veda, yasya ārotre śarīram, yaḥ śrotramantaro
yamayati, eṣa ta ātmāntaryāmyamṛtaḥ

Brhadāraṇyaka 3-7-19

He who dwells in the ear, but is within it, whom the
ear does not know, whose body is the ear, and who controls
the ear from with in, is the inner controller this is Self and
immortal.

eyo manasi tiṣṭhanmanaso'ntaraḥ, yam mano na
veda, yasya manoḥ śarīram, yo mano'ntaro yamayati,
eṣa ta ātmāntaryāmyamṛtaḥ

Brhadāraṇyaka 3-7-20

He who dwells in the mind but is within it, whom the
mind does not know, whose body is the mind, and who
controls the mind from with in, is the inner controller—your
own Self and immortal.

om bhoktre namaḥ||

500

Om salutations to the Supreme enjoyer.

The Supreme Self is the Supreme enjoyer seated in
all the bodies as the individual Self.

The Supreme Self is the seer, hearer, taster, smeller
and the experiencer. The eye is only the instrument of
seeing, the ear is the instrument for hearing, the tongue
is the instrument for tasting and mind is only the
instrument for thinking. This body is a person as long
as the self stays in the body along with vital force.

The vital force is accompanied by consciousness,
intelligence and bliss. When the soul leaves the body, it
is accompanied by the vital force, the body dies and
disintegrates into great elements. As long as the soul is
residing in the body, one is a father, a mother, a brother, a sister, a teacher, a son, a daughter, a master or a servant as per the function of the body. When the soul leaves the body, all relationship with the body disappears. It becomes a garbage only to be buried or burnt.

bhoktāram yajñatapasāṁ sarvaloka maheśvaram
suhrdāṁ sarvabhūtānāṁ jñātvā māṁ sāntimṛcchati

*Gītā 5-29*

*He who knows me as the enjoyer of sacrifices and austerities, the great Lord of all the worlds and the friend of all beings attains to peace.*

**ōṁ kapīndrāya namaḥ**

*Om salutations to Ānjaneya, the king of monkeys.*

Ānjaneya also called Māruti is the Supreme devotee of Śrī Rāma, the incarnate of the Supreme Self.

Ānjaneya is Vāyuputra, son of wind and represents the mind. Mind is the chief of organs and should obey the Self. Mind should be controlled, tutored, educated and cultured. One whose mind is under control is its best friend. The unconquered mind is one’s own worst enemy.

**ōṁ bhūridakṣiṇāya namaḥ**

*Om salutations to Him to whom huge gifts are made in the yajñas and sacrifices.*

The Supreme Self also gives huge bounties to his devotees. What ever he gives is for all times and all
places. What he gives brings name, fame and recognition at all places by all people at all times.

\[ \text{om somapāya namaḥ} \] 503

\textit{Om salutations to the chief deity in all the yajñas and who takes soma, the essence of sacrifices.}

The Supreme Self is the subject in all the austerities, sacrifices and oblations to whom all the offerings are made. He is the absorber of soma, the essence of all yajñas. Only to him reach all the prayers, worships and meditations whether directly or indirectly.

\[ \text{om amṛtapāya namaḥ} \] 504

\textit{Om salutations to the drinker of nectar, which gives immortality.}

The Supreme Self is the drinker of immortal bliss, which is his own nature.

The nature of good people, the satsang is bliss. They have the goodwill and the common factor which causes satsang which is the Supreme devotion to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa. This gives Supreme bliss to all. All others are business arrangements, the give and take dealings.

The food that is consumed after offering to others become nectar, since the food is offered to the Vaiśvānara, the Brahman.
ayam dharmaḥ sarveśāṃ bhūtānām madhu, asya dharmsasya sarvāṇi bhūtāni madhuḥ; yaścāyamāsmin dhrarme tejamo'ṃrtamayaḥ puruṣaḥ, yaścāya- madhyātmaṃ dhārmastejamo'ṃrtamayaḥ puruṣaḥ, ayameva sa yo'yaṃātmā; idamamṛtam, idam brahma, idaṁ sarvam॥

Brhadāraṇyaka 2-5-11

This righteousness is honey to all beings and all beings are honey to this righteousness. With the bright immortal being, who is identified with this righteousness and the body. These four are only the Self. This is the means of immortality, this is Brahman and this is all.

om somāya namaḥ॥

505

Om salutations to the him who is the form of moon who invigourates plants and herbs.

The Supreme Self has created the moon, which is the great element. The essence of the moon and the herbs is the Supreme Self. He is the cause of all the medicinal plants which cures all diseases.

kimdevato'syāmudīcyāṁ diśyasīti; somadevata iti; sa somaḥ kasmin pratiṣṭhitā iti; dīkṣāyāmīti; kasminnu dīkṣā pratiṣṭhiteti; satya iti; tasmādapi dīkṣitamāhuḥ satyam vadeti, satye hyeva dīkṣā pratiṣṭhiteti; kasminnu satyam pratiṣṭhitamiti; hṛdaya iti hovāca, hṛdayena hi satyam jānāti, hṛdaye hyeva satyam pratiṣṭhitam bhavatīti; evamevaitadyājñavalkya॥

Brhadāraṇyaka 3-9-23

What deity are you identified within this north direction? ‘With the deity moon’. Moon rest on Initiation, this rest on truth. Truth rests on Heart. One knows truth through the heart; hence truth rests on the heart.
jātavedase sunavāma somamaraṭīyato nidahāti
vedaḥ | sa naḥ paṃṣadati durgāṇi viśvā nāveva sindhum
duritātyagnih ||

Mahanārayanopanisad 2-1

May we offer oblations of Soma to Jātavedas. May the all knowing one destroy what is unfriendly to us. May he, the divine fire that leads all, protect us by taking us across all perils even as a captain takes the boat across the sea. May he also save us from all wrongs.

somenādityā balinaḥ somena prthivī mahī ||
attho nakṣatraṃāmeśāmupasthe soma āhitaḥ ||

Rgveda 10-85-2

By the elixir of divine love, the solar regions are strong; by the divine elixir, the earth is great; the divine elixir is stationed in the midst of all the constellations.

This divine love soma, the love for life has resulted in this universe. All this universe of sun, earth, planets and stars are upheld by the Supreme blissful form of the Supreme Self, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa. What we do not love, leaves us and withers away.

somam manyate papivān, yatsampiṃśantyoṣadhimī
somam yam brahmāṇo vidurna tasyāśnāti kaścana ||

Rgveda 10-85-3

This soma gives knowledge, drives the backward into forward, connects and collects all. It makes one glorious and magnanimous. It purifies and exhilarates. It is verily the devotional bliss. He, who had drunk, thinks that the herb, which common men crush and grind, is the divine elixir; but which the sages know to be really elixir, no one tastes that.

The divine elixir, which the sages know and enjoy is not available outside, but is available in their heart, which is the Supreme love and devotion to the Supreme Self, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa. It is only
the Supreme Lord who imparts this divine essence into His devotees.

**om purujite namah**

*Om salutations to the winner of the senses.*

The Supreme Self is the winner of this world. This world is the group of persons and this group of persons is only the several minds. The mind is the world and the world is the senses. The mind rules over the senses.

One who wins the mind, wins the world. The mind rules over sense organs and sense objects. This world is nothing but the objects. This world is a collection of perishable objects and things. No object in the world has the quality of happiness in it. One who has realised this is not drawn towards objects.

**om purusattamaya namah**

*Om salutations to Him who is the form of this universe and truth.*

The Supreme Self is all this universe consisting of nature, time and space. The nature is ever changing and repeating. Time and space are relative. The changeless is the consciousness; the ever pure witness of all these changing nature. We are part of nature and we are ever changing.

Whatever is seen, heard, experienced, tasted and smelt is ever changing. The seer, taster, hearer, smeller
and experiencer is the truth. It is deathless. That is the soul, the ātma.

satyamugrasya bṛhataḥ saṁ sravanti saṁsravāḥ
saṁ yanti rasino rasāḥ punāno brahmaṇā hara
indrāyendo pari sravaṁ

The flows of Supreme truth and love are vast and formidable. May the flow of love and truth flow together. They are purified by holy prayer, oh divine love of god, may you flow for us.

om vinayāya namaḥ

Om salutations to the one who is sober or humility.

Humility and sobriety is the quality of the educated and the cultured. It is the hallmark of the evolved and the egoless.

It is the unrefined and the uneducated who brags and shows one upmanship. The evolved has nothing to show off, since all his achievements are the natural qualities. It is the Supreme knowledge which gives humility and unpretensionness.

These are the divine qualities that should be saluted.

om jayāya namaḥ

Om salutations to victory.

The Supreme Self is always victorious. The victory itself is the Supreme goal and the abode. To reach the
last point, to excel over all is the victory. Physical strength, mental powers, skill and talent are the requirement of victory in all competitions.

This will to win and excel over all things that exist is the unconscious desire of the Self which is its own nature.

\textit{om satyasandhāya namaḥ} $\|$ 510

\textit{Om salutations to one who is resolved with the Supreme truth.}

The Supreme Self is the truth. His resolve is the truth. It is to meet with the truth and established in the truth.

\textit{‘satyam eva jayate’}

\textit{Only truth wins.}

Only truth exists. The untruth does not exist. The existence is itself the truth. Those who follow untruth themselves vanish. They are following a vain path. Those who follow their mind and body as Supreme come to a dead-end and disappear. Those who follow the Supreme Self, the Supreme order, exist. This is declared in this sloka.

\textit{manomayaḥ prāṇaśaśrīro bhūrūpaḥ satyasānkalpa ākāśātmā sarvakarmā sarvakāmāḥ sarvagandhaḥ sarvarasaḥ sarvamidamabhyaśto'vākyanādarāḥ}$\|$ 3-14-2

\textit{Chāndogya}

\textit{He who is permeating the mind, who has prāṇa for his body whose nature is consciousness, whose resolve is truth (infallible), whose own form is like ākāśa, whose creation is}
all that exists whose desires are all the pure desires, who possesses all agreeable odours and all the pleasant tastes, who exists pervading all this who is without speech and other sense organs who is free from agitation and eagerness—this is my ātman, residing in the lotus of the heart.

sarvakarmā sarvakāmāḥ sarvagandhaḥ sarvā rasaḥ sarvamidamabhyaḥtto'vākyanādara eṣa ma ātmāntar-hṛdaya etadbrahmaitamitaḥ pretyābhisahbhavitāsmīti yasya syādaddhā na vicikitsā'śtīti ha smāha śaṅḍilyaḥ śaṅḍilyaḥ

Chāndogya 3-14-4

He, whose creation is all that exists, whose are all the pure desires, who possesses all the agreeable odours and all the pleasant tastes, who exist pervading all this, who is without speech (and other senses), who is free from agitation and eagerness, he is my ātman residing in the lotus of the heart; He is Brahman. On departing hence I shall attain to His being. One who possesses this true faith, has no further doubt. Thus declared śaṅḍilya.

om dāśārhāya namaḥ

Om salutations to Him who is fit for offerings.

The Supreme Self is the Supreme being, Supreme God, the Supreme Brahman, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa who is worthy for prayer, for worship and for meditation. He is the only Supreme God to whom all the offerings, oblations, austerities and sacrifices are made. It is to him only all these reach. He is the Supreme abode.

It is only in His name that one becomes a dāsa, the Supreme devotee. Those who are on the path of Krṣṇa
consciousness are dāsās. It is called the ‘dāsa sampradāya’, the path of total surrender and Supreme devotion to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa who gives Supreme knowledge, Supreme bliss, liberation and freedom.

This ‘Dāsa’ is the king of kings.

Om sātvatāṁ pataye namaḥ

Om salutations to the path of sātvata.

The path of Supreme devotion and total surrender to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is also the path of satya or ‘sātvata’. It is also the path of sātvik nature. One who chants the name of the Supreme Self at all times while doing all works; attains to Supreme consciousness, intelligence and bliss. This is the ‘sātvata patha’.

aphalākāṅkṣibhiryajñō vidhidṛṣṭo ya īyate
yaṣṭāvyameveti manāḥ samādhāya sa sāttvikāḥ

Gītā 17-11

That sacrifice which is offered by men without desire for reward as enjoined by the ordinance of scriptures, with a firm faith that to do so is a duty; is sattva or pure.

‘Sāttvatāṁ patha’ (sātvik mārga) consists of austerity of the body, austerity of speech and austerity of mind;

devadvijaguruprājñapūjanam āucamārjavam
brahmacaryamahimsā ca śārīram tapa ucyate

Gītā 17-14

Worship of gods, the twice born, the teachers and the wise, purity, straight forwardness, celibacy and non injury are called the austerity of the body.
Speech which causes no excitement, truthful, pleasant and beneficial, the practice of the study of the scriptures are called the austerity of the speech.

Serenity of mind, good heartedness. Self control, purity of nature—this is called mental austerity.

om jīvāya namaḥ

Om salutations to jīva.

The Supreme Self is the Kṣetrajña, the knower of the field or the body. He is the jīva in all the bodies.

The jīva is the eternal part of the Supreme Self;

I am the Self, O, Guḍākeśa, seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings.

Do thou also know me as the knower of the field in all fields, O Arjuna. Knowledge of the field and the knower of the field is considered by me to be the knowledge.
The Supreme soul in this body is also called the spectator, the permitter, the supporter, the enjoyer, the great Lord and the Supreme Self.

The mind and the senses are abiding in nature. The soul, the jīva draws these elements to form the body. This is declared in this śloka.

An eternal portion of myself having become a living soul (jīva) in the world of life, draws to itself the five senses with the mind for the sixth, abiding in nature.

Om salutations to Him who witnesses the worshipful attitude of his devotees.

We go to temple to worship the gods. We go with a prayerful attitude. We go with the sense of receptivity without the sense of the ego. This ‘I’ is the ego that is the barrier for this worshipful attitude. This attitude itself is the sense of ego.

In prayer and worship, there is duality. There is the god and the devotee. The devotee has the sense of ego, the sense of doership, that ‘I am praying’, that ‘I am worshiping’.

There is no ‘I’ sense when we meditate. In meditation, this ‘I’ is dissolved. The god and devotee has become one.
Only 'that' is there. This is the state of divinity, the state of yoga and meditation. In this state there is joy and purification. There is transcendence.

The Supreme Self is the witness of these states. The Self in us itself is the witnesser. In meditation, the individual Self and the Supreme Self has merged. This merger takes place with the dissolution of the mind, the ego that stands between the reality and the relativity.

\textit{Om sākṣīne namaḥ} \textsuperscript{515}

\textit{Om salutations to the witness.}

The Supreme Self is the Supreme witness. In reality we are also witnesses. Due to ignorance, we imagine we are the doers, we are the owners and the possessors. We think we are the winners and the losers. We think we are the enjoyers and sufferers. We think we are the attainers and acheivers or the failures or the success. In reality, we are none of these. We are the pure Self, the eternal and indivisible part of the one and only Supreme Self.

The Self is unique. Its nature is non attachment. The consciousness is not a quality of any object. It is the quality of the Self. There is no seer other than the Self. The ear is only for hearing. So are the organs of smell, taste and touch. The smeller and the experiencer is distant and distinct from all the objects of experience and the organs of experience. The eye is not attached to any object, the ear is not attached to any particular sound. So are nose and tongue. They are the organs and medium of consciousness which is our inner nature.
Whatever objects are there in this world, we are only their witness. The objects will ever remain different, distant and distinct from us. They will never be our integral part. When we are born, we are born alone. When we die, we die alone. When we live, we alone live. Our dreams are ours. Our pain is ours and pleasures are ours. We cannot share these with any one or any body, however close they may appear to be. We may try to explain and convey. But we cannot impart.

We are pure witnesses. We are the Self and this Self cannot be separated from its nature of consciousness, intelligence and bliss.

However rich we are, people say that the wealth belongs to such and such a person. They never say that wealth is the person. The Self is free from all ownerships and enslavements. Its nature is witnessing, freedom and liberation.

We have forgotten we are witnesses. We have abandoned our witnessing nature. Any thing we see, we get attached to that. Even with the images on the cinema screen, we get affected. This is total ignorance.

Śankaracārya said that this world itself is māya, the illusion. What all we see, hear, touch, smell and feel will not be there after some time. Only the seer, the witness is real. All else is of the magical existence. Unless we know our real nature and realise the Self, we are always in this illusory world.

We have to look to our body as an outsider sees it. We have to observe our mind, just witness it. Keep a keen watch on all the thoughts and images that pass through the mental screen without judgment, without attachment without any likes or dislikes, fear or fervour.
We have to develop a distance between our Self and all that we call ours including our body and mind. Even our mind is a growth. It is a factor of our times and environments. The mind starts developing after the age of three years. Even our body is the outer covering over our soul. The soul takes any number of bodies as per its desires. The attachment to the desires is the cause of soul taking many bodies, the cause of transmigration.

\[ \text{om mukundāya namaḥ} \]

*Om salutations to Mukunda.*

The Supreme Self gives liberation or mukti.

Mukunda is the name of Śrī Kṛṣṇa, the incarnation of the Supreme Self.

Liberation is freedom from the bondages of the body. It is overcoming the limitations and qualities of the body. It is liberation from diseases, old age, infirmities and death. It is also to be free from thirst, hunger, cold, pain and afflictions.

The liberation is to be free from the obligations of the world. We are too much in this world. We cannot get away. We have to pay for the air we breath, food we eat, shelter we live in and all the roads and power we use. We have created this monster called society and we have become its slave and the victim. Whatever we create, we become its victim.

We are blind with obsession and attachment to our family. Whatever they do right or wrong, we protect them. We lose ourself to make them happy. We are too much in this samsāra.
The Supreme Self always makes us free. It realises us our real nature.

Śrī Kṛṣṇa, Mukunda has taught us non attachment and selfless action as the means for liberation and freedom.

om amitavikramāya namaḥ

Om salutations to the supremely strong.

The Supreme Self has attained victory over all the three worlds, earth, ocean and sky.

He rules the earth, rules the sky and rules the ocean. In the incarnation of Vāmana, the short brahmin, he covered the entire universe with his three strides.

om ambhonidhiranantātmane namaḥ

Om salutations to the creator of the ocean and the eternal Self.

The Supreme Self created water. He is the source from which all the beings were evolved.

The Supreme Self is the eternal and the limitless energy and is beyond all causations. He cannot be determined by time, space and causes.

naiveha kiñcanāgra āsīt, mṛtyunaivedamāvṛtamāsīt —aśānāyā, aśānāyā hi mṛtyuh; tanmano'kuruta, ātmanviasyāmiti so'rccannacarat, tasyārcata āpo'-jāyanta; arcate vai me kamabhūditi, tadevārkasyār- katvam; kaṁ ha vā asmai bhavati ya evametadarkasyār- katvam veda

Bṛhadāraṇyaka 1.2-1
In the beginning there was nothing whatever in the universe. This universe was enveloped by death (Hiranya-garbha) alone or hunger (energy); for hunger is death. He produced the mind (desiring), 'May I be possessed of a mind (desiring)'. He moved about worshipping himself.

As he was thus worshipping himself (with fire), water was produced. (as he thought), 'verily, while I was worshiping, water sprang up'.

This is why the fire is called Arka. Surely there is water (or happiness) for him who thus knows why fire is called Arka.

\[ \text{āpo vā arkaḥ; tadyadapāṁ śara āśīttatsamahanyataḥ sā pṛthivyabhavat; tasyāmaśrāmyat; tasya śrāntasya taptasya tejoraso niravartatāgniḥ} \]

\[ \text{Bṛhadāraṇyaka 1\text{-}2\text{-}2} \]

Water verily is Arka. What was there as the froth of water hardened, and it became the earth. In this work of creation, Prajāpati was tired. From him fatigued and afflicted. came forth his essence as luster. This was fire.

\[ \text{ṛtaṁ ca satyaṁ cābhīddhāttapaso'dhyajāyataḥ} \]
\[ \text{tato rātrirajāyata tataḥ samudro arṇavaḥ} \]

\[ \text{samudrādarṇāvādadhi saṁvatsaro ajāyataḥ} \]
\[ \text{ahorātrāṇi vidadhaviśvasya miṣato vaśī} \]

\[ \text{sūryācandramasau dhātā yathāpūrvamakalpayat} \]
\[ \text{divam ca pṛthivīṁ cāntarikṣamatho suvaḥ} \]

\[ \text{Mahānārāyaṇopaniṣad 1-63, 64, 65} \]

From the all illuminating Supreme, by his resolve, the right and the true were generated. From him night and day were generated. And from him again was generated the sea with different waters.
Then after the creation of the vast ocean the year was
generated. Afterwards the ruler of the world of sentient and
non sentient beings who made day and night ordained sun
and moon, sky and earth and the atmosphere and blissful
heaven, just as they were in the previous cycles of creation.

ॐ mahodadhiśāyāya namaḥ∥ 519

Om salutations to Him who lies in water of
cosmic dissolution into which all entities in the
universe has been dissolved.

At the end of the yuga, it is said that there will be
continuous rain for years. The drops rain will be few feet
thick. And there will be a huge deluge of water. The sea
level will raise and everything will be submerged in water.
There will be earthquakes and all things will be destroyed.
Everything will disappear into water. Whatever happens
to the manifest beings and objects, the unmanifest soul,
the Supreme Self is changeless and deathless.

At the beginning of the new yuga, the water will be
the starting point of creation with the fish as the first
being to be born.

samudrādūrmirmadhumāgm udāradupāgm śunā
samamṛtatvamānanaṭ dhṛtasya nāma guhyam yadasti
jihvā devānāmamṛtasya nābhiḥ∥

Mahānārāyaṇopaniṣad 12-8

From the Supreme fount, vast as the ocean, arose the
universe in the shape of the waves having up and downs
yielding enjoyment to created beings. The name indicating
the Self luminous reality and consisting of the syllable Om
is hidden in the Vedas. By contemplating on the Supreme along
with the slow repetition of that name one attains to immortality. This designation of the Supreme is on the lips of contemplative sages and it is the central support of undying bliss.

om antakāya namaḥ

Om salutations to Him who brings about the end of all beings.

He is the 'yama' and the time.

The Supreme Self is Śiva, Rudra who brings about the end of the universe. The seed of death accompanies the birth. As the life goes further from birth, it draws nearer to death. We are nearer to death everyday. Death is for the body and not for the soul. The soul is Supreme energy which cannot be created nor destroyed. It is the Supreme being that always creates new bodies with what ever new matter that is there.

eko hi rudro na dvitiyāya tasthu-
rya imāṁlokaṁśataṁ śaṁbhiḥ
pratyaṅg janāṁstiṣṭhati saṅcukocāntakāle
samsārya viśvā bhuvanāni gopāḥ

Śvetāsvatara 3-2

Since Rudra—who rules these worlds through his divine powers, who resides within every being, who after projecting all the worlds and becoming the protector, withdraws them during dissolution—is one, therefore, they did not wait in anticipation of a second.

om ajāya namaḥ

Om salutations to the unborn.
The Supreme Self, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is unborn. He is also unconquered.

venastat paśyan viśvā bhuvanāni vidvān yatra viśvam bhavatyeknīḍam| yasminnīdaghōṣam ca vi caika-gṛhāṇa otaḥ protasca vibhuḥ prajāsu||

pra tadvoce amṛtaṁ nu vidvān gandharvo nāma nihitaṁ gṛhāsu| triṇi padā nihitā guhāsu yastadveda savitṛuḥ pitā sat||

Mahānārāyaṇopaniṣad 1-14, 15

He in whom this universe originates and into whom it is absorbed; He who exists as the warp and woof in all created beings; He by whom the three states of waking dream and deep sleep are appointed in the intellects hidden in creatures; He in whom the universe finds a single place of rest—having seen that Paramātman, the Gandharva named Vena became a true knower of all the worlds and proclaimed to his disciples for the first time that reality as immortal. He who knows that all pervasive one becomes worthy of receiving the honour due to a father even from his own natural father.

ōṁ mahārāhāya namah||

Om salutations to Him who is supremely fit for worship.

The Supreme Self is one. His nature is imperishable. He is the same to all. He is not short of any attributes and wealth since he is the creator of all things that exist. He grants the wishes of his devotees. He only should be prayed, worshipped and meditated on.

The devotees of the Supreme Self are the most ineligible persons to this world of human beings and
objects. They are righteous, truthful and kind. But these qualities are considered a weakness and impractical in this land of Buddha and therefore they suffer. But having realised the Self, they go beyond this time and place. This world of relativity and duality is not applicable to them. They do not give value to the value system that prevails in this world of objects. They transcend this material world.

ōm svābhāvyāya namaḥ

Om salutations to Him who is eternally perfect and therefore naturally without a beginning.

The Supreme Self is established in the Self nature. The Self nature is changeless, deathless, eternal, limitless. Self is the creator, supporter and devourer of all things that exist.

ārdraṁ jvalatijyotirahamsmi | jyotirjvalati brahmāhamasmī | yo'hamasmi brahmāhamasmī | ahamasmī brahmāhamasmī | ahamevāham māṁ juhomi svāhā ||

Mahānārāyaṇopaniṣad 1-67

That Supreme light which projected itself as the universe like a soaked seed which sprouts (or that Supreme light which shines as the substratum of the liquid element)—I am that Supreme light. I am that Supreme light of Brahman which shines (as the inmost essence of all that exists).

(In reality) I am the same infinite Brahman (even when I am experiencing myself as finite Self owing to ignorance).

(Now by the onset of knowledge) I am really that Brahman which is my eternal nature.
Therefore I realise this identity by making myself, the finite Self, an oblation into the fire of the infinite Brahman which I am always (may this oblation be well made).

**om jītāmitrāya namaḥ**

*Om salutations to winner of enemies.*

The Supreme Self has won over the inner enemies like attachment, desire, ignorance, ego, mind and the ariṣadvargas. He is beyond the three qualities of nature satva, rajas and tamas.

He has won all the external enemies like Rāvaṇa, Hiranyakaśipu and modern tyrants who want to disturb the Supreme order.

**om pramodanāya namaḥ**

*Om salutations to the giver of bliss.*

The Supreme Self is the giver of Supreme bliss. Just as we experience the heat and light of the sun when we come to the open in the sun, so also we experience the Supreme bliss when we meditate on the Supreme Self.

Any divine activity is joyful. Helping the poor, educating the ignorant, giving water to the thirsty, medicating the sick and supporting the weak and the infirm are all selfless divine acts which give joy and happiness. These acts purify the person and take him to higher evolution of life. This is the real pastime and the sport that helps the receiver and gives joy to the giver.
om ānandāya namaḥ

Om salutations to Him whose nature is bliss.

The higher nature of the Supreme Self, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa the Supreme Brahman is Supreme bliss. He pervades the entire universe. It is said in the Upaniṣads;

I am in the air, the air does not know it; I am in water, the water does not know it. I am in fire, the fire does not know it. I am in the earth, the earth does not know it. I am in the consciousness, but the consciousness does not know it. I pervade all and all does not know me. I am the knower.

Because the Supreme Self pervades these great elements, the breathing is a joy, drinking water is a joy, taking food is a joy and life is blissful when not attached to the perishable objects. That is the reason no body wants to die but live for ever.

This ānanda, the bliss is not the sensation. It is not poverty or riches. It is not sickness nor health. It is neither achievement nor failure. It is not excitement nor depression. It is neither happiness nor unhappiness. It is neither knowledge nor ignorance. It is not in the becoming. It is not the wealth, power or position. It is in the being. It is the state of equanimity, the state of samādhi, the state of yoga, the state of om, the Udgītha. It is the state of choiceless awareness. That is the meditation. That is the pure conscious state.

It is the mind that comes in between this state of bliss and our self. It is the bhāvas of mind, the desire, the fear and fervours, the likes and dislikes, the obsessions and the attachments, the urges to become and achieve, that covers this state of bliss which always exists. The
dissolution of the mind, the merging of the mind with the Self, the pure mind with the intellect unattached causes the state of bliss to be revealed in its true form. That is the state when the mind is merged with the Self. That is when the nature of the Self, the bliss is realised.

salila eko draṣṭādvaito bhavati, eṣa brahmalokaḥ samrāḍiti hainamanuṣaśāsāsa yājñavalkyaḥ, eṣāsyā paramā gatiḥ, eṣāsyā paramā sampat, eṣo’sya paramo lokāḥ, eṣo’sya parama ānandaḥ; etasyaivānanda-syānyāni bhūtāni mātrāmupajīvanti

Bṛhadāraṇyaka 4.3.32

It becomes (in deep sleep serene) like water, one, the seer and free from duality....That is the world that is Brahman, O emperor. Thus did Yājñavalkya teach Janaka; ‘this is its highest goal, this is highest glory, this is the highest world, this is its highest bliss’; all other beings live on a particle of this very bliss’.

sa yo manuṣyāṇām rāddhaḥ samṛddho bhavati, anyeṣāmadhipatiḥ, sarvairmanaṣyakairbhogaiḥ sam-pannatamaḥ, sa manuṣyāṇam parama ānandaḥ, atha ye śatam manuṣyāṇāmāṇandāḥ sa ekaḥ pitṛṇām jita-lokānāmāṇandāḥ; atha ye śatam pitṛṇām jitalokānāmāṇandāḥ sa eko gandharvaloka ānandaḥ; atha ye śatam gandharvaloka ānandaḥ sa ekaḥ karmadevānām ānandaḥ—ye karmaṇā devatvamabhisampadyante; atha ye śatam karmadevānāmāṇandāḥ sa eka ājñadevānāmāṇandāḥ, yaśca śrotiriyo’vṛjino’kāmahataḥ; atha ye śatamājñadevānāmāṇandāḥ sa ekaḥ prajāpatiloka ānandaḥ, yaśca śrotiriyo’vṛjino’kāmahataḥ; atha ye śatam prajāpatiloka ānandaḥ sa eko brahmaṇaloka ānandaḥ, yaśca śrotiriyo’vṛjino’kāmahataḥ athaiṣa eva parama ānandaḥ, eṣa brahma lokaḥ samrāḍiti hovāca yājñavalkyaḥ; so’ham bhagavate sahasram dadāmi, atā ẓurdhvam vimokṣāyaiva brūhīti, atra ha yājñavalkyo
vibhayāṅcakāra, medhāvī rājā sarvebhya  
udarautṣiditī ||

Bṛhadāraṇyaka 4-3-33

He who among men is physically perfect, opulent, the Lord of others, and most endowed with all human enjoyments, represent the maximum joy of men; one hundred measures of this joy is the joy for manes. One hundred measures of joy is the joy for celestial minstrels. One hundred measures of this joy of joy for the gods through action—those who attain god head through their action. One hundred measures of joy in the joy for gods by birth, as also for one who is erudite in the Vedas, taintless and unaffected by desire. One hundred measures of this joy is of joy in the world of Prajāpati (Virāṭ), One hundred measures of this joy equal one measures of joy in the world of Hiraṇyagarbha. Hereafter, this indeed is the Supreme bliss, this is the world that is Brahman, o emperor, said Yājñavalkya.

ānando brahmeti vyājānāt! ānandāddhyeva khalvimāṇi bhūtāni jāyante! ānandena jātāṇi jīvanti! ānandam prayantyabhisamvīśantīti! saisā bhārgavī vāruṇī vidyā! parame vyomanpratiṣṭhitā! sa ya evam veda pratiṣṭhati! annavānannādo bhavati! mahān bhavati! prajayā pasubhirbrahmavarcasena! mahān kīrtyā!||

Taittiriya 3-6-1

(He) knew bliss as Brahman; for from bliss, indeed all these beings originate; having been born, they are sustained by bliss; they move towards and merge in bliss), established in the cavity of the heart. He who knows thus becomes firmly established; he becomes the possessor of food and the eater of food; and he becomes great in progeny, cattle and the luster of holiness, and great in glory. No object in the world which is limited and finite has the quality of joy in it. It is only the infinite and eternal Self which has the nature of bliss in it;
That which is infinite is alone happiness. There is no happiness in anything finite. The infinite alone is happiness. But one must desire to understand the infinite.

'Revered Sir, I desire to understand the infinite'.

_Om salutations to the giver of joy._

The Supreme Self is the source of joy and bliss. The presence of the enlightened persons and the Supreme devotees of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa brings Supreme joy and happiness. They show the way for freedom and liberation.

The satsang, the company of the seers and saints, of those who are knowledgeable is the first requirement for the purification of the mind which is fundamental for joy and happiness.

Millions of people congregate under the divine name of Kṛṣṇa consciousness, since the very thinking and chanting of his names give joy and bliss. If we go after joy and happiness, it ever remains a distant goal. If we meditate on the Supreme Self whose nature is consciousness, intelligence and bliss, we experience his nature.

_Sit in a calm and quite place. Sit crossed legged with body, head and neck erect in a straight line. Concentrate the inner eye in between the eye brows. Chant om namo nārāyaṇāya! om namo nārāyaṇāya!!_
om nandāya namah

Om salutations to the blissful.

The Supreme Self is blissful. The whole universe is upheld by a fraction of his bliss.

What ever the Supreme Brahman has created, the entire nature and the universe is extremely beautiful and therefore blissful.

The individual soul suffers misery due to its identification with the limited adjuncts of the body. With the dawn of knowledge, it comes to know of its true nature, which is consciousness and bliss.

om satyadharmaṇe namah

Om salutations to the truthful and the righteous.

The nature of Supreme Self is truth and righteousness. His knowledge and attributes are true.

dharmaṇā mitrāvaruṇā vipaścitā vratā rakṣethā
asurasya māyayā ṛtena viśvam bhuvaṇaḥ vi rājathāḥ
sūryamā dhattho divi citryam ratham

Rgveda 5-63-7

Oh men and women, by dharma (righteousness) you become wise and knowledgeable. By the divine knowledge, you protect truth, and order and prevent pain and misery by sacrifice and knowledge. You make the world beautiful and attain Supreme Lords grace.

om trivikramāya namah

Om salutations to Trivikrama, the victorious over the three worlds.
With his three strides, the Supreme Self covered the whole world. The Supreme Self transcends the three worlds land, water and the sky. He transcends the three states waking, sleeping and the deep sleep states.

He transcends the three qualities of nature satva, rajas and tamas.

He has created the great elements, his lower nature. He is also the master of his higher nature.

He also transcends the time, the past, present and the future of all beings.

**om maharśi kapilācāryāya namaḥ**  531

*Om salutations to the great seer and saint Kapilācārya.*

Maharshi Kapilācārya was the great saint and the seer who knew all the Vedas. He was also a great teacher. He was the master of the Sānkhya yoga. The knowledge of pure ātman is the sānkhya.

**āsvatthaḥ sarvavṛkṣāṇāṁ devarśīṇāṁ ca nāradaḥ**

**gandharvāṇāṁ citrarathāḥ siddhānāṁ kapilo muniḥ**  532

*Gītā 10-26*

*Among all the trees, I am the peepul; among the divine sages, I am Nārada; among Gandharvas, Citraratha; among the perfected the sage Kapila.*

**om kṛtajñāya namaḥ**  532

*Om salutations to the grateful.*
The Supreme Self knows both the universe and the ātman, both the matter and the spirit.

To know that the Supreme Self is the real doer of all actions and fulfiller of all desires, is to be grateful.

All work is done by him. He is the agent, the performer and the enjoyer.

He has created this nature, the great elements. He has created this body. He has filled it with prāṇa, the vital force. He has given the mind, in the form of desire. He is the impeller and compeller for all action. He grants the fruits of all actions. He enjoys the qualities of all objects in nature. To know this doer and knower is to be grateful. Only ‘that’ is. There is no ‘I’. The ‘I’ is ‘That’. ‘That’ is the this ‘I’.

na kartṛtvam na karmāṇi lokasya sṛjati prabhūḥ
na karmaphalasamyogam svabhāvastu pravartate

Gitā 5-14

Neither agency nor actions does the Lord create for the world, nor union with the fruits of actions. But it is the nature that acts.

ōṁ medinīpataye namaḥ

Om salutations to the Lord of the earth.

ōṁ tripadāya namaḥ

Om salutations to Him who has three strides.

The Supreme Self covers this universe with his three strides. With the first, he covers, the earth. With the
second stride, he covers all oceans. With the third foot he covers all the sky, the space. He is all-pervading. The whole universe exist in him.

**om tridasādhyakṣāya namaḥ**

*Om salutations to Him who is the master of the three states.*

The Supreme Self witnesses the three states of waking, sleeping and dreaming states. His form is Supreme consciousness, the fourth state called ‘turiya’. That witnesses all the three states.

(sa và eṣa etasmin samprasāde ratvā caritvā, dṛṣṭvaiwa puṇyaṁ ca pāpaṁ ca, punaḥ pratinyāyam pratiyonyādramati svapnāyaiva; sa yattatra kiṃcit paśyatyananvāgatastena bhavati; asaṅgo hyayam puruṣa iti; evam evaitadyājñavalkya, so’ham bhagavate sahasraṁ dādāmi, ata īrdhvaṁ vimoṣāyaiva brūhitī||

**Bṛhadāraṇyaka 4-3-15**

‘After rejoicing and wandering in dream, and merely seeing the (results of) good and evil, that entity (stays) in the state of profound sleep, and it hastens back in a reverse way just to its previous state, that of dream. It is unaffected by whatever it sees in that state, for this infinite entity is unattached.’

(sa và eṣa etasmin svapne ratvā caritvā, dṛṣṭvaiwa puṇyaṁ ca pāpaṁ ca, punaḥ pratinyāyam pratiyonyādramati buddhāntāyaiva; sa yattatra kiṃcit paśya-tyananvāgatastena bhavati, asaṅgo hyayam puruṣa iti; evam evaitadyājñavalkya, so’ham bhagavate sahasraṁ dādāmi, ata īrdhvaṁ vimoṣāyaiva brūhitī||

**Bṛhadāraṇyaka 4-3-16**
After rejoicing and wandering in dream and merely seeing (the results of) good and evil, it hastens back in a reverse way just to its previous state, that of waking. It is unaffected by whatever it sees in that state, for this infinite entity is unattached.

sa vā esa etasmin buddhānte ratvā caritvā, dṛṣṭvaiṁa puṇyaṁ ca pāpaṁ ca, punaḥ pratiniyāyam pratiyonyādavati svapnāntāyaiva || Bhadāraṇyaka 4-3-17

‘After rejoicing and wandering in the waking state, and merely seeing (the results of) good and evil, it hastens back in reverse way just to its previous state, that of dream or dreamless sleep.

tā vā asyaitā hitā nāma nāḍyo yathā keśaḥ sahasradhā bhinnastāvatānimnā tīśṭhanti, śuklasya niśasya piṅgalasya haritasya lohitasya pūrṇā; atha yatrainam ghnantīva jinantīva, hastīva vicchāyayati, gartamiva patati, yadeva jāgradbhayam paśyati tadatrāvidatā manyate; atha yatra deva iva rājeva ahamevedam sarvośmīti manyate, sośyaya paramo lokaḥ || Bhadāraṇyaka 4-3-20

‘In a man are those nerves called hita, which are as fine as a hair split into a thousand parts, and full of white, blue, brown, green and red serums. Now, when he feels as if somebody was killing him, or over powered him, or elephant was chasing him, or he was falling into a pit—(in short) imagines at the time (of dream) through ignorance whatever fears he has experienced in the waking state, (that is a dream). So also (a person thinks) when he is a god, as it were, or a king as it were (when he is a king, he thinks he is a king, when he feels like god, he thinks he is god). Or he thinks ‘I am this universe and comprise all’.

This last is his highest state (whatever he drems or thinks, in reality he is this universe and comprises all).
This is the true state of the Self, the soul, the eternal part of the Supreme Self, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa.

**om mahāśrīngāya namaḥ**

*Om salutations to the great receptor. Om salutations to the Supreme beautician.*

The Supreme Self is like a great antenna who receives all the signals.

The Supreme Self is the one who gives Supreme beauty and charm to his devotees. One who has attained Supreme knowledge has a look of alertness, kindness, relaxed and free countenance, which is the beauty itself. Total surrender and Supreme devotion to the all-pervading spirit Śrī Hari Nārāyaṇa gives faith, freedom and liberation which has the beauty of its own.

The worldly persons, the persons of rājasik and tāmasik nature, who are after wealth, power and position, filled with ego and obsession have darkened countenance due to tension, anxiety and attachment writ large on their faces. The ignorance gives a dark hue on their countenance. Their manners and movements are ugly and graceless. Any amount of jewels, dresses and cosmetics will not hide their ugliness caused due to their greed, lust, anger, jealousy and delusion.

It is only the Supreme knowledge and non attachment with Supreme devotion to the Supreme being that gives extra ordinary beauty and grace.
om kṛtāntakṛte namah

*Om salutations to the doer as well as the undoer. He brings about the end of the manifested condition of the universe.*

The Supreme Self creates all the bodies and also destroys them. He has no attachment with his creation. Every thing follows its own course, as per the quality of nature. It is the quality of nature that functions.

Fire burns, wind blows and water flows. All beings follow their own nature. This is the Supreme order. The bodies that are born shall die.

There is no beginning or end of this dynamic metamorphosis. We are an eternal fraction of that dynamic metamorphosis. There is a beginning and end for all the finite and limited bodies. Even the sun and the Moon come to an end. New stars are born.

om mahāvarāhāya namah

*Om salutations to the Supreme Varāha.*

The Varāha, boar is the incarnation of the Supreme Self, one of the ‘Daśāvatāra’, who lifted up the earth from the waters in the beginning of the creation.

om govindāya namah

*Om salutations to Govinda.*

Go means the Vedic words. One who is known by the Vedas is Govinda, the Supreme Self.
The Supreme Self is the Lord and the master, the inner controller, of this body and organs. The mind is the chief of organs, but still it is an organ. It should be controlled, tutored, educated, cultured and made to follow the heart. The heart is the seat of eternal values and wisdom. That is the seat of the soul. Govinda is seated in the lotus of the heart.

The chanting of the word Govinda, the name of Śrī Kṛṣṇa, the incarnate of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa calms down the mind and gives Supreme happiness.

om suṣeṇāya namaḥ

*Om salutations to Suṣeṇa.*

The Supreme Self is the Suṣeṇa who protects himself. He does not need any protection, since he is the protector. He protects all and himself does not need any protection. He is the giver of the vital force, prāṇa. He is the valour and the victor.

The self is protected by the body in which he lives. The soul is untouched. It is the body that bears all the blows, all the pressures and it is the body that dies. Nobody can reach the soul. If we have to honour the soul, we have to honour and garland the body. If we want to dishonour it is the body. If we want to dishonour a person, it is only the body that is to be punished. The soul is untouchable. But the body itself is insentient for a realised person. The body itself is buried or burnt after the soul leaves the body. The body is only a perishable expression of the soul.
A realised person is not identified with his body, but the soul. The realised person is not concerned with his body, whether the body is honoured or dishonoured, whether it lives or dies, whether it is recognised or not. The body is like a covering which in any way is discorded, when it becomes weak and old. It is only a matter of time. It is the Self that 'is' always. It is the Self that matters, creates bodies and all matter.

He who thinks that he is his body and his mind is the monarch, is mistaken. The soul is the monarch and the mind is the servant. Body is the tool. The monarch is changeless, deathless blissful Self. He has nothing to lose and nothing to gain. He has nowhere to go and does not come from anywhere. He is always here and everywhere. He is the Supreme Self. All the bodies he has created are Suṣeṇas. The bodies protect the Self who does not need any protection.

\[\text{Oṁ kanakāṅgadine namaḥ} \]

\[
\text{Om salutations to Him who has armlets made of gold.}
\]

Wearing gold is auspicious and indicates the wealth of the person. The gold itself is the precious metal which is not affected by pollution.

The wealth and prosperity is also a form of power, strength and freedom for the embodied, necessary for the daily transactions of the material world. Gold does not mean anything to a Self realised person. For him a clod of earth and a pot of gold means the same thing.
The yogi who is satisfied with the knowledge and the wisdom of the Self, who has conquered the senses, and to whom a clod of earth, a piece of stone and gold are the same, is said to be harmonised (is said to have attained nirvaikalpa samādhi).

**om guhyāya namaḥ**

*Om salutations to the Supreme secret.*

The Supreme Self is to be known through the esoteric knowledge conveyed by the Upaniṣads. He is hidden in the Guha or the heart.

The Supreme Self is the Supreme secret. He is unknown and unknowable. His power is prāṇa, the vital force.

We know the conscious person, but we do not know the consciousness. Consciousness is the source of all our experiences. We know intelligent persons and beings, but we do not know the intelligence.

We know the blissful and happy persons when we see them, but we do not know the happiness and bliss.

We know the living persons and the dead bodies, but we do not know the vital force prāṇa.

All these are supremely secret. We know them through the medium which they shine.

Knowledge combined with experience is the success of all undertakings.
idāṁ tu te guhyatamam pravakṣyāmyanasūyave!
jñānam vijñānasahitaṁ yajñātvā mokṣyase śubhāt

Gitā 9-1

I shall now declare to thee who does not cavil, the
greatest secret, the knowledge combined with experience (Self
realisation). Having known this thou shalt be free from evil.

rājavidyā rājaguhyam pavitrāmidamuttamam!
pratyakṣāvagamam dharmyam susukham
kartumavyayam!

Gitā 9-2

This is the kingly science, the kingly secret, the Supreme
purifier, realisable by direct intuitional knowledge, according
to righteousness, very easy to perform and imperishable.

mayā tatamidam sarvaṁ jagadāvyaktamūrtinā!
matsthāni sarvabhūṭāni na cāham teṣvavasthitah

Gitā 9-4

All this world is pervaded by me in my unmanifest
aspect; All beings exist in me, but I do not dwell in them.

yathākāśasthito nityam vāyuḥ sarvatrago mahan!
tathā sarvāṇi bhūtāni matsthānītyupadhāraya

Gitā 9-6

As the mighty mind, moving everywhere, rests always
in the ether, even so, know thou that all beings rest in me.

om gabhārāya namaḥ

Om salutations to the majestic.

The Supreme Self is supremely majestic and glorious
since his attributes are omniscience, lordliness, strength,
intelligence and is beyond time and space. Since that is
all, that is the most powerful. Power and glory accompany
each other.
tadvägniśtatadādityastadvāyustadu candramāḥ

tadeva śukram tad brahma tadāpastat prajāpatiḥ

Śvetāsvatara 4-2

That indeed is fire, that is the sun, that is air and that is the moon; that indeed is pure. That is Brahman, that is water and that is Prajāpati.

om gahanāya namaḥ

Om salutations to Him whom one can understand with difficulty.

The knowledge of Self is the most difficult one. It is the knowledge of the unmanifest. The manifest knowledge, the knowledge of the sciences, the knowledge of matter and material world is easy to understand since, we can observe, analyse and experiment with them. They are the knowledge of the finite.

guhā hitaṁ guhyam gūhamapsvapīvṛtam māyinām kṣiyantam u to apo dyāṁ tastabhvāṁsamahannahim śura vīryeṇa

Ṛgveda 2-11-5

By your mighty strength, oh Supreme Lord you destroy the serpentine evil thoughts which lie secretly concealed in evil thoughts, the crafty blocking the flow of virtues and arresting the rains in the sky of mental regions.

The knowledge of the infinite, the eternal and the limitless cannot be understood easily. We have to enter ‘that’ and dissolve in ‘that’. We have to ‘be’ to understand that. We cannot stand separately as a witness and observe that, since ‘that’ is the witness and separate from all. That is the Supreme secret and difficult to enter with our ego and sense of identity.
If we discard all that is seen, heard, smelt, tasted, touched and experienced as not this (nethi), Not this (nethi), what remains is that. We have to dissolve our ego, surrender totally with Supreme devotion. We have to feel that and experience that. Only that 'Is'. 'I' is only the reference for identification for transacting the material world. Otherwise, there is no 'I'. This conviction dissolves all attachment and possessiveness.

Om gupta namah

*Om salutations to Him who is not an object of words.*

The Supreme Self cannot be indicated as this or that. That cannot be described. That does not have any name or form. That has no particular function to perform. All photos, images and idols of gods and goddesses are all based on pure imagination. There is no proof for that. There cannot be a proof for that to have a name and form, since there is no one earlier to that to give name to that. There is no parallel or similar with that. That cannot be described. That can be explained only as 'not this', 'not this'.

The words can describe only objects. What is finite and limited is described by words. That is the limitation of words. Space cannot be described. Sleep cannot be described. The infinite time cannot be described. Words stop while dealing with the infinite and the eternal. There are no words to describe the unmanifest.
Om cakragadādharāya namaḥ

Om salutations to Him who has the discus and gada in the hand. The discus represents time and gadā represents Supreme order.

The form of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa the Supreme being is projected as supremely beautiful, benevolent, blissful and awe inspiring form. He has transcended time and space and He is beyond all causes and effects. He is free from all qualities born of nature.

He is the protector of truth, righteousness and justice. He is the punisher of the wicked and the evil and protector of the righteous and the truthful. His form is assumed to posses four arms; One arm with discus, the symbol of protection of the devotees and for the punishment of the evil.

The second arm is having the wheel indicating the time.

The third arm having conch indicating the creation of the universe beginning with sound. It is considered that the origin of the universe began with the sound, the Udgīthā, the Om.

The fourth arm is having the lotus indicating the purity and non attachment nature of the Supreme Self to the material and perishable world of finite and limited objects and bodies.

Om vedhase namaḥ

Om salutations to Him who creates systems.
The Supreme Self is the creator of the Supreme order. They are inviolable. All the limited and finite bodies be it the sun, moon or the earth are subjected to birth, decay and death. They are all subjected to change in their forms and functions. This is the Supreme order.

The laws and sciences applicable to matter, the laws of time and space, the relativity and the laws of electromagnetism are all Supreme order. Cause and effect following each other is the dynamic Metamorphosis ever going on. The cause less and the source of all causes is the Supreme Self.

Some of the Supreme orders are:

mātrāsparśāstum kaunteya śītoṣnasukhaduhkhadāḥ
āgamāpāyino'nityāstāṁtitikṣasva bhārata

Gitā 2-14

The contact of the sense with objects, O son of Kunti, which causes heat and cold, pleasure and pain, have a beginning and an end; they are impermanent; endure them bravely O Arjuna.

nāsato vidyate bhāvo nābhāvo vidyate sataḥ
ubhayorapi dṛṣṭo'ntastvanayostavadarśibhiḥ

Gitā 2-16

The unreal has no being; there is no non being of the real. The truth about both has been seen by the knowers of the truth.

jātasya hi dhruvo mṛtyurdhruvaṁ janma mṛtasya ca
tasmādapihārye'rtthe na tvām śocitumahāsi

Gitā 2-27

For certain is death for the born, and certain is birth for the dead; therefore, over the inevitable thou should not grieve.
prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvasaṁḥ
ahaṅkāravimūḍhātmā kartāhamiṁ manyate||

Gitā 3-27

All actions are wrought in all cases by the qualities of nature only. He whose mind is deluded by egoism thinks, 'I am the doer'.

mayādhyakṣeṇa prakṛtiḥ sūyate sacaraścaram
hetunānena kaunteya jagadviparivartate||

Gitā 9-10

Under me as supervisor, nature produces the moving and the unmoving; because of this, O Arjuna, the world revolves.

om svāṅgāya namaḥ||

Om salutations to Him who is the participant in accomplished works.

The Supreme Self is himself the doer. He does not depend on any other agency to create or perform anything. Having created, he pervades them. Though all is in him, he is not in them. This is the paradox. He is in the body, supports the body and controls the body from within. He pervades the body from tip of hair to the top of nail. He is in the body as well as outside the body. The body depends on him. When he leaves the body, the body is dead. When the body dies even then the soul is alive. It is the life force.

mahān prabhurvai puruṣaṁ sattvasyaṁśa pravartakaṁ
sunirmalāṁnimāṁ prāptimāṁśano jyotirāvayayaṁ||

Śvetāsvatara 3-12

The person is, indeed, the great Lord; he is the impeller
of the internal organs towards this absolutely pure attainment. 
He is the ruler, the light and the indestructible.

apāṇipādo javano grahītā  
pasyayacaksuh sa śrṇotyakarṇaḥ  
sa vetti vedyāṁ na ca tasyāsti vettā  
tamāhuraghryāṁ puruṣam mahāntaṁ  

Śvetāsvatara 3-19

He is without hands and feet (and yet) moves and grasps; 
He sees through without eyes; He hears though without ears. 
He knows whatever is to be known, and of him there is no knower. They speak of him as the first, the puruṣa and the great.

om ajitāya namaḥ  

Om salutations to the unconquerable.

The Supreme Self is unconquerable in any of his incarnations. As Śrī Narasimha, He is the Supreme protector of his devotees. As Śrī Rāma is the most perfect human being. As Śrī Kṛṣṇa the Supreme Yogeśvara and representing Supreme knowledge. As Paraśurāma representing Supreme valour. As Buddha representing Supreme reality and conqueror of all desires while being embodied. The Supreme Self is unconquerable.

nāham tam veda ya iti bravītyadevayūnśamaratane  
jaghanvān yadāvākhyatamsarapatamṛghāvadādiddhā me  
vṛṣabhā pra bruvanti  

Ṛgveda 10-27-3

I am not aware of the person who would proclaim he by his own would become victorious over evil forces in life struggles. The moment fierce struggle commences everyone speaks of Supreme Lord’s prowess.
Om kṛṣṇāya namaḥ

Om salutations to Śrī Kṛṣṇa the Supreme Yogesvara.

Śrī Kṛṣṇa gave Bhagavadgītā to humanity.

The Supreme Self has taken several births to protect the righteousness and punish the evil. He has also taught Supreme knowledge from time to time. Śrī Kṛṣṇa is the incarnation of the Supreme Self, one of the ‘Daśāvatāras’.

Śrī Kṛṣṇa taught non attachment, ‘anāsaktiyoga’. He taught that we are not the mind, but the Self. The mind is a product of a particular time, place, environment, training and upbringing. Mind is fickle and is subjected to change. Mind is the ego and the desire to overcome this limitation. Mind is the attachment, the cause of duality and relativity. There are as many minds as there are persons.

The Self is one, universal, changeless and deathless spirit. It is the same in all persons at all times and at all places. Śrī Kṛṣṇa’s non attachment is the dissolution of the ego. This anāsaktiyoga, the non attachment is the realisation of the Self. Only ‘that’ is. Only the Supreme Brahman is all this universe. We are the eternal and inseparable part of this eternity and limitless. There is no desiring and seeking. Everything is here and now.

Śrī Kṛṣṇa taught that this world exists in duality and relativity. There is no absolutely good or absolutely evil. They are only relative. The world of objects, bodies and persons exist in relativity. One is better compared to the other good. Good is the lesser evil than the bad. There is no either pleasure or pain alone. Life is a mixture of both, success and failure. If we accept life, we have to
accept both good and bad. We cannot accept only good. Even if we reject bad, good is accompanied by bad. Bad is the other side of good. All qualities are comparative and relative.

Śrī Kṛṣṇa taught us to be witnesses. This witnessing is the last stage for the ego to exist as a doer. There is witnesser and the witnessed. Therefore even this witnessing exists in duality. The reality is beyond even this witnessing. It is where the witnesser and witness has merged. It is like deep sleep where there is no witnesser, no witnessed and no witnessing, but only bliss. But sleep consists of unawareness. The Supreme state consists of reality, the unity in awareness.

Śrī Kṛṣṇa teaches us again and again not to yield to our impotence and fear. He tells us that there is nothing for us to be afraid of. Certain is the death for the born. It is only a matter of time. The real person, the soul is immortal and changeless. Fire cannot burn it, water cannot drown it and no wind can carry it away. We should not be afraid of anything. For us, our mind is too strong and guides our intellect instead of the intellect guiding the mind. For us imaginations and fears are the driving force than our goals and intelligence.

We are blindly influenced by name and form than function. Anybody with a strange outfit can wrought fear and havoc in us. This is due to lack of knowledge and faith. We are a faithless people. Our scriptures, the Supreme in the world has no effect on our psyche, since we have no devotion and faith in ourselves. We are blindly driven by fear psychosis and selfish promotions. When the intellect and consciousness leaves the person, he is left with a perishable body which he wants to hold on to at any cost. The faith less people cannot succeed anywhere.
Faith gives strength. It is the Supreme knowledge that
gives Supreme faith. Without knowledge, a human being
is only an animal. This nation has become a mass of
ignorant people with selfishness and superstitions.

klaibyam mā sma gamaḥ pārtha
naitattvayyupapadyate
kṣudram hṛdayadaurbalyam tyaktvotiṣṭha parantapa

Yield not to impotence, O Arjuna, son of Prtha. It does
not befit thee. Cast of this mean weakness of the heart! Stand
up O scorcher of the foes.

om dṛḍhāya namaḥ

Om salutations to Him whose nature and capacity
does not decline.

The Supreme Self is changeless. There is no change
in his nature. The nature is ever fresh and new. The
creation is continuous and is never affected by anything.

The strength of the body comes from food and a
strong mind. Healthy body is the womb for a healthy
mind. Healthy mind is the womb for a good soul.

om saṅkarṣaṇāyācuyutāya namaḥ

Om salutations to Saṅkarṣaṇa and Acyuta.

The Supreme Self is Saṅkarṣaṇa, who attracts to
oneself all beings at the cosmic dissolution.

The Supreme Self is also Acyuta, who is changeless
and does not fall from his true natures.
om varuṇāya namaḥ

Om salutations to Varuṇa, The rain god.

The evening sun is also called Varuṇa, since he withdraws his rays into himself.

The Supreme Self has created the great elements which include sun and water. There is water in the earth, in the air as well as fire. Fire brings water. When ever the heat is unbearable, the rain comes. Air carries water and heat.

vāyuryamo'gnirvaruṇaḥ śaśāṅkaḥ
prajāpatistvam prapitāmahaśca
namo namaste'stu sahasrakṛtvah
punaśca bhūyo'pi namo namaste

Gitā 11-39

Thou art Vāyu, Yama (god of death), Fire, Varuṇa, the Moon, the creator and the great grand father. Salutations, salutations unto thee, a thousand times and again salutations, salutations unto thee.

indrāgni mitrāvaruṇāditiṁ svah pṛthivīṁ dyāṁ
marutāḥ parvatāṁ apaḥḥ huve viṣṇum puṣaṇam
brahmaṇaspatim bhagaṁ nu śaṁsaṁ savitāramūtaye

Ṛgveda 5-46-3

We invoke the protection of natures' powers like lightning and fire, light, rain, mother infinity, heaven and earth, the clouds, air and above all the Superme Lord of the universe.

om vāruṇāya namaḥ

Om salutations to Vāruṇa, the sons of Varuṇa.

The sage Agastya and sage Vasiṣṭha are the sons of
Varuṇa. The sage Agastya is said to have drank the ocean as apośana, in three gulps. All these powers are given only by the Supreme Self, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa who is the Supreme creator, sustainer and the devourer.

om vṛksāya namaḥ∥

Om salutations to the tree, the unmoving.

The Supreme Self has created plants, animals and human beings imparting a quality of his own to each and every creation. The tree moves the wind, without itself moving. The tree purifies the air, gives wood for burning, gives flowers and fruits. Without trees, we are dead. It houses the animal kingdom and is a source of food for all.

Each and every being has a fraction of the quality of the Supreme being. The nature and qualities of the Supreme Self is reflected in his creations;

vṛksa iva stabdho divi tiṣṭhatyeka-
stenedam pūrṇam puruṣeṇa sarvam∥

Śvetāsvatara 3-9

He, the puruṣa by whom all this is filled up, exists alone in his effulgent glory, unmoving like a tree.

om puṣkarākṣāya namaḥ∥

Om salutations to Him who shines as the light of consciousness.
The Supreme Self has the eyes resembling the lotus.

The consciousness is Brahman. Consciousness is the light that shines this universe. Without that, this universe does not exist. This Supreme consciousness is the background for all the world of objects and bodies to exist. When all that is seen, heard, tasted, smelt, touched, experienced, thought and known are discarded as 'not this' (neti), 'not this' (neti), what remains is the Supreme consciousness. Consciousness is the nature of the soul. It is the background and base for all experiences in all the bodies and persons.

The Seer behind the eyes sees all objects by his nature which is the consciousness. This is self effulgent and does not need any external light. The light of all lights is the consciousness. So also the hearer, the taster, the experiencer, the thinker and the knower is the same entity whose nature is consciousness.

Consciousness is one, changeless, eternal and limitless. It comprises with in itself time and space.

\[\text{om mah\text{\text{ā}}manase nama\text{\text{ḥ}}}\ 557\]

*Om salutations to the Supreme mind.*

The Supreme Self fulfills the three functions of creation, sustenance and dissolution of the universe by his Supreme mind, guided by Supreme intelligence.

Man proposes and god disposes. Whatever we think it happens, it does not happen. It happens according to the Supreme will. This Supreme will is guided by the Supreme intelligence and is a factor of overall strategy of the dynamic metamorphosis. This is eternal. As per
the Supreme will the life is continuous change and movement. All things happen as per the Supreme will and Supreme intelligence. Whatever things we want to happen is short sighted, as per finite intellect and in our selfish interests. Whatever really happens is for the general good and as per the Supreme order.

How this world is created by the mind of Supreme Brahman is explained in these šlokas;

so’kāmayata, dvitīyo ma ātmā jāyeteti; sa manasa vācam mithunaṁ samabhavadaśanāyā mṛtyuh; tadyadreta āsīt sa saṁvatsaro’bhavat| na ha purā tataḥ saṁvatsara; āsa; tametāvantāṁ kālamabibhaḥ| yāvān saṁvatsarah; tametāvataḥ kālasya parastādaśrjata| tāṁ jātāmabhivyādadāt; sa bhāṇakarot, saiva vāgabhavat||

Brhadāraṇyaka 1-2-4

He desired, 'May a second body be born to me'. He, death or hunger caused the union of speech with the mind. The seed that was in the union of (speech and mind) became the year. Never was there any year before him. He nourished the foetus in the cosmic egg for as long as a year and after that period produced him. He opened the mouth to swallow the baby as he was born. The baby cried 'bhan'. It was his that became speech.

All things are created by the union of speech and mind.

sa aikṣata, yadi vā imamabhīmaṁsyey, kanliyo’nnam kariṣya iti; sa tayā vācā tenātmanedaṁ sarvamāśṛjata yaddaṁ kiścf—ṛcō yajūṁsi sāmāni chandāṁsi yajān prajāḥ paśūṇ| sa yadyadvāśṛjata tattadattumadhrīyata; sarvaṁ vā attīti tataḍiteradītivam; sarvasyai-tasyaṭā bhavati, sarvamasyānam bhavati, ya evameta- daditeradītivam veda||

Brhadāraṇyaka 1-2-5
He reflected, ‘If perchance I kill this baby, I shall have but little food’. He therefore created through (the union of) that speech (the Vedas) and that mind all that there is, the Rgveda, the Yajurveda, the Sāmaveda, the meters, the sacrifices, men and animals. Whatever he created, he resolved to devour. Verily he devours everything; that is why he is called Aditi. He who thus knows the import of this name of Aditi becomes the eater of the universe, and the universe becomes his food.

The Supreme Self is the mind of the Mind.

yo manasi tiṣṭhan manaso’ntaraḥ, yam mano na veda, yasya manah śarīraḥ, yo mano’ntaro yamayati, eṣa ta ātmāntaryāmyamṛtaḥ

Bṛhadāraṇyaka 3-7-20

He who dwells in the mind but is within it, whom the mind does not know, whose body is the mind, and who controls the mind from within, is the inner controller—your own Self and immortal.

om bhagavate namaḥ

Om salutations to the Supreme God.

The Supreme Self, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is the Supreme Bhagavan.

aśvārayasya samagrasya dharmasya yāsasaśeśriyāḥ
jñāna vairāgyaścāiva śaṇṇāṁ bhaga itīraṇāṁ

Viṣṇupurāṇa 6-5-74

Lordliness, prowess, fame, beauty, knowledge, non attachment—the combination of all these six attributes is Bhaga. One who possesses these six attributes is ‘Bhagavān’.
The origin, dissolution, the bondage and salvation of creatures, knowledge, ignorance—one who knows all these is Bhagavān.

Om bhagaghne namaḥ

Om salutations to Him who withdraws the omnipotence (Bhaga) unto himself at the time of dissolution.

The Supreme Self is omnipotent, omnipresent and omniscient. He pervades this universe at all times and at all places. He is everywhere. At the time of dissolution, he withdraws this all pervasiveness unto himself. So what is destroyed is matter without spirit. This matter when broken up again becomes pure energy. The world at the time of dissolution becomes pure energy without matter. This energy is neither created not destroyed.

He is Rudra, he is Śiva, who devours all this universe unto himself.

Om ānandine namaḥ

Om salutations to the blissful.

He is attended by all prosperity and there fore is ever blissful.

The Supreme Self is ever blissful, since his nature
is bliss. He attains this quality since the bliss is his higher nature and is always under his control.

Just as strong man has the strength and he uses it as desired and required, so also the Supreme Self grants bliss to his devotees as required. It is completely under his control. So is the intelligence and the vital force.

Prayer to the Supreme God, worshipping the all-pervading Supreme spirit Śrī Hari Nārāyaṇa and meditating on the Supreme Brahman gives immense joy and happiness.

**om vanamāline namaḥ**

_Om salutations to the Supreme who wears the floral wreath (garland) called Vaijayanti, which consists of categories of the five elements._

The expression of Supreme Self is joy and bliss. All his expressions and qualities are very real and truthful. His nature of beauty and bliss is expressed in terms of flowers which are ever fresh, beautiful and of divine smell.

Our desires, talents, nature and quality are so much hidden and covered that they never find expression. The quality of the Supreme being is expressed through nature and his creation.

The plants, flowers and fruits are the symbolic and expression of beauty, enlightenment, freshness and the joy that is ever present in creation. Flower is the most beautiful and fresh thing we can offer to the Supreme God and to all for all occasions, since it represents goodwill, love, respect, devotion and faith.
Om halāyudhāya namaḥ

Om salutations to Him who had the plough as his weapon in one of his incarnations.

Farming is the divine profession and the tool of the farmer is the plough. The soil is ploughed before seeds are sown. The farmer who grows food for the millions, who uses this plough for farming should be saluted.

Om ādityāya namaḥ

Om salutations to the Āditya, the sun.

The Supreme Self was born of Aditi (mother of Vāmana) in his incarnation as Vāmana.

haṁsah śuciṣadvasurantarikṣasaddhotā vedīṣada- 

tithirduroṇasatā naṣadvarasaddṛtasadvyomasadabjā gojā 

ṛtajā adrija ṛtāṁ bṛhat

Mahānārāyaṇopaniṣad 12-6

That which is the sun who abides in the clear sky, is the Vasu (the air that moves) in the mid region, is the fire that dwells in the sacrificial altar, and in the domestic hearth as the guest. Is the fire that shines in men and in the gods, as the Soul. Is the fire that is consecrated in the sacrifice. Is dwelling in the sky as Air. Is born in water as submarine heat: Is born in the rays of the Sun. Is the fire that is directly seen as the luminary, and is born on the mountain as the rising sun—that is the Supreme truth, the reality underlying all.

ādityo vai teja ojo balaṁ yaśaścakṣuḥ śrottramātmā 

mano manyurmanurmyṛtyuḥ satyo mitro vāyurākāśaḥ 

prāṇo lokapālaḥ kaḥ kim kaṁ tatsatyamannamamṛto 

jīvo viśvāḥ katamaḥ svayambhu brahmaitadamṛta eṣa
The sun alone is verily all these; Energy, splendour, strength, renown, sight, hearing, body, mind, anger, seer, the deities, death, satya, mitra, wind, ether and breath, the rulers of the world, Prajāpatti, the indeterminate one, happiness, that which transcends the senses, truth, food, (span of life), liberation or immortality, individual soul, the universe, the acme of bliss and the Self born Brahman.

This person in the sun is eternal. He is the Lord of all creatures. He who meditates thus upon him attains union with Brahman and lives in the same region of enjoyment with him; he attains union, coresidence and like enjoyment with these gods in their worlds. The secret knowledge is thus imparted.

Āditya, the Supreme cause of universe and the Sun, is the Supreme cause of the universe, is the giver of light and water and is the source of all energy.

He is denoted by the syllable ‘Om’. Gods worship him as tapas and truth. (being worshipped thus), He grants bliss to worshipers (or the worshipers offer honey and sweet offerings to him). That form of the sun is Brahman. That is the pervading cause of all. That is the water, fire, flavour and ambrosia. The three vyahṛtis representing the three worlds and the Praṇava representing the cause of the universe denote that Brahman.
om jyotirādityāya namaḥ

Om salutations to the brilliance in the sun.

The Supreme Self dwells in the brilliance of the sun's orb. He is the power of the sun. The power of Supreme Self is more than the million suns. The light and brilliance of the sun has come from the Supreme Self. He pervades the sun by a fraction of his brilliance.

ādityānāmāham viṣṇurjyotiṣām raviraṁśumān!
marīcirmarutāmasmi nakṣatrāṇāmāham śaśi

Gītā 10-21

Among the twelve ādityas, I am Viṣṇu, among the luminaries, the radiant sun; I am Marīci among the seven Maruts; among the stars the moon am I.

om sahiṣṇave namaḥ

Om salutations to Him who bears all pressures and effects of great elements.

The Supreme Self has created the great elements, the Pañcabhūtas. He pervades them. His power and strength is the power of these great elements. He is the burning power of the fire. Fire burns all but cannot burn itself. Wind blows away all, but cannot blow away itself. Earth supports all. It is supported by the Supreme order guided by Supreme intelligence of the Supreme Self.

The Supreme Self has no body to bear the heat and cold, pressures of attractions and repulsions. All bodies are subjected to these forces and have limitations. They crumble under the effects of temperature and pressure. It is our body which is affected by temperature and
pressure and has limitations. The soul is the Supreme divine energy in the body which is not affected. It is the Supreme Lord and the master of the great elements. The great elements are the Supreme devotees of the Supreme Self. The great elements bestow their grace on the Supreme devotees of the Supreme Self.

It is the nature of the body to experience the heat and cold, suffer pains and diseases and bear all pressures and effects of great elements. It cannot be wished away.

It is the nature of the mind to think, to imagine and have aspirations, desires, to suffer ignonimity in failures, to exult in success, urge to possess and excel, to shine and spread. In reality all the activities of the mind, which is bound by time and space is a storm in the tea cup. There is always the other side of this mind which counters these activities of the mind. One's success is another's failure.

Mind exists only in duality and relativity. Mind has no effect on this immensity, the eternal and the limitless unmanifest divine energy, since all that exists is an infinitesimal part of that.

**Om gatisattamāya namaḥ** 566

*Om salutations to Him who is the ultimate resort and support of all and the greatest of all beings.*

The Supreme Self, the Supreme Brahman, the Supreme being, the all-pervading Supreme spirit Śrī Hari Narāyaṇa, the eternal and the limitless is the giver of Prāṇa the Vital force and who has created all this Universe with all manifest and unmanifest beings is the Supreme
abode, the Supreme truth and is the support. Nothing exists without his Supreme will. None can exceed his Supreme order. There is no god which can exist independently without the support of the Supreme Self. There is no where to go, there is no place other than this eternal and limitless reality. The mind is a fraction of that creation which thinks and creates with in this great existence. It is the mind, the result of māyā, the cosmic illusion which thinks it divides this indivisible existence.

viśvataścakṣuruta viśvato mukho viśvato hasta uta viśvataspātī sam bāhubhyāṁ namati sam pata-
trairdyāvāpṛthivī janayan deva ekaḥ||

Mahānārāyaṇopaniṣad 1-13

The Self luminous reality is one without a second and is the creator of heaven and earth. (having created the universe by himself and out of himself) He became the possessor of the eyes, faces, hands and feet of all creatures in every part of the universe. He controls all of them by (dharma and adharma, merit and demerits) represented as his two hands and the constituent elements of the universe which have supplied the souls with material embodiment represented as patatra or legs.

om sudhanvane namaḥ|| 567

Om salutations to the blessed.

One who is blessed by the Supreme Self attains intelligence, consciousness and bliss. He has a healthy body, pure mind and soul free from all desires. He attains and achieves what all the minds seek and desire. He is blessed.
Om khaṇḍaparasāve namāḥ

Om salutations to the armoury, the battle axe used by Paraśurāma.

Paraśurāma is one of the ten incarnation (Daśāvatāra) of the Supreme Self. He is the son of Jamadagni. The kṣattryya race bloated and blinded by their valour and fighting nature, who are supposed to protect and preserve dharma, the righteousness and the truth had themselves become transgressors and destroyers of truth and justice. Paraśurāma, the brahmin with the axe took a vow to kill and destroy all the unrighteous kṣattryyas, the fighting brigands. He roamed the earth twentyeight times killing all the unrighteous and evil kṣattryyas and putting an end to untruth, injustice and evil. The fight between the good and the evil is continuous and eternal, since they are two ends of the same pole, in the world of beings and objects.

Om dāruṇāya namāḥ

Om salutations to the him who is harsh and merciless to those who are on the wicked and the evil path.

The truth exists and the untruth has no existence. Going against the Supreme order is itself the ordeal and the punishment.

To whatever objects and bodies we get attached, we experience the quality of those objects.
lobhaḥ pravṛttirāmbhah karmaṇāmasamaḥ spṛhāḥ
rajasyetāni jāyante vivṛddhe bharatarṣabhaḥ
gītā 14-12

Greed, activity, the undertaking of actions, restlessness, longing—these arise when rajas is predominant, O Arjuna.

aprakāsotpavṛttiśca pramādo mohā eva ca
tamasyetāni jāyante vivṛddhe kurunandanaḥ
gītā 14-13

 Darkness, inertness, heedlessness and delusion—these arise when tamas is predominant, O Arjuna.

rajasī pralayāṁ gatvā karmasaṅgiṣu jāyate
 tathā pralīnastamasi mūḍhayoniṣu jāyate
gītā 14-15

Meeting death in rajas, he is born among those who are attached to action; and dying in tamas, he is born in the womb of the ignorent and the senseless.

ātmasambhāvitāḥ stabdhā dhanamānadamādvitāḥ
yajante nāmayajñāiste dambhenaśūdhipūrvakam
gītā 16-17

Self conceited, stubborn, filled with the pride and intoxication of wealth, they perform sacrifices in name out of ostentation, contrary to scriptural ordinances.

Such persons guided by lust, anger, greed, ego and jealousy suffer the worst in the world. They lose health by indisciplined living and over indulgence in the senses. They lose peace of mind due to false notions and wrong priorities. They are far from all knowledge and purificatory functions. They are born in demoniacal and deluded wombs birth after birth not attaining the higher lives and fall to lower and lower lives.

The Supreme devotion and total surrender to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is the
only path for knowledge and for freedom from all afflictions and liberation.

\textit{om dravi\=naprad\=āya namaḥ} \hspace{1cm} 570

\textit{Om salutations to the giver of wealth.}

The Supreme Self bestows desired wealth to his devotees.

People go to temples, conduct prayers, worship and do meditation with the sole purpose of attaining wealth or knowledge or peace of mind. They conduct austerities, sacrifices and offer oblations only with the purpose of making the life on this earth glorious and prosperous. It is only the Supreme Self who is the enjoyer of all the rites, prayers and sacrifices and who rewards the worshipper suitably according to one’s desire and deserve.

The sole purpose of knowledge is knowing the Supreme truth. This truth is the means for freedom and liberation.

\textit{kāṅkṣantaḥ karmāṇāṁ siddhīṁ yajanta iha devatāḥ} \\
kṣipram hi mānuṣe loke siddhirbhavati karmajā

\textit{Gītā 4-12}

Those who long for success in action in this world sacrifice to the gods; because success is quickly attained by men through action.

\textit{draviṣodā dadātu no vasūni yāni śṛṇvire} \\
\textit{deveṣu tā vanāmahe} \hspace{1cm} \textit{Rgveda 1-15-8}

May god, bestower of all fortunes grant wealth of every kind ever given to anyone. May this wealth of ours be utilised for the benefit of the divine.
om divasprśe namah

Om salutations to Him who touches the heavens.

Wherever the Supreme devotee of the Supreme Self is, that is heaven. The heaven is the place of Supreme consciousness, Supreme intelligence and Supreme bliss. By losing individual identity that one is separate from the Supreme Self, one experiences bliss. It is the feeling of separation from the unity of existence, and the feeling of the ego that separates, that is the cause of misery.

om sarvadṛgvyāsāya namah

Om salutations to Him whose comprehensions includes everything in its ambit.

The Supreme Self is all inclusive and comprehensive. It is the ‘prajña’. Just as the clear sky is the background for all clouds, sun, moon, planets and the stars, just as the silence is the background for all sounds, just as any object is seen only when it is different from the background, this consciousness is the background and is different from all comprehensions.

The Supreme Self is the revealer of Supreme truth through the Vedas. Many incarnations from time to time with super natural insight into the Supreme truth reveal these to the humanity. The sage Vyāsa, the incarnation of Brahma, revealed the four Vedas, the Ṛgveda, Yajurveda, Sāmaveda and Atharvaṇaveda.

The individual soul whose nature is consciousness comprehends all that exists which come within its range of comprehension. The Supreme Self whose range is infinite
comprehends all. It is the play of the micro and the macro in the respective scales.

The Supreme Self is the omnipotent, omnipresent and omniscient. He knows all, witness all and controls all. He lives in all.

*om vācaspataye ayonijāya namaḥ* ॥ 573

*Om salutations to the Lord of speech and who is not born of a mother.*

The Supreme Self is the Brahma, the creator who is the Lord of speech. He is not born from any parents. He is Self born, the 'svayambhū', who takes birth on his own. He has the power of Self creation, the power of taking forms by his own will. There is no entity which creates the Supreme Self, since that is the creator of all.

The Supreme Self is the master of all learning.

Saint Purandaradāsa, the Supreme devotee of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa sings; I have you as my father, my mother, my supporter and my friend.

Whom have you for your father, mother, friend and supporter, I am more blessed than you are, O Purandara Viṭṭhala!

*om trisāmne namaḥ* ॥ 574

*Om salutations to Him who is praised by the three sāma songs, known as ‘Devavratan’.*
The Supreme Self, the Supreme Brahman, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is praised by the vedas, the vyāhṛtis and the Udgītha. He is sung by sāma gānās, the bṛhat sāma songs.

We have three great factors which comprises of all activities in this universe. They are space, time and mass. Mass is energy which is constantly converted into light and light into mass. This space though appears infinite exists in relation to time and speed of light. The time though appears eternal exists in relativity with respect to the interval between two events. The mass is the packets of light.

The power of Supreme Lord is experienced by the living creatures. The support of all the living creatures is the vital force, prāṇa. The Self is always accompanied by this vital force. The vital force is the power of the Supreme Self.

ॐ sāmagāya namaḥ

Om salutations to Him who chants the Sāma Gāna, the sāma songs.

Sāma means the same, there being no difference, there being no duality in natures, the description of him who is the same with his creation. He is not different from his creation.

The whole nature sings the sāma songs. The sounds of the rivers flowing, the sounds of the winds blowing, the sounds of cloud burst and rains falling, the silence in which the plants grow and flowers bloom are all songs and celebrations, the Sāma gāna.
All the sounds and songs have evolved from nature. The sounds of the cuckoos, the human voice expressing in song and speech are all different modifications of the Sāma songs.

Sāmaveda consists of songs expressing the joy of creation by the Supreme Self and the sameness of creation with the Supreme Self, in poetic form; prayer with love and devotion to the Supreme Lord.

_That which is speech, even that is Rk. Therefore, while one neither breathes out nor breathes in, one pronounces the Rk._

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_Now follows the fulfillment of wishes; One should meditate on the objects contemplated. One should reflect upon the Sāman by means of which one proceeds to sing stotra (to attain that wish)._

_One should reflect upon the Rk in which that Sāman occurs, upon the sage by whom it is intuited and upon the deity to whom the proceeds to pay._

_One should reflect upon the metre in which he proceeds_
to sing a stotra; and he should reflect upon the hymn with which he proceeds to sing it.

ātmānamantata upaśṛtya stuvīta kāmaṁ
dhyāyannya pramatto'bhyāso ha yadasmai sa kāmaḥ
samṛdhyeta yatkāmaḥ stuvīteti yatkāmaḥ stuvīteti||

Chāndogya 1-3-12

Lastly, having thought about himself, he should sing a stotra reflecting upon his desired object avoiding all faults. Very quickly will be fulfilled for him the desire.

tānu tatra mṛtyuryathā matsymudake paripaśye-
devam paryapāśyadr̥ci sāmni yajuṣi te nū vittvordhvā
ṛcaḥ sāmn̄ śanuṣaḥ śatuṣaḥ svarameva prāviṣan||

Chāndogya 1-4-3

Just as a fisherman would see a fish in water, so did death observe the gods in the (rites connected with) Rk. Śāman and Yajus. They too knowing this, arose from the Rg. Śāman and Yajus and entered the svara (the syllable Om is svara), and became immortal. (Om is Śāman, Rg and Yajus).

om śāmne namaḥ||

Om salutations to the Śāmaveda.

The Supreme Self is the Śāmaveda, the singer and the song. He is the enjoyer of the śāma songs.

The creation is the handiwork of the creator. The creation reaches its peak, when the creator puts all his skill, heart and soul into his creation. Then the creation is not different from the creator. The creation and the creator become one. The sculptor, the painter and the poet puts all his skill and imagination onto the formless
to create forms. He is not different from his expressions. What is in him he brings it out. So are other artists, the singer and the actor. The Sāman songs sing the glory of the creator and the creation as one. When the spirit of the creator is separated from the creation, the creation is no more. It disintegrates into pieces and becomes a garbage, like a old news paper or devalued currency.

vedānāṁ sāmadeva'smi devānāmasmi vāsavaḥ
indriyāṇāṁ manasaṃśasmi bhūtānāmasmi cetanā
gīta 10-22

Among the Vedas, I am the Sāmadeva; I am Vasava among the gods; Among the senses I am the Mind; and I am intelligence among the living beings.

iyamevargagnih sāma tadetadetasyāṃṛcyadhyūḍhagm sāma tasmādṛcyadhyūḍhagm sāma gīyata
iyameva sāgniramastatsāma
Chāndogya 1-6-1

The earth is Rk, the fire is Sāman. This Sāman rests upon that Rk. Therefore the Sāman is sung as resting upon the Rk. The earth is ‘Sa’, the fire is ‘Ama’, and that makes Sāma.

dyaurevargādityah sāma tadetadetasyāṃṛcyadhyūḍhagm sāma tasmādṛcyadhyūḍhagm sāma gīyate
dyaureva sādityo'mastatsāma
Chāndogya 1-6-3

Heaven is Rk, the sun is Sāman. This sāman rests upon that Rk. Heaven is ‘sā’, the sun is ‘ama’, and that makes sāma.

nakṣatraṃyevarcandramāḥ sāma tadetadetasyāṃṛcyadhyūḍhagm sāma tasmādṛcyadhyūḍhagm sāma gīyate
nakṣatraṃyeva sā candramā amaḥ tatsāma
Chāndogya 1-6-4

The stars are Rk, the moon is Sāman. This Sāman rests upon that Rk. The stars are ‘sā’ the moon is ‘ama’ and that makes Sāma.
The puruṣa in the sun is golden hued with golden locks of hairs. He is the essence of Sāman.

atha yad evaitadādityasya śuklam bhāḥ saiva sătha yannilam paraḥ kṛṣṇāṁ tadamaḥ tatsāmātha ya eso'ntara-rāditye hiraṇmayah puruṣo dṛśyate hiraṇyaśmaśrur- hiraṇyakeśa āprānakhtat sarva eva suvarṇaḥ

Chāndogya 1-6-6

Again, the white light of sun is ‘sā’, the blue light that is extremely dark is ‘ama’, and that makes ‘sāma’. Now that person effulgent as gold, who is seen within the sun who is with golden beard and golden hair, is exceedingly effulgent even to the very tips of his nails.

tasyarkca sāma ca geśnau tasmaudgīthastasmā- ttvevodgātaitasya hi gātā sa eṣa ye cāmuṣmāt parańco lokāsteśāṁ caṣte devakāmānāṁ cetyadhidaivatam

Chāndogya 1-6-8

Rk and Sāman are his two joints. Therefore he is Udgītha. Because the priest is the singer of this Ut, he is Udgītha. More over, he (this person called Ut) controls the worlds which are above that sun, as also the desires of the gods. This is with reference to the gods.

cakṣurevargātmā sāma tadetadetasyāṁrycyad- dhyūdhagm sāma tasmāḍcaryadhhyūḍhagm sāma gīyatel cakṣureva sātmāmastatsāma

Chāndogya 1-7-2

The eye is Rk, the Self reflected in the eye is Sāman. This Sāman rests upon that Rk. The eye is ‘sā’ the Self is ‘ama’, and that makes Sāma.

sa eṣa ye caitasmādarvāńco lokāsteśāṁ ceṣṭe manuṣyakāmānāṁ ceta tadya ime viṇāyāṁ gāyantyetaṁ te gāyanti tasmātte dhanaśanayaḥ

Chāndogya 1-7-6

That (person in the eye, the seer) is the Lord of all
worlds that are extended below, as also of the desired objects of men. So those who sing on the lute, sing of him alone and there by become endowed with wealth.

atha ya etadavam vidvān sāma gāyatrubhaṭ sa gāyati so'munaiva sa eṣa ye cāmuṣmāt parānco lokāstāṃśc ścāpnoti devakāmāgrhśeca

Chāndogya 1-7-7

Now he who sings the Śaṃan after knowing the deity Udgītha, sings to both. Through that (person in the sun), he (the singer) gets the worlds beyond that sun and also the desired objects of gods.

kā śāmno gatīriti svarī iti hovāca svarasya kā gatīriti prāṇa iti hovāca prāṇasya kā gatīrityyannamiti hovācānnyasya kā gatīrityāpa iti hovāca

Chāndogya 1-8-4

(Śilaka asked), What is the essence of Śaṃan? ‘The tune’. said (Dālbhya). The essence of tune is ‘prāṇa’. The essence of prāṇa is ‘food’ the essence of food is ‘water’ said (Dālbhya).

Anything good, noble and holy is Śaṃan. Anything that is not good, bad intention is Asāman.

samastasya khalu sāmna upāsanagṛh sādhū yatkhalu sādhū tat sāmetyācakṣate yadasādhu tada-sāmeti

Chāndogya 2-1-1

Surely, the meditation on the whole Śaṃan is good. Anything that is good, people call as ‘Śaṃan’, anything that is not good, as ‘Asāman’.

tadutāpyāhuḥ sāmnainamupāgāditi sādhunainamupāgādityeva tadāhurasaṃnainamupāgādityasādhu-nainamupāgādityeva tadāhuḥ

Chāndogya 2-1-2

Thus, when people say, ‘he approached him with Śaṃan, then they say only this; ‘he approached him with a good motive’. And when they say, ‘He approached him with Asāman’, then they say; he approached him with an evil motive.
athotāpyāhuḥ sāma no bateti yatsādhu bhavati
sādhu batetyeva tadāhurasāma no bateti yadasādhu
bhavatarasādhu batetyeva tadāhuḥ||

Chāndogya 2-1-3

Again, people say; ‘Oh, this is Sāman for us’. When it
is some thing good; for us. Again they say, ‘Oh this is Asāman
for us, when it is not good.

sa ya etadevaṁ vidvānsādhu sāmetyupāste’bhyaśo
ha yadenagṛḥ sādhava dharmā a ca gaccheyurupa ca
nameyuḥ||

Chāndogya 2-1-4

When one knows it thus, meditates on the Sāman as
good, all good qualities hasten towards him and serve him.

vṛṣṭau pañcavidhagṛḥ sāmopāśita puvrātu hiṅkūro
megho jāyate sa prastāvo varṣatī sa udgītho vidyotate
stanayati sa pratihāraḥ||

udgrhṇāti tannidhanam varṣatī hāsmai varṣayati
ha ya etadevaṁ vidvān vṛṣṭau pañcavidhagṛḥ
sāmopāste||

Chāndogya 2-3-1, 2

One should meditate on the five fold Sāman as rain;
The wind that precedes is the syllable ‘Him’. The cloud is
Prasthāva. The shower is Udgītha, the lightening and thunder
are Prathihāra and the ceasing is Nidhana. It rains for him
indeed, he causes rain—who, knowing thus, meditates on the
five fold Sāman as rain.

sarvāsvapsu pañcavidhagṛḥ sāmopāśita megho yat
samplavate sa hiṅkūro yadvarṣatī sa prastāvo yāḥ
prācyāḥ syandante sa udgītho yāḥ pratīcyāḥ sa
pratihāraḥ samudro nidhanam||

Chāndogya 2-4-1

One should meditate on the five fold Sāman in all the
waters. When a cloud gathers, it is the syllable ‘Him’. When
it rains, it is the Prasthāva. Those waters that flow to the
west are Udgītha. Those waters that flow to the west are
Prathihāra. The ocean is Nidhana.
One should meditate on the five fold Śāman as the seasons. The spring is the syllable 'Him'. The summer is Prastāva, The rainy season is Udgītha. The autumn is Pratihāra and the winter is Nidhana.

One should meditate on the five fold Śāman as the animals; the goats are the syllables 'Him'. The sheep are Prasthāva, the cows are Udgītha, the horses are Pratihāra and Man is Nidhana.

One should meditate on the progressively higher and better five fold Śāman as the senses; The organ of smell is the syllable 'Him', The organ of speech is Prashtāva, the eye is Udgītha, the ear is Prathihāra and the mind is Nidhana. Verily, these are progressively higher and better.

There are seven fold Śāman in the progressive evolutions of cosmic processes.

Now, verily one should meditate on the seven fold Śāman which has all its parts similar and which leads beyond death. 'Hiṅkāra' has three syllables; 'Prastāva' has three syllables. So they are equal to each other.
There is Gāyatra Sāman connecting the mind, sense organs and the vital force prāṇa.

The following is the Rathantara Sāman woven in the fire:

abhimanthati sa hiṅkāro dhūmo jāyate sa prastāvo jvalati sa udgītho'ṅgārā bhavanti sa pratiḥāra upaśāmyati tannidhanagām saṃsāmyati tannidhanametadrathantaramagnau protam

Chāndogya 2-12-1

One rubs that is Hīṅkāra. The smoke is produced, that is Prastāva. It blazes, that is Udgītha. The embers are formed, that is Pratīhāra. It goes down, that is Nidhāna. It is completely extinguished, that is Nidhāna. This is the Rathantara Sāman woven in the fire.

The following is the Vāmadeva Sāman:

upamantrayate sa hiṅkāro jñapayate sa prastāvah striyā saha śete sa udgīthaḥ prati strīṁ saha śete sa pratiḥāraḥ kālaṁ gacchati tannidhanam pāram gacchati tannidhanametadvāmadevyam mithune protam

Chāndogya 2-13-1

The Vāmadevya Sāman is woven in a couple. He who knows this becomes one of the couple and procreates. He reaches the full length of life, lives gloriously, becomes great with offspring and cattle and great with fame. His holy vow is that he should not despise any woman.

Then there is Bṛhat Sāman connecting the course of the Sun in a day. His vow is that he should not find fault with the burning sun.

Then there is Vairūpa Sāman connecting the various stages of the cloud:

abhṛāṇi samplavante sa hiṅkāro megho jāyate sa prastāvo varṣati sa udgītho vidyotate stanayati sa
pratihārah udgṛḥṇati tannidhanametadvairūpam
parjanye protam

The white clouds gather, that is Hiṅkāra. The rain bearing cloud is formed, that is Prasthāva. It rains that is Udgītha. It flashes and thunders, that is Pratihāra. It ceases, that is Nidhana. This is the Vairūpa Śāman woven in the rain cloud.

His holy vow is that he should not find fault with the rain cloud when it rains.

The Vairāja Śāman are woven with the five seasons. The holy vow is that he should not find fault with the seasons.

The following is the Śakvari Śāman woven in the worlds;

prthivī hiṅkāro’ntarikṣam prastāvo dyaurudgītho
dīṣaḥ pratihāraḥ samudro nidhanametāḥ śakvarya
lokeṣu protāḥ

The earth is Hinkāra, the sky is Prastāva, heaven is Udgītha, the quarters are Pratihāra and the ocean is Nidhana. This is the Śakvari Śāman woven in the worlds.

The animals starting with sheep and ending with human being is the Revati Śāman.

The holy vow is that he should not find fault with animals. The following is the Yajñayajñīya Śāman woven around the body organs:

loma hiṅkārastvakprastāvo māgṛḥsamudgītho’sthi
pratihāro majjā nidhanametadyajñāyajñīyamaṅgeṣu
protam

The hair is Hinkāra, the skin is Prastāva, the flesh is Udgītha, the bone is Pratihāra and marrow is Nidhana. This is the Yajñayajñīya Śāman woven in the limbs of the body.
He who knows this Yajñayajñīya Sāman is not crippled in any limb. He should not eat fish and meat at all.

The Rājana Sāman are woven around the great elements fire, air, sun, stars and the moon.

The holy vow is that the knower of this Sāman should not find fault with the Brāhmaṇas.

The overall Sāmans are woven around the Vedas (Ṛk, Yajur, and Sāmaveda) as Hinkāra, the three worlds (earth, sky and water) are Prastāva;

The great elements (fire, air and sun) are the Udgītha; The stars, birds and rays are Pratihāra; The serpents, celestial singers and the fathers are Nidhana; This is the collection of Sāmans woven in all things.

\[
yastadveda sa veda sarvagṛḥ sarvā dīśo balimasmāi
haranti sarvamśmatyupāśita tadvratam tadvratam\]

Chāndogya 2-21-4

He who knows that knows all. All the quarters bring offerings to him. His body vow is that he should meditate, ‘I am all’.—Yea, that is his vow.

\[
vinardi sāmno vṛṇe paśavyamityagnerudgītho'-
niruktāḥ prajāpaterniruktaḥ somasya mṛdu ślakṣṇam
vāyoḥ ślakṣṇam balavadindrasya krauñcam bṛhaspate
rapadhvāntam varuṇasya tān sarvānevopaseveta
vāruṇam tveva varjayet\]

Chāndogya 2-22-1

Of the Sāmans, I choose the one that bellows as it were, and is good for cattle, thus (some think). This is the loud singing sacred to Agni, the undefined one to Prajāpathi, the defined one to Soma, the soft and smooth to Vāyu, the smooth and strong to Indra, The heron like to Bṛhaspathi, and the ill sounding to Varuṇa. Verily, one may practice all these, but should avoid the one sacred to Varuṇa.
om nirvāṇāya namaḥ
d

Om salutations to Him in whom all miseries cease and which is the nature of Supreme bliss.

The Supreme Self is the giver of ‘mokṣa’, the Supreme freedom and liberation.

The nature of Supreme Self is liberation. It is attaining the higher nature of the Supreme Self consisting of Supreme bliss. Nirvāṇa is abandoning all bondages with the body, the mind and the world. Nirvāṇa is attaining the true nature of the Self. It is non attachment, it is attaining Supreme unity of existence and Supreme bliss. It is the non feeling of the body and the mind. It is the dissolution of the mind, Merging of the mind with the Self and merging of the Self with the Supreme Self.

Nirvāṇa is the ‘Mokṣa’, attaining unity with the Supreme Self. It is being one with the existence and there is no second for that to feel and experience.

sa yathā saindhavaghano'nantarobāhyah kṛtsno rasaghana eva, evam vā are'yaṁatmānantarao'bāhyah kṛtsnah prajñānaghana eva; etebhyo bhūtebhyah samutthāya tānyevānuvinaśyati, na pretya samjñāstityare brāvīmīti hovāca yājñavalkyah

Bṛhadāranyaka 4-5-13

As a lump of salt has neither inside nor outside and is but a homogeneous mass of taste, even so this Self, my dear, has neither inside nor outside and is but a homogeneous mass of consciousness through out. On account of these elements, (the Self) stands out separately), and as soon as these are destroyed (its separate existence) is also destroyed. After attaining (isolation) it has no (particular) consciousness. This is what I say, my dear, so said Yājñavalkya.
Only a yogi who has attained Supreme knowledge is eligible for freedom and liberation.

 yo'ntaḥ sukho'ntarāramastathāntarjyotireva yaḥ
sa yogī brahmanirvāṇam brahmabhūto'dhigacchati

_Gītā 5-24_

_He who is happy within, who rejoices within, and who is illumined within, that yogi attains absolute freedom or Mokṣa, himself becoming Brahman._

labhante brahmanirvāṇam ṛṣayāḥ kṣīṇakalmaśāḥ
cchinnadvaiddha yatātmānaḥ sarvabhūtahite ratāḥ

_Gītā 5-25_

_The sages (ṛṣis) obtain absolute freedom or mokṣa—they whose sins have been destroyed, whose dualities (perception of dualities or experience of the pairs of opposites) are torn asunder, who are Self controlled, and intent on the welfare of all beings._

_om bheṣajāya namaḥ_ 578

_Om salutations to Him who is the medicine for this saṁsāra._

The Supreme Self is the medicine and the cure for the ills of this saṁsāra.

The Supreme knowledge is the means and the Supreme Self is the medicine for the ills of this worldly life. All the things we deal in this world, in the course of our life time are perishable, changing and fleeting. All these things we consider as panacea and permanent. We consider them necessary for happiness. The reflections we consider to be real. We are chasing mirages.
We consider this body as the centre and means of all our achievements and we also tend to forget that this body is impermanent. This body is subjected to change, susceptible for diseases, decay and death. This body has to suffer pain and pleasure, heat and cold and all the effects of nature. What is born should die. This is inevitable and this is the Supreme order.

What we have for mind is dualistic in nature and is a factor of time, environment and place. It is a bundle of thoughts. It functions only within the limits of relativity. There is no object in the world which is not limited by time and dimensions and which has the quality of happiness in it.

It is only the infinite which can give us lasting happiness. We pray to the Supreme being, worship the all-pervading Supreme spirit Śrī Hari Nārāyaṇa and meditate on the nameless and formless Brahman. Only by this we attain Supreme bliss, since it is its nature. This is the only means for curing the ills of saṃsāra, the afflictions of the body, the problems of the mind and for liberation of the soul.

*om bhīṣaje namah* 579

*Om salutations to the Supreme physician.*

The Supreme Self is the Supreme physician, the doctor and the surgeon. He cures all the diseases. He prepares all the medicines. He cuts off the decaying part of the body just by cutting of blood circulation to that part of the body.
He has created all the bodies with Supreme intelligence. The body is made up of great elements air, water, fire, earth, sun and the moon, ego, intellect and ether. Without any of these, we are 'not' any more. When ever there is shortage of these basic components, the body is afflicted. The Supreme Self is the creator of these great elements and the vital force, the Mukhyaprāṇa which consists or five breaths which are Supreme devotees of the Supreme Brahman. When we become the Supreme devotee of the Supreme Self, the vital force becomes our friend and the fellow and is favourable to the Supreme devotee. The great elements which are the building blocks of life and the elements forming the body are most graceful and favourable to the devotee of the Supreme Self, since they themselves are the Supreme devotees of the Supreme Brahman. The water would not drown him, the fires would not burn him, the wind would not blow him and the earth would not hurt him nor the sun would scorch him, for he is not different from the Supreme Self.

That is what happened to Prahlada, the Supreme devotee of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa the Supreme Self. All the efforts of Hiraṇya-kaśipu to kill his own son did not succeed.

The Supreme Self creates all the medicinal herbs that cure all the afflictions of the body. All the medicines that are required come from the earth, since the body is itself made of earth. The prayer, worship and meditation cures all the diseases of body and mind. He is not afflicted by diseases and sickness.

The Supreme Self is the greatest among the physicians.
Om samnyāsakṛte namah

Om salutations to one who instituted the fourth āśrama, the path for liberation, the path of renunciation, samnyāsa mārga, the path of ascetism.

The Supreme Self grants to his devotees, the highest position the samnyāsa mārga, the path of ‘sat nyas’, the path of Supreme truth. One who takes this path is the sarhyāsi, the ascetic, one who is on the path of truth.

The Supreme truth is that we are not the body and we are not the mind. We are the Self. We are the changeless and deathless spirit, the one and only Self, which is in all beings. The ascetic, sanyāsi called ‘swami’ is free and liberated. He has no attachment to this body, mind and the world. He has no desires. His main vocation is Supreme knowledge. He has realised the Self and is one with the Supreme Self. He has no ‘other’ for him. All is same, the ‘sama’ for him. He sings ‘sāmagāna’, the song of oneness, the unity of existence.

This sānyāsa is the happening by the grace of the Supreme Self. It is not becoming but being. It is realising and being in our own true nature. It is the non attachment to all the finite and perishable things in the world. It is being in the true path, the ‘sat nyas’, the ‘sanyās’. We cannot plan to become sanyāsis. We cannot think, that after educating our children, after marrying off our daughters, after amassing certain amount of wealth, then I will take to samnyāsa.

This sanyāsa is living in the path of truth. It is being non attached to anything that is seen, heard, tasted, touched, experienced and thought of. It is being a cloud in the sky moving anywhere as the wind blows. It is being kind, being helpful without expecting any return.
It is being sensitive and alive. It is following the Supreme truth that we are the deathless and changeless Supreme spirit. We are not a person, but a power. It is being one by total surrender and Supreme devotion to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa. The path of Śrī Hari mārga is the path of sanyāsa which happens by the grace of the Supreme Self. It is the path of fearlessness and the path of freedom and liberation. It happens by the grace of the Supreme being.

janma karma ca me divyamevaṁ yo vetti tattvataḥ
tyaktvā deham punarjanma naiti māmeti so'ṛjuna||

Gitā 4-9

He who thus knows, in their true light, my divine birth and action, having abandoned the body, is not born again; he comes to me, O Arjuna.

tyaktvā karmaphalāsaṁgāṁ nityatṛpto nirāśrayaḥ
karmaṇyabhipravṛttotpī naivakiṁcitkaroti saḥ||

Gitā 4-20

Having abandoned attachment to the fruits of the action, ever content, depending of nothing, he does not do anything though engaged in activity.

nirāśīryaṭacittatmaḥ tyaktasarvaparigrahaḥ
sārīram kevalāṁ karma kurvannyaṁnoti kilbiṣam||

Gitā 4-21

Without hope and with the mind and the Self controlled, having abandoned, all greed, doing mere bodily action, he incurs no sin.

yadrccchālābha santuṣṭo dvandvātīto vimatsaraḥ
samaḥ siddhāvasiddhau ca kṛtvāpi na nibaddhyate||

Gitā 4-22

Content with what comes to Him without effort, free from the pairs of opposites and envy, even minded in success and failure, though acting, he is not bound.
sāṁnyāsastu mahābāho duḥkhamāptumayogataḥ
yogayukto munirbrahma nacireṇādhi-gacchati

But renunciation, O mighty armed Arjuna, is hard to attain without yoga; the yoga harmonised sage quickly goes to Brahman.

yasya sarve samārambhāḥ kāma saṅkalpa varjitāḥ
jñānāgni dagdhakarmāṇam tamāhuḥ
paṇḍitam budhāḥ

He whose undertakings are all devoid of desires and selfish purposes and whose actions have been burnt by the fire of knowledge—him the wise call a sage.

naiva kiñcit karomīti yukto manyeta tattvavit
paśyantī śṛṇvan śṛśan jighran asnān gacchan
svapan śvasan

'I do nothing at all' thus would the harmonised knower of truth think, seeing, hearing, touching, smelling, eating, going, sleeping, breathing.

pralapanvisṛjan gṛhṇanunmiṣan nimiṣannapi
indriyāṇindriyārtheśu varṣanta iti dhārayan

Speaking, letting go, seizing, opening and closing the eyes—convinced that the senses move among the sense objects.

brahmaṇyādhāya karmāṇi saṅgam tyaktvā karoti yaḥ
lipyate na sa pāpena padmapatramīmabhāsā

He who does actions, offering them to Brahman, and abandoning attachment, is not tainted by sin, just as a lotus leaf is not tainted by water.
vidyāvinayasampanne brāhmaṇe gavi hastinī
duni caiva svapāke ca paṇḍitāḥ samadarśinaḥ
gītā 5-18

Sages look with an equal eye on a Brāhmaṇa endowed with learning with humility, on a cow, on an elephant and even on a dog and an outcaste.

ihāva tairjitaḥ sargo yeṣāṁ sāmye sthitam manāḥ
nirdoṣāṁ hi samam brahma tasmād brahmaṇi te
sthitaḥ
gītā 5-19

Even here (in this world) birth (everything) is overcome by those whose minds rest in equality; Brahman is spotless indeed and equal; therefore they are established in Brahman.

na prahrṣyetpriyam prāpya nodvijetprāpya cāpriyam
sthirabuddhirasammūḍho brahmaṇi
sthitaḥ
gītā 5-20

Resting in Brahman, with steady intellect and undeluded, the knower of Brahman neither rejoices on obtaining what is pleasant nor grieves on obtaining what is pleasant.

The yoga and meditation are inseparable routine practice of a saṁnyāsi, a yogi.

sparśānkṛtvā bahirbāhyān cañkurścaivāntare bhruvoḥ
prāṇāpānau samaū kṛtvā nāsābhyaantaracārīṇau
gītā 5-27

Shutting out all external contacts and fixing the gaze between the eye brows, equalising the outgoing and incoming breaths moving within the nostrils.

yatendriyamanobuddhiḥ munirmokṣaparāyaṇaḥ
vigātecchābhhayakrodho yāḥ sadā mukta eva saḥ
gītā 5-28

With the senses, the mind and the intellect (ever)
controlled, having liberation as his Supreme goal, free from desire, fear and anger—the sage is verily liberated for ever.

Purified mind, the desireless Self is the hallmark of a sage, the saint and the sanyāsi. He has his mind pacified and is free from all desires, free from all achievements and beginnings. He is immersed in “samādhi” state, the state of choiceless awareness.

Om samāya namah

Om salutations to Him whose mind is pacified.

The Supreme Self has no mind. His body is this whole universe. By meditating on the Supreme Self, the mind is pacified.

The dharma of the yati, the sanyāsi is the pacification of the mind. Of the forest dweller, it is austerity. Of the householder, it is charity, and of the brahmacārin, it is service.

The mind is pacified when the sense organs are controlled and when the sense objects are avoided. Mind is made of food. Food exites the mind or pacifies the mind.

āhārastvapi sarvasya trividho bhavati priyah
yajñastapastathā dānam teṣāṁ bhedamīmāṁ śrūṇu

Gītā 17.7

The food also which is dear to each in threefold, as also sacrifice, austerity and alms giving. Here thou the distinction of these.

kaṭvamalavaṇātyuṣṇa tīkṣarūkṣaśavidāhinah
āhārā rajasasyeṣṭā duḥkhaśokāmayaśradāḥ

Gītā 17.9
The foods that are bitter, sour, saline, excessively hot, pungent, dry and burning, are liked by the Rājasik and are productive of pain, grief and disease.

yātayāmaṁ gatarasam pūti paryuṣitaṁ ca yat
ucchiṣṭamapi cāmedhyam bhojanaṁ tāmasapriyaṁ

Gītā 17-10

That which is stale, tasteless, putrid, rotten, refuse and impure, is the food liked by the tāmasik.

The mind is pacified and brought under control by Supreme knowledge. Mind should be tutored, educated, cultured and should be lead by intellect and discretion. Mind should be controlled by the Self.

śāmena śāntāḥ śivamācaranti śāmena nākaṁ
munayoṁnvavindan samo bhūtanāṁ durādharṣāṁ śāme
sarvam pratiṣṭhitāṁ tasmācchamaḥ paramaṁ vadanti

Mahānārāyaṇopaniṣad 79-5

Those who are of tranquil disposition do good merely by calmness. Sages have attained to heaven through calmness of mind. Calmness of mind is inaccessible for the ordinary creatures. Everything is founded on the calmness of mind. Therefore they say that calmness of mind is the Supreme means of liberation.

om śāntāya namaḥ

Om salutations to the peaceful.

The nature of the Supreme Self is Supreme peace. It is the restfulness of the mind. The soul free from desires is in its true nature. When there is no movement of mind impelled by the desire of the soul, one attains to peace. The body directed and controlled by the mind
is relaxed. The freedom and liberation is the cause of peace. The happiness of the mind and the joy one experiences when one is free from all worries, anxiety and tension cannot be expressed.

This peace comes by when all impurities, ignorances and imaginations are removed by Supreme knowledge.

The Supreme Self which is full and complete, which is eternal and limitless is everywhere. Since it is full, complete and is every where, it does not move. Since it does not move, it does not make any sound and is peaceful. It is the mind which is incomplete, since it is a product of time and place which is always on the move. It is not fulfilled and always makes noise.

\[\textit{om niśṭhāyai namaḥ}\]

\textit{Om salutations to the dedicated.}

The Supreme God is supremely dedicated to truth, righteousness and Supreme order.

Dedication is the sheet anchor of Supreme knowledge, devotion and faith. With out this dedication, nothing is achieved. Everything becomes shallow and cheap when there is no total dedication. Dedication is the total involvement of the body, mind and soul to the cause. This dedication is the key to all success and attainments. That which does not have devotion and dedication is 'Aniṣṭhā', the unwanted and the inauspicious.

\[\textit{om śāntyai namaḥ}\]

\textit{Om salutations to the peaceful.}
The Supreme God is free from all ignorance and avidya. That is the Supreme Brahman who is the abode of Supreme peace.

There is growth only in peace. Only in the peaceful sleep we are rejuvenated and revitalised. We build strength only when we are resting and we are in peace. This peace is the back ground for all growth and enlightenment.

The infinite and complete is peaceful and blissful. This is indicated in this ‘śānti mantra’.

om pūrṇamadaḥ pūrṇamidāṁ pūrṇat pūrṇamudacyate
pūrṇasya pūrṇamādāya pūrṇamevāvaśiśyate
om śāntiḥ śāntiḥ śāntiḥ

Om. That Supreme Brahman is infinite, and this conditioned Brahman is infinite. The infinite (conditioned Brahman) proceeds from the infinite (Supreme Brahman). Then through Supreme (knowledge), realising the infinitude of the infinite (conditioned Brahman), it remains as the infinite (unconditioned Brahman) alone.

The Self attains Supreme peace after realising its deathless and changeless nature. It merges with the Supreme Self after attaining the nature of the Supreme Self. This comes about only with the grace of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa who is the nameless and formless Supreme Brahman, but who takes any number of forms as per the aspirations of the devotees who are at various levels of enlightenment.

om parāyaṇāya namaḥ

Om salutations to Him who is in the highest state.
The Supreme Brahman is the highest state from which there is no return. It is the state of Supreme bliss.

When we are studying the sacred scriptures, when ever we are praying, worshipping or meditating, we experience the bliss. Again when we are indulging in worldly activities, we are back to our miserable Self. This bliss we experience when we are in the divine state is a fraction of the Supreme bliss, a glance of its reflection of the Supreme reality.

\textit{om śubhāṅgāya namaḥ} । । । । । 586

\textit{Om salutations to Him who has auspicious parts.}

The Supreme God has the supremely auspicious forms. All the beautiful and auspicious forms have emanated from the Supreme being. It is auspicious and blissful to the eyes, to the ears, for the nose and for taste. It is blissful to think and meditate on that. It is most blissful to merge and be dissolved in that.

The Supreme Self has created the great elements. Having created, he pervades them. Therefore drinking water is such a pleasure, breathing is joy and taking food is such a happiness. His expressions through plants and flowers are blissful.

\textit{om śāntidāya namaḥ} । । । । । 587

\textit{Om salutations to the giver of peace.}

The Supreme being is the giver of peace, since the Supreme bliss is his higher nature.
No object in the world has the quality of happiness in it. No finite object bound by time and dimensions can give eternal happiness. Initially it is attractive and interesting and captures the mind. Once we come to possess it and know it, it becomes disinteresting and boring. It is discorded to the corner. It is only the infinite Supreme Self that has the quality of bliss in it and gives Supreme peace and bliss.

ōṁ sraṣṭre namah

Om salutations to the creator.

The Supreme Brahman is the creator of this universe. He is the existence in which all these exist.

The building blocks of life, the matter, also called the prakṛti is nature. These are subjected to changes.

The higher nature of the Supreme Self, accompany the individual Self along with the vital force, prāṇa. Whatever beings are there on earth whether plants, animals and human beings and whatever gods are there in heaven with or without bodies are formed due to conjunction of the lower nature and the higher gods. The Supreme Self pervades all gods, all bodies and beings by an eternal part of himself. All beings are in him, but he is not in them. This is the Supreme paradox. There is nothing higher or equal or parallel to him. One who knows that attains to that.
om kumudāya namaḥ

*Om salutations to Him who delights in the earth.*

All beings are born from the earth and go back to earth. This earth is honey to all beings and all beings are honey to this earth. This is because the Supreme Self pervading the earth and the individual Self residing in the body are one and the same. This Self whose nature is joy gives joy to all beings on the earth as well as that which gives joy to the earth. The Supreme Self itself delights in the earth as well as in all beings.

om kuvalēṣayāya namaḥ

*Om salutations to Him who resides in water.*

The Supreme Self not only resides in the earth but also resides in the water. He is indicated as resting on the serpent Ādiśeṣa on the waves of the ocean. He rides on the Garuḍa, the eagle which rules the sky. The Supreme Self pervades the earth, the waters and the sky.

om gohiṭāya namaḥ

*Om salutations to Him who protects the cows.*

The Supreme Self always gets rid of the evil from this earth. He protects the cow which is the most useful and kind among the animals. As Śrī Kṛṣṇa, the incarnation of the Supreme Self used to have company of cows while playing the flute. He is the protector of the earth and all his devotees. Go also means divine speech and vedic hymns.
om gopataye namaḥ || 592

Om salutations to the Lord of the earth.

The Supreme Self is Śrī Viṣṇu, one of the trinity, who is the protector, the sustaining god of the universe. The Supreme Self protects the earth and all beings on earth to move towards further evolution and Supreme enlightenment.

om goptre namaḥ || 593

Om salutations to Him who is supremely secretive.

The Supreme Self, the Supreme Brahman is Supreme secret. He cannot be known and is unknowable. He is the knower in all beings. Even if we come to know the whole universe and its nature, we cannot know the knower, since the knower is beyond all things that are knowable. That is the knower, the knowable and the knowing, without the ‘other’, without the duality. It has no duality since everything is merged in that.

yastejasī tiṣṭhamstejaso'ntaraḥ, yam tejo na veda, yasya tejaḥ śarīram, yastejo'ntaro yamayati, eṣa ta ātmāntaryāmyamṛtaḥ—ityadhidaivatam; athādhibhū-tam || Bṛhadāraṇyaka 3-7-14

He who dwells in light but is within it, whom light does not know, whose body is light, and who controls light from within, is the inner controller—your own Self and immortal. This is with reference to the deities.

yo vijnāne tiṣṭhan vijnānādantaraḥ, yam vijnānam
na veda, yasya vijñānaṁ śarīram, yo vijñānamantaro
yamayati, eṣa ta ātmāntaryāmyāṃptaḥ
d Bhadāraṇyaka 3.7.22

He who dwells in the intellect but is within it, whom
the intellect does not know, whose body is the intellect, and
who controls the intellect from within, is the inner controller—
your own Self and immortal.

om vṛṣabhākṣaya namaḥ

Om salutations to Him whose looks fulfills all
the desires of the devotees.

‘Vṛṣabha’ means Dharma, one who looks at things in
the right way. To see things as they are is to see without
illusion, to be free from māya and it is to see things with
choiceless awareness, from a witnesser’s view.

The looks of the Supreme Self, the looks of the
Supreme providence is enough to fulfill the lives of the
devotees.

om vṛṣapriyāya namaḥ

Om salutations to Him who is the lover of
dharma, the righteousness.

The Supreme Self has established this universe on
truth and righteousness. What we sow, so shall we reap.
The cause and effect are inevitable. The cause and effect
is for the limited, for the finite and is for the bodies and
persons. This cause and effect follows the path of Dharma,
the righteousness. The Supreme Self is causeless and is
the cause of all causes.
Om anivartine namah

Om salutations to Him who never retreats.

The Supreme Self takes many forms with particular functions. There is no dearth of time and talent for the Supreme creative power. The Supreme energy, the Supreme Self which is eternal and whose nature is Supreme intelligence creates forms suitable for particular functions. Forms follow functions. These functions are as per the Supreme will.

We have to be clear in our mind that there is no particular person with all these qualities vested in him who is called the Supreme being. These are the qualities that make a person divine worth saluting. These are the ideal qualities that takes a person to the divinity. Higher the qualities, nearer is he to divinity.

The Supreme Self takes incarnations to function in a particular way. The whole life becomes the preparation for a particular function. If it is not possible to accomplish a particular function, the Self will take any number of births in the required form to accomplish the task.

If a person has to break a record in the olympics, it becomes his life mission. It is one step forward for the man kind. After that event his life's purpose is fulfilled. If we have a desire to reach jupiter, we may have to take many births to accomplish that task. But surely we achieve our heart’s desire. This desire is the cause of the soul taking any number of births. Function follows desire and form follows function.

So also the function ordained is accomplished by a person in his life time without fail, however small or big
that function may be. There is all the time and resources available to the Supreme Self for a purpose to be accomplished. The soul which is ordained for that function may take any number of births to accomplish that function. We need not feel proud that we have done it and therefore we are better than the others. We need not think we have achieved it and others could not.

Also we need not be disappointed or depressed that we could not do it. We need not feel that we have failed or that we are a failure. In nature, in the cosmic order, in the Supreme order of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa, nothing is a failure and nothing is in vain. Nothing is indispensable and nothing is redundant. It is the mind identified with the individual body, particular region, religion and nation that thinks and divides everything. The whole movement is a step towards something nobler and better. There is no time or space limitation for that. It is the Supreme order that is functioning. It is the dynamic metamorphosis that is ever going on.

The Supreme Self never returns or goes back from the fight with the wicked and the evil. He always sticks to truth and righteous. These qualities are the divine qualities reflected in his creation. This fight between right and wrong, the good and the evil is eternal.

We cannot think that we are good looking and others are ugly. We cannot think that one is black, the other is white. We cannot think that the west is advanced and the east is backward. The west is advanced with reference to the east. Who ever is born in the west will be what should be and who ever is born in the east shall be what it should be. White or black, ugly or beautiful are as per the nature of time place and environment.
**om nivṛttātmane namaḥ**

*Om salutations to Him who is withdrawn from sense objects.*

The Supreme Self is desireless and is free from all attachments.

The Soul, the individual Self, though qualitatively the same as the Supreme Self is filled with desires and is attached to the qualities of objects. It continues the transmigration, taking up bodies after bodies as long as it is identified with the desire for the qualities of bodies.

When the individual soul with the help of Supreme knowledge attains the nature of the Supreme Self, the separate identity of the individual Self also disappears.

**om saṁkṣeptre namaḥ**

*Om salutations to Him who at the time of cosmic dissolution contracts the expansive universe into a subtle state.*

His form is the mahat, the Supreme consciousness from which everything evolves and into which everything disappears.

The Supreme Self holds everything in himself. Now it is the expanding universe. This universal expansion gives way for universal contraction at the end of the kalpa, at the time cosmic dissolution. Expansion and contraction is for the bodies. The Supreme Self itself does not undergo any change, since it is higher than the high and subtler than the smallest.
The human being, which has the form and nature of the Supreme Self at the micro level, ever goes on finding out newer things and ever discovering the nature of this existence. He has reached the moon and is racing towards the outer planets. He is already racing with light at the speed of light.

On the other hand, he is contracting all objects and images to the lower and lower limits. All the images in two forms, the audio and the video are reduced to micro sizes by means of micro filming. Huge volumes of information are contained in a chip. Truly he is of the nature of the Supreme Self.

aṇoraniyānmahato mahīyā-
nātmā guhāyāṁ nihito’sya jantoḥ
tamakratum paśyati vītaśoko
dhātuḥ prasādānmahimānamīśam ||

Svetāsvatara 3-20

The Self that is subtler than the subtle and greater than the great is lodged in the heart of (every) creature. Through the grace of the Lord, one who sees that Self as desireless and sees its glory as god, becomes sorrow less.

om kṣemakṛte namaḥ ||

Om salutations to the protector.

The Supreme Self protects his devotees. He considers them as a part of himself.

The Supreme Brahman is the Supreme protector of all his creations in a supremely intelligent way. Special protection is given for the sensitive and important body organs. The foetus is protected in the womb of the mother in the supremely intelligent way.
The brain is protected by the hard skull around it. The heart is protected behind the ribs. The eye is protected by the eye lids.

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Om śivāya namaḥ

Om salutations to Śiva.
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The Supreme Self is Śiva, the purifier by the very utterance of his name.

The Supreme Brahman, the Supreme being, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is Brahman, Viṣṇu and Śiva. Brahman in the creative aspect, Viṣṇu in the supporting aspect and Śiva is the annihilating aspect. They are the three trinity, three forms of Supreme Brahman.

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śivaḥ kapota iṣito no astvanāgā devāḥ sakuno gṛheṣu agnirhi vipro juṣatāṁ havirnaḥ pari hetih pakṣinī no vṛṇaktu

Rgveda 10-165-2
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Oh nature’s powers may the dove harmless bird sent to our dwellings as messenger be auspicious. May the Supreme Lord approve of our oblation and may the weapon borne on wings not fall on us.

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Om śrīvatsavakṣase namaḥ

Om salutations to Him who has Śrīvatsa on his chest.
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Śrī is the Supreme cosmic power. It is not the battery power or the solar power or the wind power or the mechanical or electrical power. It is the power of vital
force, power of intelligence, consciousness and bliss. It is the power of love and knowledge. It is the power of Supreme devotion and dedication. It is the power that makes seasons arrive and that puts energy into air, water, fire and food.

For the Supreme Self, his devotees are the dearest. They are the ‘Śrīvatsa’ for the Supreme God. (Vatsa means dear ones.)

The Supreme Self takes his devotees on his chest. He treats them with Supreme love and absolves them of all the impurities such as ‘ariṣaḍvargas’ (lust, greed, anger, obsessive, attachment and jealousy). He purifies the mind and helps his devotee realise his Self nature. The Supreme devotees of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa are the closest and the inseparable part of the Supreme being.

tasya prācī digjuhūrnāma sahamānā nāma dakṣiṇā rājā nāma pratīcī subhūtā nāmodīci tāsāṁ vāyurvatsah sa ya etamevaṁ vāyuṁ diśāṁ vatsaṁ veda na putrarodagṁ roditī soḥametamevaṁ vāyuṁ diśāṁ vatsaṁ veda mā putrarodagṁ rudam∥ Chāndogya 3.15.2

Of that chest, the eastern quarter is named Juhu. The southern is named Sahamāna. The western is named Rajni and the Northern is named Subhūta. The air is their calf. He who knows this air, the calf of the quarters, thus (as immortal), never weeps in mourning for his son. I, wishing my son’s longevity, worship thus this air, the calf of this quarters.

Om Śrīvāsāya namaḥ∥ 602

Om salutations to Him in whose chest is the goddess of wealth.
‘Śrī’ or ‘Śri’ also means wealth. This wealth consists of intelligence, beauty, sensitivity, kindness, grace and all the noble qualities.

‘Śrī Devi’ the goddess of wealth resides in the chest of the Supreme being. The goddess of earth ‘Bhūdevi’ also stays on the other chest of the Supreme being. They are the nature and the wealth, inseparable from the Supreme Self. They are matter and spirit, Prakṛti and Puruṣa.

śriye jātaḥ śriya ā niriyāya śriyaṁ vayo jaritṛbhyo dadhāti śriyaṁ vasānā amṛtatvamāyan bhavanti satyā samithā mitadrau

Rgveda 9-94-4

He is generated for prosperity. He gives forth prosperity. He gives prosperity and sustenance to those who pray to Him clothing themselves in its prosperity, they obtain immortality. It moves with measured tread in its course and makes the struggles of life successful and victorious.

om śrīpataye namaḥ

Om salutations to the Lord of wealth.

‘Śrī’ means material wealth. It consists of cattle, lands, food, water, air and fire. It also consists of gold, diamond, gems and jewels that are the means of trading for goods and services.

The very support of all living creatures is the bliss. Without this happiness, no body wants to live. Since this bliss pervades the whole universe, this whole life is blissful.

The goal of all activity is happiness. The purpose of knowledge, work and achievements is to earn more wealth. This wealth is the means for livelihood, freedom and sacrifices. All these activities leads to greater happiness,
the highest form being the bliss. The Supreme Self is the Lord and master of this bliss who grants it to his devotees.

*om śrīmatāṁvarāya namaḥ* 604

*Om salutations to Him who grants the Supreme mind to his devotees.*

'Srī' means intelligence and the power of mind. It also means determination, dedication, devotion, discretion and right decision—all divine functions and factors of mind.

The Supreme Self is the head of the trinity who has taken the forms of Brahma, Vishnu and Śiva. He grants to his devotees the knowledge of the Vedas, the Upaniṣads and the holy scriptures.

*hṛīṣa te lakṣmīśca patnyauḥ ahorātre pārśvē nakṣatṛāṇi rūpam aśvinau vyāttam iṣṭam maniṣāṇaḥ amum maniṣāṇaḥ sarvam maniṣāṇaḥ* Puruṣasukta

O sun, Hri and Lakshmi are your consorts, Thy self being Brahma, Viṣṇu and Śiva. Day and night are your two sides. Asterisms in the sky are thine own form. The Aśvins are your mouth. Being such, grant me whatever I desire, spiritual illumination, happiness here and other objects of desire.

*om śrīdāya namaḥ* 605

*Om salutations to Him who bestows prosperity.*

The Supreme Self bestows all noble qualities, prosperity, positive mental outlook and ultimately freedom and liberation from the transient world.
Om śrīśāya namaḥ

Om salutations to Him who is the Lord of Śrī, the cosmic power.

The Supreme Self, the Supreme Puruṣa is the Supreme Lord of this Supreme cosmic power. This cosmic power, the Supreme energy has no beginning or end. It is neither created nor destroyed. It always 'is' either in terms of manifest or unmanifest. Either in terms of light or dark mass.

This Supreme cosmic power Śrī is also there in terms of intelligence, consciousness and bliss which pervade the whole universe.

The same Supreme power is also there in terms of qualities of nature. It is only the nature that acts. The qualities follow nature.

Śrī is also the vital force prāṇa, in all the living creatures. It is also food, water, fire and earth which supports this vital force.

The Supreme Self is the Lord and the master of all this cosmic power Śrī.

Om śrīnīvāsāya namaḥ

Om salutations to the abode of Śrī.

The Supreme Self is Śrīnīvāsa', one in whom the goddess Śrī lives in his chest. Śrīnīvāsa' is the abode of all this cosmic power. He represents the all-pervading Supreme spirit Śrī Hari Nārāyaṇa.

We have the deity of Lord Śrīnīvāsa' on the hills of Tirumalā the world famous god, also called 'Lord Venkaṭesvara' and 'Bālāji'. He is the incarnation of Lord
Śrī Viṣṇu, who took his form as Śrīnivāsa on the hills of Tirupati. This is the world famous pilgrimage center.

**om śrīnidhaye namaḥ**

*Om salutations to the source of ‘Śrī’.*

The Supreme Self is the source of this cosmic extravaganza ‘Śrī’. There is no second or parallel to this. There is no second to his creation. There is no second to air, water, fire, food, vital force, intelligence, consciousness and bliss. All this emanates from the Supreme Self.

**om śrīvibhāvanāya namaḥ**

*Om salutations to Him who grants prosperity and virtue according to their karma.*

The Supreme Self grants all the desires to all the souls. The individual Self is the eternal part of the Supreme Self. The desirer is the part of the fulfiller of the desires. The desire emanates from the Self, due to māya, the cosmic illusion. The giver is the taker. The receiver is an eternal part of the giver.

**yat bhāvam tat bhavati**

The Supreme Self gives all good things that beings desire. The desire is as per their nature and quality. What wishes emanate from a pure mind with out ill will for others, such desires only are fulfilled.
om śrīdharāya namaḥ

Om salutations to the possessor of cosmic power.

The Supreme Self has all the powers of omnipotence, omnipresence, omniscience and transcendence over time and space. All these powers are his nature.

The Supreme Self has the goddess ‘Śrī’, the cosmic power on his chest. He supports the nature, the prakṛti. This nature consisting of all that exists in the universe is what constitute the bodies.

om śrīkarāya namaḥ

Om salutations to Him who makes his devotees rich with all powers.

The Supreme Self bestows all the powers to his devotees. Since he is the Supreme purifier, he purifies the mind, cleanses the heart and makes him eligible for divine powers.

All good and great things happen only by his will and power. Thinking of the Supreme Self, praying for the Supreme being, worshipping the all-pervading Supreme spirit Śrī Hari Nārāyaṇa and meditating on the nameless and formless Supreme Brahman, one attains super natural powers, calmness of mind and Supreme bliss. He becomes the ‘swāmi’, the ‘Self established’, free and liberated. He attains to the nature of the Supreme Self.

om śreyase namaḥ

Om salutations to ‘Śreyas’.
The Supreme Self is supremely auspicious and prosperous. He grants to his devotees what is good and undecaying happiness. He grants higher intelligence, vitality and prosperity.

The Supreme intelligence, prosperity, purity and cosmic power radiate from him. People around him derive protection and peace from him. It is a rare combination to have power, wealth and goodness. It happens only to the blessed, only to the saints and sages who have attained Supreme knowledge, who have abandoned everything and have no care.

The śreyaś is explained in this śloka:

\[
\text{jñātvā devam sarvapāśāpahāniḥ} \\
\text{kṣīnaiḥ klesairjanmamṛtyuprahāniḥ} \\
\text{tasyābhidhyānāt tṛṭiyaṁ dehabhede} \\
\text{viśvaiśvaryaṁ kevala āptakāmaḥ} \| \\
\]

Śvetāsvatara 1.11

By knowing the deity comes the snapping of all bondages; on the destructions of pain bearing obstructions comes the eradication of birth and death. From meditation on him there accrues, on the fall of the body, the third, the full divine power. He becomes the absolute and Self fulfilled.

\[
\text{om śrīmate namaḥ} \| \\
\text{613} \\
\]

Om salutations to Him in whom there are all forms of ‘Śrī’, power, virtue, beauty and grace.

What we have, only that we can give. The Supreme Self has all the powers of creation, beauty, harmony, and all the glorious things that exist in the universe.

One who has the mind absorbed in that has the glorious mind.
udgītametat paramāṁ tu brahma
tasmāmstrayam supratisthā'kṣaram ca
atrāntaram brahma viditvā
līnā brahmaṇi tatparāḥ yonimuktāḥ
dharmamiśra 1-7

Brahman, which is verily the best, has been proclaimed to be the best. On it exists the three (the enjoyer, the object of enjoyment and the enjoyment itself). It is the excellent substratum and it is certainly immutable. The knowers of Brahman, having realised the distinction here and remaining absorbed in it, get merged in Brahman and become freed from birth.

om lokatrayāśrayāya namaḥ

Om salutations to Him in whom the three worlds take refuge.

The Supreme Self is the support of all the three worlds. The three worlds are:

The past, present and the future. Sky, water and earth. Waking state, dream and deepsleep states. The world of objects, enjoyer and enjoyment.

He is the prāṇa, the vital force which make the enjoyer enjoy the objects.

sa eva kāle bhuvanasya goptā
viśvādhipaḥ sarvabhūteṣu gūḍhaḥ
yasmin yuktā brahmarṣayo devatāśca
tamevaṁ jñātvā mṛtyupāsāṁśchinnati
dharmamiśra 4-15

In the past cycles, he indeed was the protector of the universe; he is the ruler of the universe, and he indwells
every being. Knowing him thus, with whom the Brahmarśis and the god attained identity, one destroys the fetters of death.

etasya vā akṣarasasya prasāsane gārgi sūryācandra-
masau vidhṛtau tiṣṭhataḥ, etasya vā akṣarasasya prasā-
sane gārgi dyāvaprthivyau vidhṛte tiṣṭhataḥ, etasya vā
akṣarasasya prasāsane gārgi nimeṣā muhurtā ahorātra-
ṇyārdhamāsa māsā ṛtavaḥ saṁvatsara iti vidhṛta-
stiṣṭhanti; etasya vā akṣarasasya prasāsane gārgi
prācyonyā nadyaḥ syandante śvetebhyaḥ parvatebhyaḥ,
pratīcyo'nyāḥ, yāṁ yāṁ ca diśamanu; etasya vā
akṣarasasya prasāsane gārgi dadato manuṣyāḥ prasān-
santi, yajamānaṁ devaḥ, darvīṁ pitaro'nvāyattāḥ

Brhadāraṇyaka 3.8.9

Under the rule of this very absolute. O Gārgi, the sun
and the moon are held in their own courses. Heaven and
earth hold their own positions. Moments, muhūrtas, days and
nights, fortnights, months, seasons and years are maintained
in their respective places. From the white (snow fied) mountains
some rivers flowing eastward, others flowing westward and
still others flowing in different directions keep to their respective
courses. People praise the charitable, the gods depend on the
sacrificer and the maries on the detaché fire offerings.

om svakṣāya namah

Om salutations to Him who has the eyes like
lotus.

The Supreme Self has eyes everywhere and ears
everywhere. They are independent and do not depend on
any other factors for direct sight. It has the eyes of the
eagle in the sky, the eyes of fishes and shark in waters
and all beings on earth. The lotus and the sunflower resembles the eyes of the Supreme being.

**om svāṅgāya namaḥ** 616

*Om salutations to Him who has good organs.*

The Supreme being in the macro form and the human being in the micro form are repository. The organs of the Supreme being are independent and do not depend on the vital force just like the human beings. The eyes are everywhere, ears are everywhere, it moves faster than light and it has its feet on earth, heads in heaven and the stomach in the sky.

Its ears are the directions, eyes are the sun and the moon. Its speech is fire and its mind is the ākāśa, the space. They are all independent and Self established.

**om śatānandāya namaḥ** 617

*Om salutations to Him whose nature is Supreme bliss.*

The Supreme Self gives bliss in innumerable ways.

Very thinking, praying, worshipping and meditating on the Supreme Brahman, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa gives joy and happiness. Whenever we achieve something, we go to the place of worship to thank the Supreme God from whom the joy has come. The joy we experience in nature, in the flowers and in the beauty of the fauna is all the reflection of the beauty and the joy of the Supreme Brahman.
All the creatures on earth live depending on a fraction of that bliss.

The individual Self is the eternal part of that Self and also has for its nature this bliss. But deluded by ignorance and covered by desire it tries to find happiness in the world of bodies and objects. Where as the bliss is always with us as it is our own nature, just as the heat and light are the nature of fire. When we desire an object, we think that we will find happiness only after attaining that object of our desire. We crave and lose all balance of mind and feel that all our happiness is centered in the object of our desire.

When we achieve the objects of desire, the desire is satisfied. We think that the desired object has given us happiness. Where as in reality, the happiness and bliss has always been with us, but temporarily obscured by the desire. When this desire is fulfilled and the craving for the object disappears, our own nature of happiness and bliss which has always been with us is revealed. This is the illusion, the māya due to which our intellect is covered by the desire. This desire is declared to be the root of all misery, since it clouds our Self nature of intelligence, consciousness and bliss. This desire is the mind. The Self realised person is contented and finds happiness in himself.

\[\text{ānguṣṭhamātraḥ puruṣo'ntarātmā sadā janānāṁ hṛdaye saṁniviṣṭaḥ}
\[\text{hṛdā manviśo manasābhikṛpto ya etadvidurāramṛtāste bhavanti}\\]

Śvetāsvatara 3-13

The puruṣa, the indwelling Self, of the size of the thumb, is ever seated in the hearts of men. The Lord of enlightenment is hidden by the mind that is in the heart. Those who know this, they become immortal.
om nandaye namaḥ || 618

Om salutations to Him whose nature is bliss.

The Supreme God is the light of lights, strength of the strong and the essence of joy and happiness. He is the intelligence of the intelligent and the essence of truth.

om jyotirgaṇeśvarāya namaḥ || 619

Om salutations to the Lord of the stars, the jyotirgaṇa.

Gaṇeśa is the Lord of all gaṇas, the planets and the stars which influences all life on earth. The, sun, moon, jupiter, mars, mercury, venus, saturn, rāhu and ketu have effect on all beings on earth. They influence the minds, moods and behaviors of all beings which have a direct bearing on the nature and quality of all beings.

Gaṇeśa is said to be the Lord of these gaṇas who rule the life pattern on earth. The power of Gaṇeśa is the power of the Supreme Self.

All undertakings, new projects are started with the worshipping of Lord Gaṇeśa who wards off all obstacles in the path of accomplishments. He is said to have radiance of millions of suns. Worship is offered to Lord Gaṇeśa also called Vighneśvara to remove all obstacles in endeavour. The Lord Gaṇeśa is none other than the Supreme God, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa.

gañānāṁtvāgaṇapatiṁ havāmahe kaviṁ kaviṇāmupamaśravastamāṁ jyeṣṭharājam brahmaṇāṁ brahmaṇāspata ā naḥ śṛṇvannūtibhiḥ sīḍa sādanaṁ ||

Rgveda 2-23-1
On Supreme Lord, the leader of Gaṇas, Vasus and divine the leader of seers and wise sages and totally victorious, we invoke you oh leader and resplendent among the enlightened, the benevolent and liberal giver, we invoke you, oh Supreme Lord of universe and Lord of Vedas, the protector, listen, to our prayers and shine in our hearts, by purifying them.

om vijitātmane namaḥ 620

Om salutations to Him who has won overcome the state of individual Self, the state of jīva.

The jīva is confined to the body and does not know beyond the limited adjuncts of the body. It is only having control and jurisdiction over the body and not beyond. The jīva is confined to the body since it is filled with desire and identified with its mind. The jīva is confined to the family, wealth, power, position, name and fame and all the transient stages of the temporary state of the jīva in the body.

The Supreme Self has overcome the state of jīva, the individual Self. It is the Supreme Brahman, which includes all the jīvas in all the bodies. It has no body. Its body is the whole universe and pervades all bodies.

There are two entities in the body, the jīva and the Supreme Self. The essence of jīva is also the Supreme Self. The jīva is confined to body, ignorant, attached to sense objects and sense organs. The Supreme Self is unattached and pervades all bodies, all sense objects and all sense organs.
ajāmekāṁ lohitaśukla kṛṣṇāṁ
bahiḥ prajāḥ sṛjamanāṁ sarūpāḥ
dho hyeko juṣamāṇo'nuṣete
jahātyenāṁ bhuktabhogāmajō'nyah
dvā suparṇā sayujā sakhāyā
samānaṁ vṛkṣam pariṣasvajāte
tayoranyah pippalam svādvattyanaṁ
naśnannanyo abhicākaśī
dvā suparṇā sayujā sakhāyā
samānaṁ vṛkṣam pariṣasvajāte
tayoranyah pippalam svādvattyanaṁ
naśnannanyo abhicākaśī
dvā suparṇā sayujā sakhāyā
samānaṁ vṛkṣam pariṣasvajāte
tayoranyah pippalam svādvattyanaṁ
naśnannanyo abhicākaśī||

One he goat (the birthless individual Soul), indeed, while enjoying sleeps with one she goat (the birthless nature), which has red, white and black colors (Satva, Rajas and Tamas) and which gives birth to many offsprings of its own kind. Another 'he' goat (the individual Self) leaves her when she has been enjoyed.

The jīva, the individual soul is attached to the body and nature. The Supreme Self, though pervading the body (nature) and the individual jīva is unattached. The jīva, the individual soul when it is not attached to the body (nature) becomes one with the Supreme Self.

Two birds that are ever associated and have similar names, cling to the same tree. Of these two, one eats the fruit of divergent tastes, and the other looks on without eating.

In this Viṣṇusahasranāmam, we are worshipping the Supreme Self, who is the jīva of the jīva, who has created this nature and who pervades both individual soul (jīva) and the nature, without any attachment. He is the Lord (prabhu), he is the witness (sākṣi) and he is the all-pervading Supreme spirit Śrī Hari Nārāyaṇa who is the creator, supporter, destroyer and the purifier of individual jīvas. It is he who lifts up these individual jīva to attain the Self nature and grant liberation.
Om salutations to Him who is the Supreme devotee to the Supreme Self.

In reality the individual soul is the Supreme devotee of the Supreme Self. It is qualitatively the same nature as the Supreme Self. It is the eternal part of the Supreme Self.

The individual soul, the jīva, after abandoning all attachments to the nature and world of objects, after abandoning all desires, after attaining Supreme knowledge, gains Supreme devotion and surrenders totally to the Supreme being. The individual soul merges with the Supreme Self and becomes one with the Supreme Self. The jīva attains Supreme liberation and its transmigration comes to an end. This jīva, the soul also called individual Self which has attained the nature of the Supreme Self which is merged in the Supreme Self is to be saluted.

When to the man of realization all beings become the very Self, then what delusion and what sorrow can there be for that seer of oneness? (or)—in the self, of the man of realization, in which all beings become the Self, what delusion and what sorrow can remain for that seer of oneness.

The Supreme devotion and total surrender is the hallmark of a supremely knowledgeable person;

The noble laureate RabIndranátha Tagore prays:

This is my prayer to thee my Lord
Strike, strike at the root of penury in my heart,
Give me the strength lightly to bear my joys and sorrows,
Give me the strength to make my love fruitful in service,
Give me the strength never to disown the poor or bend
my knees before the insolent might,
Give me the strength to raise my mind high above my
daily trifles,
And give me the strength to surrender my strength to
thy will with love,
When the heart is hard and mind is cruel, come with
your love and mercy,
And when the heart is dull and mind is wary come with
your light and thunder.

Śrī Purandara Dāsa, the Supreme devotee of the
all-pervading Supreme spirit Śrī Hari Nārāyaṇa sings;

If I sing, I sing to Him, if I pray I pray to Him, If
I submit my petition, it is only to Him and if I beg,
I only beg to Him, the God of Gods, the Lord of the
Lords and the king of the kings, Śrī Purandara Viṭṭhala!

mahe cana tvāmadrivaḥ parā śulkāya deyām|
na sahasrāya nāyutāya vajrivo na śatāya śatāmagha||
Rgveda 8-1-5

Oh diamond studded Supreme Lord. I will not give you
up for any great once, for hundreds and thousands nor for
a millions of wealth, for you are invaluable to me for you
are very life and soul.

ôm satkīrtaye namaḥ||

Om salutations to Him whose fame is of the
nature of the truth.
The name and fame of the Supreme Self is truly for ever. Its nature is truth. Only truth exists and not the untruth.

\[ \text{yadā sarve prabhidyante hṛdayasyeha granthayaḥ} \]
\[ \text{atha martyo'mṛto bhavyetāvaddhyanuśasanam} \]
\[ \text{Kaṭha 2-3-15} \]

When all the knots of the heart are destroyed, even while a man is alive, then a mortal becomes immortal. This much alone is the instruction (of all Upaniṣads).

The true devotee of the Supreme God attains the true fame. There is no doubt in this. Since he has rightly resolved and therefore rightly attains the Supreme intelligence, Supreme consciousness and Supreme bliss.

\[ \text{om chinnasamśayāya namaḥ} \]

Om salutations to Him who clears all doubts.

The Supreme being has no doubt. For him everything is clear like a fruit in the palm.

Doubt is for the mind, for the ignorant. Doubt is for one who is indecisive. Doubt is for one who has sides to chose for some gain.

The Supreme Self is one, changeless, deathless and fearless spirit. It is eternal and all the glory belongs to it since it is the creator of all things that excels. The individual Self is one and is of the same nature as the Supreme Self. One who has realised this has no duality and relativity. It has no ‘other’ to compete and to win over, since that is unconquerable.

The Supreme Self is the knower. The individual Self knows all that it comes across. The Supreme Self is the
Supreme knower who knows all the three states. The individual Self knows all it wants to know.

We come to know all that we want to know, but no body knows the knower. The Supreme Self is unknown and unknowable.

Doubt is the cause for lack of faith. Faith is based on Supreme knowledge. Devotion also comes with knowledge. Experience also gives faith. Knowledge combined with experience makes the faith unflinching;

\[ \text{aśraddhayā hutām dattām tapastaptām kṛtām ca yat!} \\
\text{asadityucyate pārtha na ca tatpretya no iha!} \]

Śrī Viṣṇu Sahasranāma 711

Gītā 17-28

Whatever is sacrificed given or performed and whatever austerity is practiced without faith, it is called ‘Asat’, O Arjuna; it is naught here or hereafter (after death).

**om uṇāya namaḥ**

624

*Om salutations to Him who is superior to all.*

The cause of all success is the Supreme Self. The nature of the divine being is dedication, devotion, faith, application and practice. These contribute to success. These are the divine qualities that leads a person to success.

The Supreme Self exceeds all factors of success and is the creator of those factors. The state of success is the divine state. Nothing succeeds like success.

**om sarvataścakṣuṣe namaḥ**

625

*Om salutations to Him who has eyes everywhere.*
The nature of Supreme Self is Supreme consciousness. This consciousness is the basic nature of all living beings. It accompanies the vital force. Only by the support of this Supreme consciousness, the beings can see, hear, smell, touch, think and experience.

The eagle though flying high in the air can see a small snake and can pounce on that. The aquatic animals can see through the water. All the living creatures can see and feel through the organs of sight, smell and sound.

The bats though blind can locate an object and fly with great speed by the help of its reflecting mechanism. The leech can locate its victim by the smell of blood. This consciousness pervades everywhere and the Supreme intelligence creates bodies as per functions.

The Supreme sees all this universe through various creatures at all levels. Our Self is the witness of all things we do.

\textbf{om anīśāya namah} \# 626

\textit{Om salutations to Him who has none higher than him.}

The Supreme Brahman, the Supreme being, the Supreme Self, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is the Supreme God.

He is the only one, the highest and the greatest. Even though he has a thousand names, no, any number of names he is one. He is the creator, the sustainer and the annihilator. He is Brahma, Viṣṇu, Maheśvara. He is the unity of all existence. He is one without a second.
Om śāśvatasthirāya namaḥ

Om salutations to Him who is eternal and unchanging.

'Stha' means one who is established, unmoving. The Supreme Self is eternal, limitless and unmoving. It is changeless and deathless. It is pūrṇam, complete. Since it is eternal and complete, it is all-pervading and is without movement. It is everywhere at all times.

Anyone finding identity with the Supreme Self also attains immortality.

The truth is immortal, god is immortal, the light is the truth and is immortal, the vital force is the truth and is immortal. This is the Śāma song;

athātaḥ pavamānānāmevābhyārohaḥ; sa vai khalu prastotā sāma prastauti, sa yatra prastuyāt tadetāni japelī asato mā sadgamaya, tamaso mā jyotirgamaya, mṛtyormāmṛtam gamayeti; yadahāsato mā sadgamayeti, mṛtyurvā asat, sadamṛtam, mṛtyormāmṛtam gamaya, aṁṛtam mā kurzvityevaitadāha; tamaso mā jyotir-
gamayeti, mṛtyurvai tamaḥ, jyotirāmṛtam, mṛtyor-
māmṛtam gamaya, aṁṛtam mā kurzvityevaitadāha; mṛtyormāmṛtam gamayeti nātra tirohitamivāstiḥ atha yāṅītarāṇi stotrāṇi teṣvātmane’nnādyamāgāyet, tasmādu teṣu varaṁ vṛṇīta yaṁ kāmaṁ kāmayeta tam; sa eṣa evamvidudgātātmane vā yajamānāya vā yaṁ kāmaṁ kāmayate tamāgāyati; taddhaitalokajideva; na haivālokyatāyā āśāsti ya evametat sāmaveda

Bṛhadāraṇyaka 1-3-28

Now therefore the elevating utterance (abyaroha) of only the Pavamāna hymns (is being enjoined). Verily it is the priest called Prastotṛ who chants the Śāma. When he chants it (the sacrificer) should mutter these three (Yajus mantras).
Take me from untruth to truth. Take me from darkness to light. Take me from death to immortality. When the mantra says, 'Take me from untruth to truth, verily 'untruth' is death, and 'truth' is immortality. In the mantra, 'take me from darkness to light', verily darkness is death and light is immortality. In the mantra, 'take me from death to immortality', the meaning is not hidden as in the other cases.

Whatever object the chanter endowed with such knowledge desires for himself or for the sacrificer he attains by singing. This very meditation on the Vital force does enable one to win the world (of Hiranyakarbh). He who meditates thus upon this Sāman (vital force) he never has to pray lest he be unfit for the world (of Hiranyakarbh).

**om bhūṣayāya namaḥ||** 628

Om salutations to Him who is in the Earth.

The Supreme devotee does not ask for the pleasure of the senses. He does not seek luxuries. For him the earth is the bed, the sky is the covering, the trees are the fans and the rain is the shower. He is detached and he is the same to all. He is Self established and does not depend on any body or anything for his happiness. He is the 'Śvāmi'. He is to be saluted.

**om bhūṣaṇāya namaḥ||** 629

Om salutations to Him who has adorned the earth with incarnations.
For the Supreme devotee of the Supreme Self, the
devotion to Supreme God is the supremely auspicious
mark. This mindfulness with the Supreme knowledge and
the yoga of being in harmony with the Supreme truth
(bhāva) gives the most beautiful and graceful appearance
to the devotee and the jñāni.

The Supreme knowledge is the highest attainment
and shines on the face of the person. He is very rare
who finally realises ‘sarvam vāsudevāya’ (all is of the
Vāsudeva).

manuṣyāṇāṁ sahasreśu kaścidyatati siddhaye
yatatāmapi siddhānāṁ kaścinmāṁ vetti tattvataḥ

Gitā 7-3

Among the thousands of men, one perchance strives for
perfection; even among those successful strivers, only one
perchance knows me in essence.

om bhūtaye namaḥ

Om salutations to Him who is established in
the earth.

The abode and the essence of all things on the earth
is the Supreme Self. The Supreme Self is the source of
all glorious manifestations on the earth.

There are so many bhūtagaṇas (gods) representing
different elements and regions which hold hegemony over
the local elements and beings. The Supreme gaṇa of all
these bhūtagaṇa is the Supreme God, the all-pervading
Supreme spirit Śrī Hari Nārāyaṇa.
om viṣokāya namaḥ

Om salutations to the sorrowless.

The sorrow is for him who is identified with the limited and finite objects and persons who have a beginning and an end. All bodies take birth and die. Persons attached to bodies are bound to become sorrowful when they think that we are the body and identify themselves with the transient and perishable bodies.

The Supreme Self has nobody, no form and no name. These names are for our use to relate ourselves with that. We can relate ourselves only with a name and form. That is the nature of the mind. We cannot say we are related to 'that'. We have to express all relationships indicating the name and form. The Supreme being who is the eternal and limitless, who is the one and only one does not require any name. The names are meant for the devotee's use and to relate himself with that.

One who identifies himself with his Self, the soul, that he is the soul, the deathless and the changeless spirit and not the perishable body or the mind, and who relates himself with the Supreme being has no sorrow, is not attached to name and form.

One who overcomes the sorrow and wins over the sorrow is the 'viśoka'. It is the 'nara', the human being who overcomes this sorrow and attains to divinity.

The Supreme Self who has no sorrow at all is 'aśoka'. It is the Supreme Self who is without any sorrow. The sorrowless state is the divine state.

om śokanāśanāya namaḥ

Om salutations to the destroyer of the sorrow.
The only way of overcoming sorrow is by Supreme devotion and total surrender to the all pervading Supreme spirit Śrī Hari Nārāyaṇa. He removes the sorrow of his devotees by granting Supreme knowledge, dispassion and Supreme peace.

The Supreme knowledge is that all the beings have a beginning and come to an end. All that is finite and limited has no quality of happiness in it.

The dispassion is the realisation that all the finite and limited objects of desire cover the intellect as clouds and also our nature of happiness. The mind should dissolve for the desire to disappear. This knowledge that the contact of the objects with the senses are transitory and are subjected to change to their dual opposite gives us dispassion. The Supreme devotion is itself the cause for Supreme happiness, since the bliss is the higher nature of the Supreme Self.

\[\text{om arciṣmate namaḥ} \parallel \]

*Om salutations to Him by whose nature the rays of sun and moon emanate.*

The soul is the spark of divine blaze, the Supreme Self. The spark seperates from the blaze, since the spark carries ash with it. The Supreme energy that enables the light rays to travel at high speed comes from the Supreme Self. The nature of light to enlighten and make objects visible over a long distance in a split second is the higher nature of the Supreme Self.

‘Let me shine and let me spread’ is the Supreme desire of all bodies and that is well represented by light.
The light is the last barrier of the matter and spirit. Light is matter and itself consists of seven colours each having different wave length and different frequency. Beyond light, it is the unmanifest. Light is the limit of this relativity crossing which time and space start receding. This is the relativity theory of Einstein.

The higher nature of the Supreme Self consisting of consciousness and bliss has this quality of exceeding the speed of light. It is this bliss which has the quality of compressing time and space. That is the reason why one does not recognise the length of time in deep sleep which is the symbol of Supreme bliss. That is the reason when one is extremely happy one does not comprehend time and space.

The whole universe is a dynamic metamorphosis moving in the direction, that all matter becomes light, 'nara' becomes 'nārāyaṇa', that all is enlightened souls become gods. This is probably the objective and goal of this 'yajña' that is ever going on. The Supreme energy consisting of Supreme consciousness, Supreme intelligence and Supreme bliss is the Supreme Self that is driving this universe in that direction.

The will of Supreme God is to see that all become Gods.

*om arcitāya namah*  
*Om salutations to Him who is worshipped.*

The Supreme Brahman is worshipped by Brahma and other gods who are themselves worshipped in the all worlds.
The worshipped 'Nārāyaṇa is the goal and the worshipper is just emulating the sparks of the fire and rays of light to enlighten and move forward. All the sparks of the fire spread out from the sacrificial fire towards the Supreme. These sacrificial fires are the means of purifying the sacrificer and also attain the nature of fire. The Supreme Self is the enjoyer of all sacrifices, the Vaṣṭikāra who fulfills the desires of the sacrificer.

The sacrificer emulates the sparks of fire (of giving heat and light) by distributing the food after the sacrifice and enjoys the remnants. One who enjoys the food after the sacrifice, without offering the food to others incurs sin and is verily a thief.

yajñāsīṣtāsīnaḥ santo mucyante sarvakilbiṣaiḥ
bhuṅjate te tvagham pāpā ye pacantyaṭma kāropaṇā
t

Gītā 3-13

The righteous who eat the remnants of the sacrifice are freed from all sins; but those sinful ones who cook food (only) for their own sake verily eat sin.

om kumbhāya namaḥ

Om salutations to Him who contains everything.

The Supreme Self is the Supreme container, the contained and the essence of all contents.

He is the complete, 'Pūrṇam', from which all worlds, gods and beings emanate. And it still remains complete and all the emanated also attain this completeness, the Pūrṇam.
Om viśuddhātmane namaḥ

_Om salutations to Him who is the purified Self._

The Supreme Self is the supremely pure Self which is above the three qualities of nature sātvik, tāmasik and rājasik.

The individual Self which is pure and has overcome all the three qualities of nature after taking various births attains the nature of the Supreme Self and merges with the Supreme Brahman. The cause of transmigration of the soul is desire. Desire exists due to ignorance and also due to cosmic illusion called ‘māya’. When the soul attains Supreme knowledge and over comes the illusion with the help of the divine grace, then it is freed from the three qualities of nature. It attains Supreme purity and attains identity with the Supreme Brahman. It overcomes the limited adjuncts of the body and achieves transcendence over time and space.

asaktabuddhiḥ sarvatra jitātmā vigataspr̥haḥ
naiṣkarmyasiddhim paramāṁ sannyāsenādhigacchati

_Gītā 18-49_

_He whose intellect is unattached everywhere, who has subdued his Self, from whom desire has fled.—he by renunciation, attains the Supreme state of freedom from action._

Om viśodhanāya namaḥ

_Om salutations to Him who destroys all sins by remembrance._

Repentance is remembrance of the past sins and feeling remorse for the acts committed under the urge of
desire and ignorance. These sins are overcome and pardoned off by the kindness of the Supreme Self, by the grace of the all pervading Supreme spirit Śrī Hari Nārāyaṇa. Even the worst of the sinners become the best of the righteous having surrendered totally with Supreme devotion to the Supreme God.

\[ \text{om aniruddhāya namaḥ} \] 638

*Om salutations to Aniruddha.*

The all pervading Supreme spirit Śrī Hari Nārāyaṇa is also known by the names of the incarnations Vāsudeva, Saṅkarṣaṇa, Pradhyumna and Aniruddha, who cannot be obstructed by enemies.

\[ \text{om apratirathāya namaḥ} \] 639

*Om salutations to Him who has no opponent to confront Him.*

The Supreme God is the power behind all bodies. He is the ‘antaryāmi’ who controls the formation, growth, and functioning of the body from the foetus to old age and death guided by the Supreme intelligence.

\[ \text{om pradyumnāya namaḥ} \] 640

*Om salutations to Pradyumna.*
om amitavikramāya namaḥ 641

Om salutations to Him who has unlimited prowess.

The incarnations of the Supreme Self are all possessed with divine powers and unlimited prowess who came to earth to destroy the wicked and the evil forces. The evil forces like Ravana, Bali and Hiranyakashipu who had gained enormous strength due to their Supreme devotion to the Supreme God.

One who has Supreme devotion and faith to Supreme God cannot be subdued except by the Supreme Lord himself coming down to earth. However good and righteous one may be, without faith and devotion they become weak. The good and the righteous without this faith and devotion, are 'Aniṣṭā'. The good and weak are liked by few.

om kālaneminighne namaḥ 642

Om salutations to Him who has overcome time.

The Supreme Brahman is the 'Kālanemi' the appointer of time. The Supreme being in one of his incarnations also killed the demon Kālanemi.

The time is for objects, bodies and finite things limited in dimension. All finite things have a beginning and an end including the sun and the moon. This time is the interval between two events, between birth and death, between the beginning and the end and the time taken for an object between two points of movement. Time exists in duality and relativity.
This time does not exist for the infinite and the eternal. This time falls within the purview of consciousness which is the background and support of all existence.

Everything is overcome by time. The civilizations, nations, cultures, religions, regions, empires and societies all come to an end with time. Time brings out the new and the fresh. Time brings with it new knowledge, outlook and new type of life. Old values whither giving way for new types of norms. The time frames new laws of human conduct and behaviour once abhorred and rejected. Everything depends on time, space, laws of supply and demand. Everything depends on the life force inhabiting the body and the conditions that support the life force in the body. Time brings out knowledge hither to unknown. This new knowledge determines newer type of life.

The consciousness, intelligence and the bliss which are the higher nature of the Supreme Self includes time and space in its fold, pervades all creation and is an integral nature of Self (Atma).

**om vīrāya namaḥ**

643 (401)

*Om salutations to the courageous.*

One who is changeless, deathless, eternal and limitless, who has no 'other' is the Supreme Self. The fear comes from the 'other', the competitor, the enemy and for him who want to excel.

The Self realised person has no 'other'. He looks upon others as himself. The victory of one is the victory of all. One great discovery or an invention, the step forward of a person is the great step for all mankind.
The Self realised person is not identified with the body and his mind. The body is a fuel (samit). It is to be worn out for action which culminates in knowledge. Only, when this body is squeezed, the elixir of life comes out. The Self realised person is not afraid of death, since the death is certain for the born. The Self is birthless and changeless. He is not afraid even to fight and sacrifice the body for the maintenance of the truth and righteousness on which this universe is supported. He is courageous who has no care and fear. He is to be saluted. This courage comes from devotion and dedication to the Supreme cause. This devotion is the nature of the Self realised person who attains the nature of Supreme Self.

\textit{om śauraye namaḥ} 644

\textit{Om salutations to the valorous.}

This is the nature of the Kṣattriya whom the Supreme Self has created in his own nature to protect the truth and righteousness. The Supreme Self is the protector of Dharma and this protective force comes from Him and is invincible.

\textit{brahma vā idamgra āsīdekameva; tadekaṁ sanna vyabhavat\| tacchreyorūpamatyasṛjata kṣattram, yānyetāṁ devatrā kṣattrāṇīndro varuṇāḥ somo rudraḥ parjanyo yamo mṛtyurīśāna iti\| tasmāt kṣattrāt param nāsti; tasmād brāhmaṇaḥ kṣattriyamadhastādūpāste rājasūye, kṣattrā eva tadyaśo dadhāti; saṁśa kṣattrasya yoniryaubrahmaḥ tasmādyadyapi rāja paramatāṁ gacchati, brahmaivāntata upaniśrayati svāṁ yonim; ya u enam hinaṁ svāṁ sa yonimṛcchati, sa pāpīyān bhavati yathā śreyāṁsaṁ himsītvā ॥ Bṛhadāraṇyaka 1-4-11}
At first, all this were verily Brahman who was just alone. Being alone, he did not prosper. He created a noble form, the Kṣattriya—consisting of those who are Kṣattriyas among the gods; Indra, Varuṇa, the Moon, Rudra, Parjanya, Yama, and Īśvara. Therefore there is none superior to the Kṣattriya. Hence, in the Rājasūya sacrifice, the Brāhmaṇa adores the Kṣattriya from the lower seat. It is the Brāhmaṇa who is the source of Kṣattriya. Therefore, although the king attains pre eminence (in the sacrifice), at the end he places himself under the Brāhmaṇa alone, who is his source. He who insults the Brāhmaṇa destroys his own source. He becomes more vicious (by doing this), as one does by insulting one's superior.

The nature and quality of the Kṣattriyās, the courage and valour has come from the Supreme Brahman.

The entity that stays inside the body and fights diseases, germs and the outside bodies also the entity which fights the outside enemies of truth and righteousness are one and the same. That is the ‘Kṣāttra’.

**om śūrajanēśvarāya namaḥ ॥ 645**

*Om salutations to Him who creates the valour.*

The Supreme Brahman controls all great powers like Indra, Rudra, Parjanya and others. The powers of these gods are the powers of the Supreme Self.

The glory and creative power of the Supreme Self knows no bounds. It is limitless. The Supreme Self has created the Kṣattriya class whose nature is courage and valour. Their ordained duty is to protect truth and righteousness. The Supreme Lord can create any other
category better than the Kṣattriya which is provided with courage, valour and knowledge. The Supreme being took the form of Paraśurāma, the brāhmin with the battle axe to destroy the Kṣattriyās when they failed to discharge their duties of giving protection to the good and the noble.

The Supreme Lord is the source of all, the Brāhmaṇa, Kṣattriya, Vaiśya, and Śūdra class, according to their nature. It is not as per birth, but according to nature.

A Brāhmin may be engaged in agriculture, then he becomes a Śūdra. A Śūdra may be interested in Brāhmic knowledge then he becomes a Brāhmaṇa.

A Kṣattriya may be interested in trade and commerce. Then he becomes a Vaiśya. The caste is classified according to their nature.

The ultimate aim of all castes and classes is the realisation of the Supreme Brahman. In whatever caste one is born, and whatever profession one is engaged for his livelihood, one should strive to attain Supreme knowledge. This is declared in this śloka:

tadetadbhrahma kṣattrāṃ viṭ śūdraḥ; tadagninaiva deveṣu brahmābhavat, brāhmaṇo manuṣyeṣu, kṣattrīyeṇa kṣattriyo, vaiśyena vaiśyaḥ, śūreṇa śūdraḥ; tasmādagnāveva deveṣu lokamicchante, brāhmaṇe manuṣyeṣu, etābhyaṁ hi rūpābhyaṁ brahmābhavat atha yo ha vā asmāllokaḥ svam lokamadṛśtvā praiti, sa enamavidito na bhunakti, yathā vedo vānauktāḥ anyadvā karmākṛtam; yadiha vā apyanevaṁvinmahat-puṇyaḥ karma karoti, taddhāsyāntataḥ kṛśyuta eva; ātmānāmeva lokamupāśta; sa ya ātmānāmeva lokamupāste na hāsyā karma kṛśyate| āsādhhyevātmano yadyat kāmayate tattat sṛjate||

Bṛhadāraṇyaka 1-4-15
(Thus) This (four fold caste was created): The Brāhmaṇa, the Kṣatriya, the Vaiśya and the Śūdra. Virāj became a Brāhmaṇa among the gods only as fire, and among men as Brāhmaṇa; He became a Kṣatriya among men through the divine Kṣattriyas, a Vaiśya through the divine Vaiśyas and a Śūdra through divine Śūdra.

Therefore people wish to attain their objective among the gods only through fire and among men through a Brāhmaṇa, since Virāj assumed these two forms. Even if a person who lacks such knowledge does plenty of meritorious work in the world, that work of his is undoubtedly exhausted at the end.

One should therefore meditate only upon the objective that is the Self. The work of one who meditates only upon the objective of the Self is never exhausted. For he creates whatever he desires from this very Self.

Everyone is a Brāhmaṇa by virtue of his interest to know the Brahman and since he has to acquire knowledge to live in this technological world. Everyone is a Kṣatriya, since he has to fight for his survival. Everyone is a Vaiśya since he has to earn wealth to live in this world. And everyone is a Śūdra since he is rooted to this earth and derive food from it.

**om trilokātmame namaḥ**

*Om salutations to the Supreme Self in the three worlds.*

The essence of the soul in all the creatures in all the three worlds: water, earth and sky is the Supreme Self. He is the inner controller (antaryāmi) in the bodies
of all creatures. The Supreme Self pervades the three worlds.

The Supreme Self is in the air, water, fire, earth, space, mind, ego, ether and the intellect that all bodies are made of and pervaded by Supreme intelligence and consciousness. He creates all bodies that live in water, that fly in the sky and those which live both inside and outside the earth.

etajñeyam nityamevātmāsamstham
nātaḥ param veditavyam hi kiñcit
bhoktā bhogyam preritāram ca matvā
sarvam proktaṁ trividham brahmametat

Śvetāśvatara 1.12

After knowing all these of three kinds—the enjoyer (the individual soul), the things of enjoyment and the internal ruler—that have been spoken of as Brahman, this is to be invariably known as existing in one's own heart, since there is nothing to be known beyond this.

om trilokeśāya namaḥ

647

Om salutations to the Lord of the three worlds.

The Supreme Brahman created all the three worlds of earth, sky and water. He created the nature, prakṛti. He pervaded them by his subtleness and energy.

The Supreme Brahman created the great elements. They asked for food and place to stay. Therefore he created the cow, the horse. He created the human being in his own form and he told that man would satisfy the gods. Then the gods (the great elements) entered the human being in different forms of sense organs. These are declared
in the Upaniṣads. The Supreme Self is the Supreme Lord of all the creation.

om! ātmā vā idameka evāgra āsīt| nānyat kiñcana miṣat| sa Īkṣata lokānnu sṛjā iti|| Aitareya 1-1-1

Om! In the beginning this was but the absolute Self alone. There was nothing else what so ever that winked. It thought, ‘Let me create the worlds’.

sa imāṁlokānasṛjata| ambho maricīrmāramāpo’dōmbhāḥ pareṇa divaṁ dyauḥ pratiṣṭhā’ntarikṣam marīcayaḥ| prthivī maro yā adhastātā āpaḥ|| Aitareya 1-1-2

He created these worlds viz., Ambhaḥ (Foam with water, cloud) Maricī (Sun rays), Mara, Āpaḥ (water). That which is beyond heaven is Ambhas. Heaven is its support. The Sky is Maricī. The Earth is Mara. The worlds that are below are the Āpaḥ.

sa Īkṣateme nu lokā lokapālānnu sṛjā iti| so’dbhya eva puruṣaṁ samuddhrtyāmūrchayat|| Aitareya 1-1-3

He thought, ‘These then are the worlds. Let me create the protectors of the worlds’. Having gathered up a (lump of the human form) from the water itself, he gave shape to it.

tamabhyaatapat, tasyābhītaptasya mukham nirabhidyata yathā’ṇḍam| mukhādvāgvrāco’gniṁśikē nirabhidyetāṁ, nāsikabhyaṁ prāṇaḥ, prāṇādvāyu-rakṣiṇī nirabhidyetāṁ, akṣībhyaṁ cakṣuścakṣuṣa ādityaḥ, karṇau nirabhidyetāṁ, karṇābhhyaṁ śrotṛmaḥ, śrotṛādiṣṭaṁsvanigraṁśikē nirabhidyata, tvaco lomāṇi, lomabhya oṣadhiṇaspatayo, hrdayam nirabhidyata, hrdayān mano, manasascandaramā, nābhinnirabhidyata, nābhya āpāno’pānāśmṛtyuḥ, sīśnaṁ nirabhidyata sīśnadreto retasa āpaḥ|| Aitareya 1-1-4
He deliberated with regard to Him (the Virāt of the human form): So he (the Virāt) was being deliberated on, his (Virāt’s) mouth parted, just as an egg does. From the mouth emerged speech. From speech emerged fire; The nostrils parted. From the nostrils came out the senses of smell. From the sense of smell came Vāyu (air): The two eyes parted. From the eyes emerged the sense of sight. From the sense of sight came the sun. The two ears parted. From the ears came the sense of hearing. From the sense of hearing came the directions. The Skin emerged. From the skin came out hair. The sense of touch associated with hair) from the senses of touch came the herbs and trees. The heart took shape. From the heart issued the internal organ, the Mind. From the internal organ came the moon. The navel parted. From the navel came the organ of ejection (apāna). From the organ of ejection issued death. The seat of the procreative organ parted. From that came the procreative essence (Semen). From the procreative essence came water.

tā etā devatāḥ sṛṣṭā asmin mahatyarṇave prāpatan

tamaśanāpi pāśabhyaṁmanvavārjat tā enamabruva

nnāyatanaṁ naḥ prajānīhi yasmin pratiṣṭhitā anna

madāmeti∥

Aitareya 1-2-1

These deities that had been created, fell into this vast ocean. He subjected him (the Virāt) to hunger and thirst. They said to Him (to the creator), ‘provide an abode for us. staying where we can eat food’.


tābhyo gāmānayat; tā abruvan na vai no’yamalamiti∥

tābhyośvamānayat; tā abruvan na vai no’yamalamiti∥

Aitareya 1-2-2

For them (the God) brought a cow. They said, ‘this one is certainly not adequate for us’. For them he brought a Horse. They said, ‘this one is certainly not adequate for us’.
tābhyaḥ puruṣamānayat; tā abruvan sukṛtam
batetiḥ puruṣo vāva sukṛtam tā abṛvindhāthāyatanam
praviśatetiḥ

For them he brought a Man. They said, ‘this man is
well formed; man indeed is a creation of God himself. To
them he said, ‘enter into your respective abodes’.

agnirvāgbhūtvā mukham praviśadvāyuḥ prāṇo-
bhūtvā nāsike praviśadādityaścakṣurbhūtvā’kṣiṇī
priāṭiddiśaḥ śrotram bhūtvā karṇau praviśaṇnoṣadhi-
vanaspatayo lomāni bhūtvā tvacam praviśaṁscandramā
mano bhūtvā hṛdayam praviśanmṛtyu rapāno bhūtvā
nābhim praviśadāpo reto bhūtvā śiśnam praviśan

Fire entered into the mouth taking the form of the organ
of speech; Air into the nostrils assuming the form of the
sense of smell; The Sun entered into the eyes as the sense
of sight; The directions entered into the ear by becoming the
sense of hearing; The Herbs and the trees entered into the
skin in the form of hair (the sense of touch). The Moon
entered into the heart in the shape of mind; Death entered
into the navel in the form of apāna (the vital force that
presses down); Water entered into the organ of Generation in
the form of Semen.

om keśavāya namaḥ||

Om salutations to Keśava.

Keśava is another name of Śrī Krṣṇa, the incarnation
of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa.

Keśava is meant the rays of light spreading with in
the orbit of the sun. One who is endowed with this is
‘Keśava’.
“Whatever rays of mine are shining, they are called Keśhas. So the all knowing holy men call me Keśava”.

‘Brahma, Viṣṇu and Śiva are divine powers and therefore called Keśas’. One who is endowed with these powers of trinity is ‘Keśava’.

The three are with the Keśa, the Keśava.

‘Ka’ means Brahma and also bliss. Īśa’ means the Lord. ‘Keśava’ is the Lord of creation as well as bliss.

**om keśighne namaḥ|| 649**

*Om salutations to Him who destroyed the demon ‘Keśi’.

The Supreme Self is one from whom all the rays of light emanate. He is the source of all brightness. He is the Self effulgent.

**ekaikaṁ jālam bahudhā vikurva-**

*This deity, making each individual net diverse on this field, withdraws it. And the Lord, the great Self, after creating again the rulers as before, presides over them all.

**nnaṁ kṣetre saṁharatyesa devaḥ||**

**bhūyaḥ sṛṣṭvā patayastathesāḥ**

**sarvādhipatyam kurute mahātmā||**

Svetāśvatara 5-3

**om haraye namaḥ|| 650**

*Om salutations to Śrī Hari.*

His power is mukhya prāṇa, the vital force.
He is the only means for all the sinners and the saints for attaining freedom and liberation. Śrī Hari is the Supreme being, Śrī Nārāyaṇa, the Supreme Self, the Supreme Brahman. He is the destroyer of moha, the illusion in this samsāra. He removes all impurities and ignorance. He prepares the jīva, the soul filled with desire into the pure Self whose nature is that of Supreme Self.

He gives mokṣa the liberation by ending the transmigration of the soul after dissolving all desires.

For our purification, we have to just chant; Hariḥ Om! Hariḥ Om!! Hariḥ Om!!! Hariḥ Om Śrī! Gurubhyo Namaḥ!

\[
\text{kṣaram pradhānamamṛtākṣaram haraḥ} \\
\text{kṣarātmānāviśate deva ekaḥ} \\
\text{tasyābhidhyānādyojanāttattvabhāvād-} \\
\text{bhūyaścānte viśvamāyānivṛttih} \\
\]

Śvetāśvatara 1-10

Nature is mutable, the Supreme God is immortal and immutable. The one deity rules the mutable and the soul. And from the repeated meditation on him, union and contemplation on reality, there comes about, at the end, the cessation of māya in the form of the universe.

\[
\text{harīṃ harantamanuyanti devā} \\
\text{viśvasyeśānam vṛṣabham matīnām} \\
\text{brahmasarūpamanu medamāgādayanam} \\
\text{mā vivadhīrvikramasva} \\
\]

Mahānārāyaṇopaniṣad 49-1

Like servants Gods follow Śrī Hari who is the Lord of the universe, who leads all thoughts as the foremost leader and who absorbs into Himself the universe at the time of dissolution (or who destroys the sins of devotees).

May this path to liberation taught in the Vedas having
the same form as Brahman open itself to me. Deprive me not of that. Strive to secure it for me.

Viṣṇu is the sustaining and supporting aspect of Śrī Hari Nārāyaṇa, the Supreme Brahman. Śrī Hari is the Vaiśvānara Brahman, who digests all foods.

Śrī Hari is the Supreme consciousness, the Self effulgent light who removes darkness and ignorance.

\[\text{om kāmandevāya namaḥ} \parallel \text{651}\]

*Om salutations to the Supreme God of all desires.*

The Supreme Self even though desireless, he grants all desires. The individual Self which is an eternal part of the Supreme Self is the enjoyer of all desires. The desired objects are created by the Supreme Self, and he is the creator of all desires. The desired, the desirer and the desire are one and the same, separated by illusion.

The Supreme God is desired by persons in quest of four values of life; dharma (righteousness), artha (wealth), kāma (desire for pleasures) and mokṣa (liberation).

We all pray to God for wealth and prosperity. We worship the God to grant us health and happiness. We meditate on the Supreme Self for freedom and liberation.

\[\text{om kāmapālāya namaḥ} \parallel \text{652}\]

*Om salutations to Him who rules all the desires.*

The Supreme being protects the desired ends of the devotees. He is the ordainer of all desires and desired objects.
It happens in most of the times that by the time we attain the desired object, it is changed and is not the same. A long time ensues between the desiring and the time of attaining the desired object. During this time, it has changed so much, that it is no more the desired object. Whatever objects the Supreme Self grants, it remains the same over the period of desiring and culmination of desire.

\textit{om kāmine namaḥ}||

\textit{Om salutations to Him who desires.}

The individual Self whose desire is all fulfilled and who has no more desires attains the true nature of the Self. The body is the means of satisfying all desires. The body is the means of attaining all desires. It is through the sense organs, that all sense objects are enjoyed. But all the sense enjoyments have the nature of duality in it. What is initially pleasure turns into pain. The repetition of sensation without awareness induces insensitivity and boredom.

This crave for enjoyment of the qualities of objects and attachment to the body is the cause of transmigration of soul. It is this confinement to the body that makes the soul imprisoned in the limited adjuncts of the body. The Supreme Self is ever helping the soul to free itself and attain its true nature. The Supreme God fulfills all the desires of the soul. The experience of all enjoyments with awareness gives Supreme knowledge. This Supreme knowledge is the means of liberation.

Any amount of knowledge without this wakeful
experience is mere burden. It is the knowledge combined with experience which is the means of liberation.

tvam stri tvam pumānasi tvam kumāra uta vā kumārl tvam jīrṇo daṇḍena vancasi tvam jāto bhavasi viśvatomukhaḥ

Śvetāsvatara 4-3

You are the woman, you are the man, you are the boy and you are the girl too. You are the old tottering with a stick. taking birth, you have your faces every where.

om kāntāya namaḥ

Om salutations to the supremely desired.

The Supreme Self is the end of all desires. He is the culmination of all desires. He is the abode of truth, beauty, purity and bliss.

The Supreme Self, the Supreme Brahman is the abode of Brahma(ka), Viṣṇu and Maheśvara.

Śrī Kṛṣṇa, the incarnate of Supreme Self had the most handsome form that all the women in his time were attracted. It is the puruṣa in the purest form that attracts prakṛti, the nature. It is the affinity of matter to the spirit and vice versa that is reflected in all activities in the universe. It is the play of the opposite forces, the positive and the negative, the male and the female, the dual opposites.

The ‘kānta’ is the desired; the kāmi is the desirer; the kāmapāla is the protector and dispenser of desires; and the kāmadeva is the desire itself; the same entity in different aspects of this desiring process.

The field (Kṣettra) is the desired; the knower of the field (Kṣettrajña) is the desirer.
icchā dveṣaḥ sukhāṁ duḥkham saṅghātaścetanā
dhṛtih
etat kṣetram samāsena savikāramudāhṛtam∥

Gītā 13-6

Desire, hatred, pleasure, pain, the aggregate (the body), intelligence, fortitude—the field has thus been briefly described with its modifications.

om kṛtāgamāya namaḥ∥

Om salutations to Him who created the Scriptures, Vedas, Upaniṣads, Śrutis and Āgamās.

Vedas, Śāstras and spiritual enlightenment—all manifested from Janārdana, the Supreme Self. They are the means of experiencing the spiritual joy and bliss. It helps us to experience our true nature, by creating a distance from the transient world.

tad vedaguhypaniṣatsu gūḍhāṁ
tad brahmaṁ vedate brahmayonim∥
ye pūrvam devā ṛṣayaśca tad vidu-
ste tanmayā amṛtā vai babhūvuh∥

Śvetāśvatara 5-6

That (Brahman) lies hidden in the Upaniṣads, that are the mystical parts of the Vedas. Brahman knows that which has the Vedas as its valid source of knowledge. Those ancient gods and seers who knew it, they being full of its thought, became immortal indeed.

ṛco akṣare parame vyoman
yasmindevā adhi viśve niṣeduh∥
yastam na veda kimṛcā kariyati
ya ittadvidusta ime samāsate∥

Śvetāśvatara 4-8
The Vedas are established on the imperishable Supreme space where all the gods dwell. What will one achieve through the Vedas, who does not know it? Those who know it thus, they who are such remain Self fulfilled.

**om anirdeśyavapuṣe namaḥ ||**

Om salutations to Him who is not fixed to any particular place or form.

The Supreme Self, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa Is everywhere. He is eternal and limitless. He is so near that he is seated in the lotus of our hearts. For the ignorant he is very far away, farther than all time and place.

**om viṣṇave namaḥ ||**

Om salutations to Śrī Viṣṇu.

tad viṣṇoh paramam padaṁ sadā paśyanti sūrayaḥ
dīvīva caśurātataṁ ||

The state of Viṣṇu, the Supreme consciousness is the Supreme state. The enlightened experience this state always, like it is spread in the sky.

tamu stotāraḥ pūrvyaṁ yathā vida ṛtasya garbhaṁ
dānuṣaṁ pipartanaś āsyā jānanto nāma cid vivaktana
mahaste viṣṇo sumatim bhajāmahe ||

Oh devotees, pray and worship Śrī Viṣṇu, the Supreme
self, the all-pervading Supreme spirit Śri Hari Nārāyaṇa who is eternal as yajña rūpī and who is all powerful (samsiddhaḥ). Make him happy by praising his divine glories as you know. Realise this prayer itself as Supreme fulfilter of all desires. Oh Supreme Lord we follow your Supreme order.

Śrī Viṣṇu is the supporting and sustaining force of this universe, the one of three forms, of the Supreme Brahman. The Supreme Self, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is Brahma, Viṣṇu and Śiva.

His immense brilliance spreads all over the sky and the world. For this reason, also since he pervades everything, he is called Viṣṇu.

tattaditadidasya paumasya grñ́lmaśinaśya trātura-vṛkasya mṝhuśāhṛ yaḥ pārthivāni tribhirīd vigāmabhī-ruru kramiṣṭorugāyāya jīvase॥ Rgveda 1-155-4

Therefore we celebrate (worship) the virility of this (sun) who is powerful and foeless, and who is gracious saviour, who traverses widely the interspace above the earth in three consecutive strides so that the world may live with its full existence.

Viṣṇu is the Supreme consciousness.

om vírāya namaḥ॥ 658 (643, 401)

Om salutations to Him who has the power of goal or movement.

The Supreme Self is the Supreme goal of all souls. He is the ‘Vira’ who travels fast and easy in this journey of life.

This life is nothing but movement. The final goal is
enlightenment, man becoming God and mass becoming light. Till then the soul takes any number of births in this eternal journey, sometimes moving backward obstructed and diverted by desire and sometimes moving forward and fast on the path of satva.

One whose goal is clear, whose path is lighted by the lamp of knowledge, he is not diverted or distracted. His journey becomes a song and a joy. For persons blinded by darkness of ignorance and desire, every step of life becomes an ordeal and uphill task. One who travels light travels fast and easy. Renunciation follows peace.

**om anantāya namah**  659

*Om salutations to the 'Ananta', the endless.*

The Supreme Brahman is limitless, eternal and all-pervading. The Supreme Self is the essence of all life and spirit. It pervades all matter. Though that is eternal, that is the most subtle. It is the sensitivity of the senses.

The Supreme being, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is the soul of all. He cannot be limited by space, time and location.

'satyaṃ, jñānam anantam brahma'— The Supreme Brahman is truth, knowledge and is eternal.

The space is (endless) 'ananta', the time is (endless) 'ananta' and this energy which cannot be created nor destroyed in 'ananta'. The vital force is 'ananta'. The consciousness is 'ananta'. The intelligence is 'ananta' and his bliss is ananta. This ever expanding universe is 'ananta'. The driving force behind all this dynamic metamorphosis is 'ananta'.
His powers and qualities are limitless. Whatever glorious and prosperous is there, it exists as a reflection of a fraction of the Supreme being.

\[ \text{atha hainām gārgī vācaknavī papraccha; yājñavalkyeti hovāca, yadidaṁ sarvamapvotaṁ ca protam ca, kasmīnno khalvāpa otāśca protāśceti; vāyau gārgīti; kasmīnno khalu vāyurotāśca protāśceti; antarikṣalokeṣu gārgīti; kasmīnno khalvantarikṣalokeṣu otāśca protāśceti; gandharvalokeṣu gārgīti; kasmīnno khalu gandharvalokeṣu otāśca protāśceti; ādityalokeṣu gārgīti; kasmīnno khalvādityalokeṣu otāśca protāśceti; candralokeṣu gārgīti; kasmīnno khalu candralokeṣu otāśca protāśceti; nakṣatralokeṣu gārgīti; kasmīnno khalu nakṣatralokeṣu otāśca protāśceti; devalokeṣu gārgīti; kasmīnno khalu devalokeṣu otāśca protāśceti; indralokeṣu gārgīti; kasmīnno khalu vādralokeṣu otāśca protāśceti; prajāpatilokeṣu gārgīti; kasmīnno khalu prajāpatilokeṣu otāśca protāśceti; brahmalokeṣu gārgīti; kasmīnno khalu brahmalokeṣu otāśca protāśceti; sa hovāca, gārgī mātipraśēḷ, mā te mūrdhāvyapaptat, anatipraśnyān vai devatāmatipṛcchasi gārgī, mātiprākṣīrīti; tato ha gārgī vācaknavyupararāma} \]

Bṛhadāraṇyaka 3-6-1

Then Gārgī, the daughter of Vācaknu, questioned him; Yājñavalkya, said she; ‘When all this is pervaded by water, by what is water pervaded? By air, Air by world of sky, sky by the world of Gandharvas, this world by the world of sun, this world by world of moon, this by world of world of stars, stars of by world of gods, then by world of Indra, Indra by Vīraṭ and the world of Vīraṭ by the world of Hiraṇyagarbha and finally by the world of Brahma.

He said, do not question too far, lest your head should fall off. You are verily questioning about a deity, Gārgī, who is not to be known through reasoning.
Om dhanañjayāya namaḥ

*Om salutations to Dhanañjaya.*

Arjuna is referred as Dhanañjaya, whom the Supreme Self represents among Pāṇḍavas.

The Supreme Self is also victorious over Supreme wealth. The goddess of wealth is rarely stationary. The wealth goes on changing hands. The rich becomes poor inspite of all efforts to keep it. And the poor becomes wealthy.

The Supreme Self is the repository of wealth. The goddess of wealth ‘Śrī’ resides in the heart of Śrī Nārāyaṇa, the Supreme God.

\[\text{vṛṣṇīnāṁ vāsudevo'ṇmi pāṇḍavānāṁ dhanañjayaḥ}\]

_Gītā 10-37_

*Among the Vṛṣṇis, I am ‘Vāsudeva’. Among the Pāṇḍavas, I am ‘Arjuna’.*

Without the grace of the Supreme Self, without the essence of the Supreme Brahman and without the promptings of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa, it is not possible to accomplish any great and glorious task.

Om brahmaṇyāya namaḥ

*Om salutations to the ways and means of Supreme Brahman.*

Austerity, the study of scriptures, the Vedas, Upaniṣads, Brāhmaṇas, Bhagavad gītā and pursue of Supreme knowledge is the ways and means of attaining Supreme Brahman.
The path of Supreme Brahman is the goal of Brahman, since the Brahman is eternal and limitless. The first step is the last step. This is eternal plunge into the unknown. It is not plunge down wards, but this plunge is raising upwards. It is the rise from humanity to divinity. It is the dissolution of the ego, the darkness and ignorance. It is the process of realising our true nature. It is the attaining of the nature of the Supreme Self. It is the process of becoming Brahman.

The Yoga and the methods to be followed for establishing oneself with the state of Brahman is explained in following slokas. These methods are difficult to follow without attaining Supreme knowledge and without yogic practice. These are the higher stages of achieving transcendence over mind, time and space;

\[ \text{trirunnataṁ sthāpya samaṁ śarīraṁ} \\
\text{ḥṛḍīndriyāṇi manasā sanniveśya!} \\
\text{brahmoḍupena pratareta vidvān} \\
\text{srotāṃsi sarvāni bhayāvahāni} \]

Śvetāśvatara 2-8

Keeping steady the body that has its three parts (head, neck and trunk) erect, and withdrawing the organ into the heart with the help of the mind, the enlightened person should cross over all the terrible currents by means of the float that Brahman is.

\[ \text{same śucau śarkarāvahniṁvālukā} \\
\text{vivarjite śabdajalāśrayādibhiḥ!} \\
\text{manonukūle na tu cakṣuḷīḍane} \\
\text{guhānivātāśrayaṇe prayojayet} \]

Śvetāśvatara 2-10

One should fix the mind (on the Supreme Self while dwelling) in a shelter, such as a cave free from wind, that is even, free from pebbles, fire and sand, and free from sound
and water, and that is not a public shelter, and that is pleasing to the mind but not painful to the eyes.

For a yogi who is established with the state of Brahmā, with the state of existence itself, he experiences various phases of mind before attaining the Supreme state of equanimity Supreme consciousness and bliss.

The modification of mind emerges in that form together with the vital force. After that it appears like smoke, then it appears like sun, after that like wind, there after blows hot wind, very hot like fire in its brightness and power of burning; it blows like external and powerful wind. Sometimes it (mind) is seen like the sky studded with fire flies. It is visualised as resplendent like lightening. Sometimes it is the shape of a crystal; at times like the full moon. this is stated in this śloka.

-nilāradhūmārkānilānalānām
khadyotavidyutsphaṭikāsaśāsīnām
etāni rūpāṇi purassarāṇi
brahmaṇyabhivyaktikarāṇi yoge

Śvetāśvatara 2-11

Mist smoke, the sun, wind, fire, firefly, lightening, crystal, moon—these forms become the fore runners when Brahmā is being revealed in Yoga.

om brahmakṛte namaḥ

Om salutations to the creator of Brahmā.

Brahman is austerity. One who performs Brahma tapas is the performer of Brahmā.

The Supreme Brahmā, the Supreme Self, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is the
creator of Brahman. There are various forms of Brahman. Mind is Brahman. Consciousness is Brahman. Truth is Brahman. Fire is Brahman. air is Brahman. The Supreme Brahman is the creator of these great elements. He is the source of Brahman.

The Supreme Brahman is existence itself, which contains all that exists.

The Supreme Brahman is also the source of trinity, the creator Brahman, the sustainer and supporter Viṣṇu and the devourer of all, Śiva.

**om brahmaṇe namaḥ**

*Om salutations to Brahman.*

This whole universe is Brahman, pervaded by Brahman, evolved from Brahman and dissolves in Brahman.

‘Brahma satyam jagat mithyam’—thus says the upaniṣads. Only this Brahman is the Supreme truth. All else is untruth.

This world of objects is illusory. All finite objects limited by time and space have a beginning and an end. All bodies that are born die. They are subject to change, decay and death.

Their ‘potlife’ may be a few seconds to a few million years. In that extent this world of objects is transitory. It is here today and gone tomorrow. It is magical in appearance irrespective of the period of time it exists. This world of objects is surely a myth, an illusion. The world of Brahman, the world of consciousness, the world of intelligence and bliss, the world of Supreme divine energy is eternal and limitless. Only ‘that’ is real.
'That' is the Supreme truth. 'That' is nameless and formless. 'That' is the source and support of all things that exist. We give several names to that to relate ourselves with that. We call that Brahman, Viṣṇu, Maheśvara, Śiva, Acyuta, Śrī Hari Nārāyaṇa, the nameless and the formless Supreme Brahman, whose nature is consciousness and bliss. Its power is mukhya prāṇa, the vital force.

It is only the light which is not attached to any object. It reflects on the object depending on the reflecting medium. The reflecting medium shines to the extent it reflects the light. When the reflecting medium is of the quality of light, it reflects complete light without any absorption. Only when we become all pure reflecting medium, without absorbing any light we become a light unto ourselves and others.

\[\text{yadātmata ttvena tu brahmata tta\text{\text{m}}}
\]
\[\text{dīpapamenehā yuktaḥ prapaśyet}
\]
\[\text{ajaṁ dhruvaṁ sarvatattvairviśuddham}
\]
\[\text{jñātvā devaṁ mucyate sarvapāśaiḥ} \]
\[\text{Śvetāśvatara 2-15} \]

When the yogi realises here the reality of Brahman—which is birthless, unchanging and untouched by all the categories—as the very reality of his own Self that is comparable to a lamp, then he becomes free of all bondages by knowing the deity.

\[\text{maha iti brahma| brahmaṇā vāva sarve vedā}
\]
\[\text{mahīyante| bhūriti vai prāṇaḥ| bhuva ityapānaḥ|}
\]
\[\text{suvarītī vyānaḥ| maha ityannam| annena vāva sarve}
\]
\[\text{prāṇa mahīyante| tā vā etāscatasraścaturdhā| catasra-}
\]
\[\text{scatosro vyāḥṛtayaḥ| tā yo vedal| sa veda brahma|}
\]
\[\text{sarve'smai devāḥ balimāvahanti} \]
\[\text{Taittirīya 1-5-3} \]

Maha is Brahman (om). For by Brahman, indeed are all Vedas nourished. 'Bhūḥ' indeed is prāṇa. 'Bhūvaḥ' is
apāna. ‘Suvaḥ’ is vyāna; maha is food. For by food indeed are all the vital forces nourished. These, then that are four are each four fold. The vyāhrtis are divided into four groups of four each. He who knows these knows Brahman. All the gods carry presents to him.

When the person dies with vital force breaking open the skull and the soul departs through that hole (brahmarandhra), he attains to Brahman.

sa ya eṣo'ntarḥrdaya ākāśaḥ| tasminnayam puruṣo manomayaḥ| āmṛto hiraṇmayaḥ| antareṇa tālukel| ya eṣa stana ivāvalambate| sendrayoniḥ| yatrāsau keśānto vivartate| vyapohya śīrṣakapāle| bhūrityagnau prati- tiṣṭhati| bhuva iti vāyau

svarityādityel maha iti brahmaṇi| ṛṇoti svārājyam| ṛṇoti manasaspatim| vākpatiścakṣuṣpatiḥ| śrotrapatirvijñānapatīḥ| etattato bhavati| ākāśaśaśarīram brahma| satyātma prāṇarāmam mana ānandam| śānti- samṛddhamamṛtam| iti prācīnayogyopāssva

Taittirīya 1-6-1, 2

In the space that there is in the heart, is this person who is realisable through knowledge, and who is immortal and effulgent. This thing that hangs down between the palates like a teat—that is the path of Brahman. Reaching where the hairs part, it passes out by separating the skulls. (Passing out through that path a person) becomes established in fire which is the (Vyāhṛti) bhuḥ. He becomes established in air which is the (Vyāhṛti) bhuvaḥ. In the sun which is the (Vyāhṛti) suvaḥ. In the Brahman which is (Vyāhṛti) mahaḥ. He gets sovereignty. He attains the Lord of the mind. He becomes ruler of speech, the ruler of eyes, the ruler of ears, the ruler of knowledge.

Over and above all he becomes Brahman which is
embodied in ākāśa, which is identified with the gross and the subtle and has truth as its real nature, which revels in the vital force, under whose possession the mind is a source of bliss, which is enriched with peace and is immortal. Thus, O Prāchīnayogya you worship.

 omiti brahma| omitīdagm sarvam|
Om is Brahman. Om is all this.

 satyaṁ jñānam anantam brahma||
Brahman is truth, knowledge and is infinite.

 annam brahmeti vyajānāt| (He) realised food as Brahman.

 prāṇaḥ brahmeti vyajānāt| (He) realised prāṇa, the vital force as Brahman.

 vijñānam brahmeti vyajānāt| (He) realised knowledge (intelligence) as Brahman.

 ānando brahmeti vyajānāt| (He) realised bliss as Brahman.

 Brahman is Self, Self is the Brahman, an eternal part of the Supreme Brahman. Self or soul or Brahman are synonymous. This Self which is Brahman is the seer, the eye is for seeing. This Brahman, the Self is the hearer, the ear is for hearing. This Self, the Brahman is the thinker, the mind is for thinking. This Self is the Brahman is the smeller, the nose is for smelling. The organs are only the instruments. The real entity who is the enjoyer is the Self which is the Brahman. These are declared in these ślokas;

 yadvācā’nabhyuditaṁ yena vāgabhyudyate||
tadeva brahma tvam viddhi nedaṁ yadidamupāsate||

Kena 1-5
That which is not uttered by speech, that by which speech is revealed, know that alone to be Brahman, and not what people worship as an object.

yanmanasā na manute yenāhurmano matam
tadeva brahma tvām viddhi nedaṁ yadidamupāsate

Kena 1-6

That which man does not comprehend with the mind, that by which, they say, the mind is encompassed, know that to be brahman and not what people worship as an object.

yaccaṅkṣuṣa na paśyati yena cakṣuṅghṣi paśyati
tadeva brahma tvām viddhi nedaṁ yadidamupāsate

Kena 1-7

That which man does not see with the eye, that by which man perceives the activities of the eye, know alone to be Brahman and not what people worship as an object.

yacchrotreṇa na śṛṇoti yena śrotamidaṁ śrutam
tadeva brahma tvām viddhi nedaṁ yadidamupāsate

Kena 1-8

That which man does not hear with the ear, that by which man hears (knows) this ear, know that to be Brahman and not what people worship as an object.

yatprāṇena na prāṇiti yena prāṇaḥ prāṇīyate
tadeva brahma tvām viddhi nedaṁ yadidamupāsate

Kena 1-9

That which does not smell with the organ of smell, that by which the organ of smell is impelled, know that to be Brahman and not what people worship as an object.

pratibodhaviditāṁ matamamṛṭatvāṁ hi vindate
ātmāṇā vindate vīryāṁ vidyayā vindate’mṛtam

Kena 2-4

It (the Brahman) is really known when it is known with (Self of) each state of consciousness, because there by one
gets immortality. Through one's own Self is acquired strength, through knowledge is attained immortality.

tasyaiṣa ādeśo yadetadvidyuto vyadyutadā itīn nyāṃmiśadā ityadhidaivatam

Kena 4-4

This is the instruction (about meditation) through analogy. It is like that which is known as flash of lightening, and it also as though the eye winked. These are in a divine context.

athādhyātmaṃ yadetadgacchatīva ca mano'nena caitadupasmaratyaḥbhīkṣagāṃ saṅkalpaḥ

Kena 4-5

Then is the instruction through analogy in the context of individual Self; this known fact, that the mind seems to go to it (Brahman), and the fact that it (the Brahman) is repeatedly remembered through the mind; as also the thought (That the mind has with regard to Brahman).

Since Brahman has got the mind as its limiting adjunct, it seems to be revealed by such states of the mind as thought, memory etc. by which it seems to be objectified. Therefore this is an instruction about Brahman through analogy, in the context of the soul.

In the divine context Brahman has the attributing revealing itself quickly like lightening and winking. And in the context of soul, it has the attribute of manifesting itself simultaneously with the states of mind. This is the instruction about Brahman through analogy.

taddha tadvanam nāma tadvanamityupāsitavyam; sa ya etadavam vedābhi hainam sarvāṇi bhūtāni saṁvāñchanti

Kena 4-6

The Brahman is well known as the one adorable to all creatures; Hence it is to be meditated on with the help of the name of 'Tadvana'. All creatures surely pray to anyone who meditates on it this way.
tasyai tapo damaḥ karmeti pratiṣṭhā vedāḥ
sarvāṅgāni satyamāyatanam|| Kena 4-8

Concentration, cessation from sense objects, rites (work)
are its legs; the Vedas are its limbs; Truth is its abode.

etaddhyevākṣaram brahma etaddhyevākṣaram param|
etaddhyevākṣaram jñātvā yo yadicchati tasya tat||
Kaṭha 1-2-16

This letter 'om' indeed is the (inferior) Brahman. And
this letter indeed is the superior Brahman. Anybody who
while meditating on this letter, wants any of the two, to him
comes that.

etadālambanām śreṣṭametadālambanam param|
etadālambanām jñātvā brahmaloke mahiyate||
Kaṭha 1-2-17

This medium is the best. This medium is the Supreme.
And meditating on this medium, one becomes adorable in
the world of Brahman. The transmigrating soul is also
Brahman.

yonimanye prapadyante śarīratvāya dehinaḥ|
sthānumanye'nuṣaṁyanti yathākarma yathāsrutam||
Kaṭha 2-2-7

Some souls enter the womb for acquiring bodies and
others follow the motionless, in accordance with their work
and in conformity with their knowledge.

The inner controller that pervades the three states
of waking, dreaming, and sleeping and also the jīva is
Brahman.

ya eṣa supteṣu jāgarti kāmam kāmam puruṣo
nirmimāṇah| tadeva śukram tadbrahma tadvāmṛta-
mucyate| tasmim'llokāḥ śritāḥ sarve tadu nātyeti
kaścana| etadvai tat||
Kaṭha 2-2-8
That puruṣa indeed, who keeps awake and goes on creating desirable things even when the senses fall asleep, is pure, and he is Brahman, and he is called immortal. All the three worlds and fixed on him; None can transcend him. This indeed is that.

**om brahmaṇe namaḥ**

*Om salutations to Brahman.*

Brahmans existence. The Supreme Brahman is also the creator. He is the Supreme soul. He is also the individual Self, the jīva, the soul in all the bodies which is confined to the body and embodied and restricted to limited adjuncts of the body, due to illusion (māyā), ignorance, desire and attachment (moha).

Though the individual Self is qualitatively the same as the Supreme Self, it is the eternal part of the Supreme Self and the Supreme Self is the essence of the individual soul. The Self is the micro and the Supreme Self is the macro.

All the powers of the individual Self such as consciousness, intelligence and bliss, that of digesting all foods, that of creativity are all the qualities of the Supreme Self. The individual soul, the jīva is not independent and exists only as per the order of the Supreme Self guided by the Supreme intelligence. Only when the Self attains its true nature, that of the Supreme Self, the soul loses its separateness and identity and dissolves in the Supreme Brahman. This is mokṣa or liberation.

As long as the jīva is attached to the body, and has desires, as long as it thinks it is different from Supreme
Self and as long as it does not realise its true nature, the jīva is different, distinct and separate from the Supreme Self. So long it is limited by the adjuncts of the body and has no domain over time and space.

As long as it is attached to the body, it experiences pain and pleasure, happiness and unhappiness, loss and gain and all the dualities of the material world.

The Supreme Brahman is the creator of this soul and is the eternal aggregate of all the souls in all the bodies. It knows all the fields, bodies (kṣetras) and also all the knowers of the fields, the souls in all the bodies (kṣetrajñās). It is the Supreme knower.

The analogy of the Self and the Supreme Self are as follows:

The individual Self, also called the soul, the Ātma, the jīva is confined to individual bodies. The Supreme Self also referred as Supreme being, Supreme Self, Paramātma, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa the Supreme Brahman resides in all the bodies.

The individual Self is confined to the body and limited due to limited adjuncts of the body. The Supreme Self is all-pervading and has transcendence over time, space and all the bodies.

The individual Self is the enjoyer of all the pleasures and pains, happiness and misery and all the effects of the material world. It is the seer, hearer, smeller, taster and the thinker. It is the digester of all foods and supports the body.

The Supreme Self is mere spectator, the sākṣi residing in all the bodies. That is the creator of all foods and bodies.

The individual soul is ignorant and thinks itself as
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The Supreme Self is mere spectator, the sākṣi residing in all the bodies. That is the creator of all foods and bodies.

The individual soul is ignorant and thinks itself as
the body. It is the inner controller of individual bodies
guided by intellect, desires and limited by time and place.
Though its nature is intelligence, consciousness and bliss,
itself intellect is attached to the qualities of the nature and
veiled by desire and ignorance.

The Supreme Self is not attached to body, is beyond
time and space and its nature is Supreme intelligence,
Supreme consciousness and Supreme bliss.

The Self comes to know all it comes across in course of time. The Supreme Self knows all. It is omnipresent,
 omnipotent and omniscient.

The Self transmigrates from body to body till it has
 desires and is not freed from illusion. The Supreme Self
has no particular body, it is free from all desires and
 pervades all the universe.

The Self is having limited intellect and mind which is limited by time and place. The Supreme Self has no
mind, since it is not a factor of time and space. It is the
Supreme creator, the Lord and the master. It pervades
all time and space.

The Self is eternal, changeless and deathless spirit.
But due to ignorance and attachment to body thinks it
dies and takes birth. The Supreme Self is also eternal,
changeless and limitless and has no attachment with its
nature, creation and qualities.

The Self when it realises its true nature, abandons
its ego and attachment to limited and perishable body,
aquires Supreme knowledge, unattached consciousness,
intelligence and bliss. It becomes the Supreme devotee
and surrenders to the all-pervading Supreme spirit Śrī
Hari Nārāyaṇa. It is merged with the Supreme Brahman
only by the grace of the Supreme Self.
The Self attached to the body thinks itself as the body and lives in the relative world of dual opposite qualities. It has the mind which separates, identifies and differentiates all that it encounters. It compares with all that it comes across.

The Supreme Self is the Supreme truth, the Supreme reality. It has no 'other'. It is supremely merciful and the magnificent, Supreme purifier and its nature is Supreme bliss.

It is the prayer to the thousand names of the Supreme Self (Śrī Viṣṇusahasranāmas) the worship of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa and meditation on the nameless and formless Supreme Brahman, according to their individual states of knowledge and devotion, one attains to purity, knowledge, dispassion and happiness.

eṣa brahmaṁśa indra eṣa prajāpatirete sarve devā imāni ca pañca mahābhūtāni prthivī vāyurākāśa āpo jyotimśityetāṁīmāni ca kṣudramiśraṇīva bijānātaraṇī cetarāṇi cāndajāṇi ca jārujāṇi ca svedajāṇi codbhijjāṇī cāsāvā gāvah puruṣa hastino yatkiñcedam prāṇi jaṅgamaṁ ca patatri ca yacca sthāvaram; sarvāṁ tat prajñānetram prajñāne pratiṣṭhitam prajñānetro lokaḥ prajñāpratiṣṭhā prajñānam brahmaḥ

This one is (the inferior) Brahman; this is Indra, Prajāpati; all these gods; and these five great elements viz. air, space, earth, fire and water; and all these (big creatures), together with tiny ones, that are the procreators of others and referable in pairs—those that are born of eggs, of wombs, of moisture, and of the earth viz. horses, cattle, men, elephants and all the creatures that are which move or fly and those which do not move; all these are impelled by consciousness; all these have consciousness as the giver of their reality; the universe has consciousness as its eye and consciousness as its end. Consciousness is Brahman.
om brahmā devānām prathamaḥ sambabhūva
viśvasya kartā bhuvanasya goptā
da brahmavidyāṁ sarvavidyāpratisthā-
matharvāya jyeṣṭhaputrāya prāha||

Muṇḍaka 1-1-1

Om! Brahma, the creator of the universe and the protector of the world, was the first among the gods to manifest himself. To his eldest son Atharva, he imparted that knowledge of Brahman that is the basis of all knowledge.

tapasā cīyate brahma tato'nnamabhijāyate|
annāt prāṇo manaḥ satyaṁ lokāḥ karmas cāṁtam||

Muṇḍaka 1-1-8

Through knowledge Brahman increases in size. From that is born food (the unmanifested). From food evolves prāṇa (Hiranyagarbha), from (the cosmic) there comes the mind; from there the five elements; from there the worlds; thence the immortality that is in karmas.

om brahmavivardhanāya namaḥ||

Om salutations to Him who promotes Brahman.

That knowledge is Brahman which is without any kind of difference, which is pure existence, which is beyond the power of words and which is Self knowing. All this is Brahman. Anything we try to explain becomes division and incomplete. This is the limitation of words.

The Supreme Brahman promotes rites, austerity, renunciation and all acts of purification. The Self without any desires is the purest state of Brahman. This is deathless and changeless.
Just as during deep sleep all the organs, the mind and the Self find rest in the Supreme Self.

sa yathā somya vayāṃsi vāsoṣṭkṣaṁ sampratisthantevaṁ ha vai tatsarvam para ātmani sampratisthatell
Praśna 4-7

To illustrate the point; as the birds, O good looking one, proceed towards the tree that provides lodging, just so all these proceed to the Supreme Self.

The entire range of body and organs combining for the sake of Self (someone else) and consisting of name and form extends thus far only. All these merge in the Supreme Self.

prthivī ca prthivīmātrā cā”paścā”pomātrā ca, tejaśca tejomātrā ca, vāyuśca vāyumātrā cā”kāśaścā”-kāśamātrā ca, caksuśca draṣṭavyaṁ ca, śrotarām ca śrotavyaṁ ca, ghrāṇām ca ghrātavyaṁ ca, rasaśca rasayitavyaṁ ca, tvak ca sparsayitavyaṁ ca, vāk ca vaktavyaṁ ca, hastau cā”dātavyaṁ copasthaścānandayitavyaṁ ca, pāyuśca visarjhayitavyaṁ ca, pādau ca gantavyaṁ ca, manaśca mantavyaṁ ca, buddhiśca boddhavyaṁ cāhaṅkāraścāhaṅkartaṁvaṁ ca, cittam ca cetayitavyaṁ ca, tejasca vidyotayitavyaṁ ca, prāṇaśca vidhārayitavyaṁ ca ll
Praśna 4-8

Earth, water, fire, air, space and the rudiments, the sense organs and their objects of respective perception, understanding and the content of understanding, egoism and the content of egoism, awareness and the content of awareness, the shining form (consciousness) and the object revealed by that, prāṇa and all that has to beheld by prāṇa. (All these merge in the Supreme Self).

The Supreme Self, like a reflection of Sun in water, is the enjoyer and the agent.
And this one is the seer, feeler, hearer, sneller, taster, thinker, ascender, doer—the puruśa (pervading the body and organs), who is a knower by nature. He becomes wholly established in the Supreme, immutable Self.

The ‘Brahmajñāni’, the knower of Brahman attains to Brahman.

He who realises that shadowless, bodiless, colourless, pure, immutable, attains the Supreme immutable itself. O amiable one, he again, who realises becomes omniscient and all. Illustrative of this here is the verse.

O, amiable one, he who knows that immutable into which the cognising Self (the puruśa who is the knower)—as also the organs and the elements together with all the deities merge, that omniscient one enters into everything.

Om brahmavide namaḥ
clear terms. One who knows this Supreme knowledge is the knower of Brahman. He becomes one with the Supreme Brahman.

tasmāi sa hovāca| dve vidye veditavye iti ha sma
yadbrahmacidda vasantī, parā caiva-parā ca||

Muṇḍaka 1-1-4

To him he said (Aṅgiras said to Śaunaka), ‘there are two kinds of knowledge to be acquired—the ‘higher and the lower’, ‘para and apara.’ This is what as tradition runs, the knowers of the import of the Veda say.

tatroparā ṛgvedo yajurvedaḥ sāmavedo’tharvavedaḥ šīkṣā kalpo vyākaraṇam niruktām chando jyotiṣamiti| atha parā yayā tadakṣaramadhiyayate||

Muṇḍaka 1-1-5

Of these, the lower comprises like Ṛgveda, Yajurveda, Sāmaveda, Atharvaveda, the science of pronunciation, the code of rituals, grammar, etymology, meter and astrology. Then there is the higher (knowledge) by which is attained that imperishable.

The higher knowledge ‘para vidya’ is the knowledge of the Self.

Who is the knower of Brahman is explained in these verses;

plavā hyete aḍḍhā yajñarūpā
aṣṭādaśoktamavaraṁ yeṣu karma|
etacchreyo ye’bhīnandanti mūḍhā
ejarāṁṛtyuṁ te punarevāpi yanti||

Muṇḍaka 1-2-7

Since these eighteen constituents of a sacrifice, on whom the inferior karma is said to rest, are perishable because of their fragility, therefore those ignorant people who get elated with the idea ‘This is (the cause of) bliss’, undergo old age and death over again.
tapaharaddhe ye hyupavasantyaranye
santa vidvamsno bhaikasyacaryam carantaḥ
suryadvarena te virajah prayanti
yatramrtaḥ sa purusyo hyavyayatman||

Mundaka 1-2-11

Those hermits and forest dwellers while begging for alms, who resort to duties of respective stages of life, as well as to meditation,—and the learned (house holders) who have their senses under control—after being freed from darkness, go by the path of the Sun to where lives that puruṣa, the immortal and undecaying by nature.

sa vedaitat paramam brahma dhama
yatra visvaṁ nihitam bhāti subhram|
upāsate puruṣam ye hyakamā-
ste sukrametadativartanti dhīrāḥ||

Mundaka 3-2-1

He knows this Supreme abode, this Brahman in which is placed the Universe and which shines holy. Those wise ones indeed, who having become desireless, worship this person (Supreme Brahman), transcend this human seed.

The knowledge of attaining Supreme consciousness, bliss, the nature of Supreme Brahman is ‘para vidya’.

samprapyainamṛsayo jñānatṛptah
krtaṁmaṁ vitarāgāḥ prasāntāḥ|
te sarvagam sarvataḥ pāpya dhīrā
yuktātmānaḥ sarvamevaṁviśanti||

Mundaka 3-2-5

Having attained this, the seers become contented with their knowledge, established in the Self, freed from attachment, and composed. Having realized the all pervasive one everywhere, these discriminating people, ever merged in contemplation, enter into the all.
gatāḥ kalāḥ pañcadaśa pratiṣṭhā
    devāsca sarve pratidevatāsu|
karmāṇi vijñānamayaśca ātmā
    pare'vyaye sarva ekābhavanti||

Muṇḍaka 3-2-7

To their sources repair the fifteen constituents of the body and to their respective gods go all the gods (of the senses). The karmas and the soul appearing like the intellect, all become united with the Supreme undecaying.

yathā nadyaḥ syandamāṇāḥ samudre’-
stam gacchanti nāmarūpe vihāya|
tathā vidvānāmarūpādvimuktaḥ
    parātparam puruṣamupaiti divyam||

Muṇḍaka 3-2-8

As rivers flowing down, become indistinguishable on reaching the sea by giving up their names and forms, so also the illumined soul, having become freed from name and form reaches the self effulgent puruṣa, that is higher than the higher (māya).

sa yo ha vai tatparamam brahma veda
brahmaiva bhavati nāsyābrahmavītkule bhavati|
tarati śokāṁ tarati pāpmānāṁ
guhāgranthibhyo vimukto'mṛto bhavati||

Muṇḍaka 3-2-9

Any one who knows that Supreme Brahman becomes Brahman indeed. In his line is not born anyone who does not know Brahman. He overcomes grief, and rises above aberrations; and becoming freed from the knots of heart, he attains immortality.

om brāhmaṇāya namaḥ||

Om salutations to brāhmaṇa.
Brāhmaṇās are those who are on the path of Brahma jñānis. They are devoted to the path of attaining Supreme knowledge. The Supreme Self is the Supreme goal of all brāhmaṇas and is himself the fulfilled Mahābrāhmaṇa, the Supreme brāhmaṇa.

One who is in the path of Supreme Brahman is the brāhmaṇa. One who is on the path of learning of knowledge of Supreme Brahman is brāhmaṇa.

There are two types of knowledge. Para the higher knowledge and Apara, the lower knowledge. Both are important knowledge. The Apara vidya, the lower knowledge is the knowledge of the objects, of the finite and the limited. The Vedas, the sciences of matter and energy, mathematics, and all the knowledge that comes within the purview of the senses is the apara, the lower knowledge.

The para vidya, is the higher knowledge, the knowledge of the unmanifest. It is the knowledge of the Supreme Brahman. It is the knowledge of consciousness, intelligence and the bliss by which all this universe is upheld. It is the knowledge of the vital force, mukhya prāṇa, by which all the creatures are made alive and kicking. This knowledge takes to Supreme Brahman.

The combination of lower knowledge and higher knowledge makes complete knowledge. The lower knowledge supports the body and mind. The higher knowledge transforms and transports the soul to divinity, its own nature. This higher knowledge makes the person ‘brāhmaṇa’.

The traits of a brāhmaṇa and the way of life that the brāhmaṇa should lead that takes him to Supreme Brahman are stated in these ślokas.
Ṛtaṁ ca svādhyāya pravacane ca satyaṁ ca svādhyāya pravacane ca tapaśca svādhyāya pravacane ca damaśca svādhyāya pravacane ca śamaśca svādhyāya pravacane ca āgnaśca svādhyāya pravacane ca āgnihoṭraṁ ca svādhyāya pravacane ca atithayaśca svādhyāya pravacane ca mānuṣaṁ ca svādhyāya pravacane ca prajā ca svādhyāya pravacane ca prajātiśca svādhyāya pravacane ca satyamīti satyavacā rāṭhītaraḥ tapa iti taponityaḥ pauruṣiṣṭīḥ svādhyāya pravacane eveti nāko mauḍgalyaḥ taddhi tapastaddhi tapaḥ
t
Taittiriya 1-9-1
Righteous and learning and teaching are to be practiced. Truth and learning and teaching are to be practiced. Austerity and learning and teaching are to be resorted to control of the outer organs, control of the inner organs, the fires are to be kept up, the āgnihoṭra to be performed, guests are to be adored, social good conduct, progeny, procreation, a grand son is to be raised. Truth—this is what satya vāca, the line of Rathītara thinks. Austerity—this is what Taponitya, son of Puruṣiṣṭī thinks. Learning and teaching—this is what Nāka, son of Mudgala thinks. For that indeed is the austerity, for that indeed is the austerity.

devāpitṛkāryābhyaṁ na pramaditavyam|māṭṛdevo bhavaḥ pitṛdevo bhavaḥ ācāryadevo bhavaḥ atithidevo bhavaḥ yānyanavadyāni karmānī tāni sevitavyāni no itarāṇi yānyasmākāṁ sucaritānī tāni tvayopāsyānī no itarāṇī ye ke cāsmaçchreyayāṁ so brāhmaṇāḥ teṣāṁ tvaya”sanena prāsvitasavyam| śraddhyā deyam| aśraddhyā'deyam| śriyā deyam| hriyā deyam| bhīyā deyam| saṁvidā deyam| atha yadi te karmavikītaśa vā vṛttavikītas vā syāt| ye tatra brāhmaṇāḥ saṁmarśinaḥ| yuktā āyuktāḥ alūkṣa dharmakāmāḥ syuḥ| yathā te tatra varteran| tathā tatra varṭethāḥ| athābhhyākhyāteṣu| ye tatra brāhmaṇāḥ saṁmarśinaḥ| yuktā
ayuktāḥ | alukṣa dharmakāmāḥ syuḥ | yathā te teṣu
varteran | tathā teṣu vartethāḥ | esa ādesāḥ | esa upadeśaḥ | esa vedopaniṣat | etadanuśāsanam | evamupāsi-
tavyam | evam caitadupāsyam || Tāttirīya 1-11-2, 3, 4

There should be no error in the duties towards the gods and manes. Let your mother be goddess to you. Let your father, teacher and guest be a god unto you. The works that are not blame worthy are to be resorted to. Those actions of ours that are commendable are to be followed by you, not the others. You should by offering seats remove the fatigue of those brāhmaṇas who are more praise worthy among us. An offering should be made with honour according to one’s prosperity—with modesty, with awe, in a friendly way. Then should you have any doubts regarding duties and customs, you should behave in those manners just as brāhmaṇas do, who may happen to be there and who are able deliberators, who are adepts in those duties and customs, who are not directed by others, who are not cruel and who are desirous of merit. This is the injunction, the instruction, the secret of Vedas and Upaniṣads, divine behest. All this is to be done thus, all this must be made thus.

The other instructions are:

Speak the truth. Practice righteousness. Make no mistake about the study. There should not be any inadvertence about the truth. There should be no deviation from righteous activity. There should be no mistake about protection of yourself. Do not be careless about learning and teaching.

om brahmiṇe namaḥ ||

Om salutations to Him in whom are established
tapas, Veda, mind, prāṇa etc., which are parts of Brahma and which are also called Brahman.

The Supreme Self is the repository of all brāhmaic nature and is also the source of all various forms of Brahmins. He is also the repository of great elements divine forces such as Ashwins, Maruts, Rudras and the Ādityās.

From him have originated the vital force, mind, concentration, yajñās, Vedas and Upaniṣads, intelligence, bliss and consciousness:

etasmājāyate prāṇo manah sarvendriyāṇi ca
kham vāyurjotirāpaḥ prthivī viśvasya dhāriṇī||

Mūḍhaka 2-1-3

From him originates the vital force as well as the mind, all the senses, space, air, fire, water and earth that supports everything.

agnirmūrdhā caṅkuśī candrasūryau
dīṣāḥ śrotre vāgvisvātāśca vedāḥ||
vāyuḥ prāṇo hṛdayam viśvamasya
padbhyām prthivī hyeṣa sarvabhūtaṁantarātmā||

Mūḍhaka 2-1-4

The indwelling Self of all is surely he of whom the heaven is the head, the moon and the son are the two eyes, the directions are the two ears, the revealed Vedas are the speech, air is the vital force, the whole universe is the heart, and it is He from whose two feet emerged the earth.

tasmādagniḥ samidho yasya sūryaḥ
somāt parjanya oṣadhayaḥ prthivyāṁ||
pumān retaḥ sīñcati yoṣitāyāṁ
bahūḥ prajāḥ puruṣāt samprasūtāḥ||

Mūḍhaka 2-1-5
From Him emerges the fire (the heaven) of which the fuel is the sun. From the moon emerges the cloud and the herbs and corns of the earth. A man sheds the semen into woman. From the puruṣa have originated many creatures.

tasmādṛcaḥ sāma yajūṃṣi dīkṣā
yajñaśca sarve kratavo dakṣiṇāśca
samvatsaraśca yajamānaśca lokāḥ
somo yatra pavate yatra sūryaḥ

Mundaka 2-1-6

From Him emerge the Ṛk, Sāma and Yajur Mantras, initiation, all the sacrifices—whether with or without sacrificial stake—offerings to bāhmaṇas, the year, the sacrificer and the worlds where the moon sanctifies all and where the sun shines.

tasmāccha devā bahudhā samprasūtāḥ
sādhyā manusyāḥ paśavo vayaṁsi
prāṇātanau vṛhiyavau tapaśca
śraddhā satyam brahmacaryāḥ vidhiśca

Mundaka 2-1-7

And from Him duly emerged the gods in various groups, the sādhyas, human beings, beasts, birds, life, rice and barley, as well as austerity, faith, truth, continence and dutifulness.

sapta prāṇāḥ prabhavanti tasmāt
saptārciṣaḥ samidhaḥ sapta homāḥ
sapta ime lokā yeṣu caranti prāṇā
guhāsayaṁ nihitāḥ sapta sapta

Mundaka 2-1-8

From Him emerge the seven sense organs, the seven flames, the seven kinds of fuel, the seven oblations and these seven seats where move the sense organs that sleep in the cavity, and have been deposited (by God) in groups of seven.
ataḥ samudrā girayaśca sarve'-
   smātsyandante sindhavaḥ sarvarūpāḥ|
ataśca sarvā oṣadhayo rasaśca
   yenaiṣa bhūtaiśṭihatate hyantarātma||

Mūḍāka 2-1-9

From Him emerge all the oceans and the mountains. From him flow out the rivers of various forms. And from him issue all the corns as well as the juice, by virtue of which the internal Self verily exists in the midst of the elements.

puruṣa evedam viśvaṁ karma
tapo brahma parāmṛtam|
etadyo veda nihitaṁ guhāyāṁ
   so'vidyāgranthim víkiratīha somya||

Mūḍāka 2-1-10

The puruṣa alone is all this—(comprising) karma and knowledge. He who knows this Supreme immortal Brahman, existing in the heart, destroys here the knot of ignorance.

om brahmajñāya namaḥ||

669

Om salutations to the knower of Supreme Brahman.

The Supreme Self knows himself by himself. We cannot know Supreme Brahman, since we do not exist separately from that. The Supreme Self is unknown and unknowable. He cannot be grasped by senses since he is not a limited and a finite object. He cannot be thought of or imagined by the mind, since he has no name and form.
brahmaivedamamṛtaṁ purastadbrahma
paścādbrahma dakṣiṇataścottareṇa|
ādhaścordhvam ca prasṛtaṁbrahmaiv-
vedam viśvamidam varistham∥ Muṇḍaka 2-2-11

All this that is in front is but Brahman, the immortal. Brahman is at the back, as also on the right and left. It is extended above and below too. This world is nothing but Brahman, the highest.

yadā paśyaḥ paśyate rukmavarṇam
kartāramīśam puruṣam brahmayonim|
tadā vidvān puṇyapāpe vidhūya
niraṅjanaḥ paramaṁ sāmyamupaiti∥
Muṇḍaka 3-1-3

When the seer sees the puruṣa—the golden hued, creator, Lord, and the source of inferior Brahman—then the illumined one completely shakes off both merit and demerit, becomes taintless and attains absolute equality.

vedāntavijñānasuniścitārthāḥ
samāyasa yogādyatayaḥ sūddhasattvāḥ|
te brahmalokēṣu parāntakāle
parāmṛtāḥ parimucyanti sarve∥ Muṇḍaka 3-2-6

Those to whom the entity presented by the vedāntic knowledge has become fully ascertained, who are assiduous and have become pure in mind through the yoga of renunciation—all of them, at the Supreme moment of final departure, become identified with the Supreme immortality in the worlds that are Brahman and they become freed on every side.

om brāhmaṇapriyāya namaḥ∥ 670

Om salutations to the lover of brāhmaṇa.
The Supreme being loves the person who is devoted and is dedicated to the attainment of Supreme 'Brahmajñāna'. Knowledge is power and Supreme knowledge is Supreme power.

'Na hi jñānena sadṛśam pavitram iha vidyate'—There is nothing that is superior to knowledge. This knowledge is holy and is the Supreme purifier.

This Supreme knowledge is known by questioning all we want to know, by devotion and dedication;

\[ \text{tadviddhi praṇipātena paripraśnena sevayā|} \\
\text{upadekṣyanti te jñānam jñāninastattvadarśinaḥ|} \]
Gītā 4-34

Know that by long prostration, by question and by service. The wise who have realised the truth will instruct thee in that knowledge.

\[ \text{api cedasi pāpebhyaḥ sarvebhyaḥ pāpakṛttamaḥ|} \\
\text{sarvam jñānaplavenaiva vṛjinaṁ santariṣyasi|} \]
Gītā 4-36

Even if you are the most sinful of all sinners, yet you shall verily cross all sins by the raft of knowledge.

\[ \text{ahaṅkāram balaṁ darpam kāmaṁ krodham parigrahamaḥ|} \\
\text{vimucya nirmamaḥ sānto brahmabhūyāya kalpate|} \]
Gītā 18-53

Having abandoned egoism, strength, arrogance, desire, anger and covetousness, and freed from the notion of 'mine' and peaceful—he is fit for becoming Brahman.

\[ \text{manmanā bhava madbhakto madyājī māṁ namaskuru|} \\
\text{māmevaiṣyasi satyam te pratijāne priyo'si me|} \]
Gītā 18-65

Fix your mind on me, be devoted to me, sacrifice to me,
bow down to me. Thou shalt come even to me; truly do I promise unto thee, (for) thou art dear to me.

This is the solemn assurance given to all, seeking peace and tranquillity, by the Supreme Lord, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa.

ōṁ mahākramāya namaḥ ॥ 671

Om salutations to Him with enormous strides.

He is beyond all time and space. He is ‘Ananta’ the limitless and He is ‘ādimadhyāntarahita’, without beginning, middle and end, the eternal. He is at all places and at all times.

The Supreme Self has established Supreme order. Everything in this universe is based on Supreme order, the cause and effect. The Supreme Self is causeless.

Even the great elements (pañcabhūtas) function in Supreme order guided by ṛtāṁ and satyāṁ. Truth, righteousness and justice. The Supreme Lord is the upholder of ‘Dharma’.

ōṁ mahākarmāṇe namaḥ ॥ 672

Om salutations to the one who is doing great works.

The Supreme Brahman is ever engaged in work. His glory is known by his work and his creations. What all he has created is beyond the comprehensions of the mind, since the mind itself is his creation.
He has created prāṇa, the vital force. He has created food which is the support of all life. He has created light. And He has created desire the urge for human beings to become god. He has created nature; time and space.

utsīdeyurime lokā na kuryāṁ karma cedaham
saṅkarasya ca kartā syāmupahanyāmimāḥ praśāḥ

Gītā 3-24

These worlds would perish if I did not perform action. I should be the author of the confusion of castes and destruction of these beings.

The Supreme Lord is the Supreme creator, ever working for the support and sustenance of all living creatures, from birth to death. He brings rain, grows food and supports them by providing water, nutritious food and colourful nature.

om mahātejase namah

Om salutations to the supremely brilliant.

The Supreme Brahma is Self effulgent. His higher nature is consciousness which reveal the presence of all objects. The brilliance of the sun and stars are derived from the Supreme Self.

‘That light which residing in the sun illumines the whole world, that which is the moon and in the fire—know that light to be mine’ (Gītā 15-12).

In whatever way we meditate Supreme Brahma as light, as mind, as intelligence, as prosperity, as greatness, we attain to that since we attain identity with that we meditate on;
Brahman is to be worshipped as fame in beasts; as light in stars; as procreation, immortality and joy in the generative organ; as everything in space. One should meditate on that Brahman as the support. Thereby one becomes supported. One should meditate on Brahman as great. Thereby one becomes great. One should meditate on it as thinking. Thereby one becomes able to think. One should meditate on it as bowing down. Thereby the enjoyable things bow down to him. One should meditate on Brahman as the most exalted. Thereby one becomes exalted. One should meditate on it as Brahman’s medium of destruction; thereby the adversaries that envy such a one die and so do the enemies whom the meditator dislikes. He that is here in the human person, and He that is there in the sun, are one.

tejah tejasvināmaham!

I am the splendour of the splendid.

yadyadvibhūti matsattvam śrīmadūrjitameva vā
tattadevāvagaccha tvam mama tejo’msasambhavam

Gītā 10-41

Whatever being there is glorious, prosperous or powerful that thou know to be manifestation of a part of my splendour.
om mahoragāya namaḥ∥

Om salutations to great serpent.

sarpānāmasmi vāsukiḥ

I am Vāsuki among the serpents.

The Supreme Self has created innumerable creatures each creation exhibiting some divine beauty and quality. The form is as per function and name follows the form and function.

om mahākratave namaḥ∥

Om salutations to the Supreme sacrifice.

The Supreme Self has sacrificed himself for the universe. The whole universe is pervaded by him. Every creation of his carries an eternal part of his essence.

kratūyanti kratavo hṛtsu dhītayo venanti venāḥ patayantyā diśaḥ∥

In our heart noble resolves emanate and desires wishes to be fulfilled. Oh Lord, there is none except you who can fulfill these desires. All the desires are ordained in you.

om mahāyajvane namaḥ∥

Om salutations to the conductor of yajña, the great sacrifice.

I am the kratu; I am the yajña; I am the offering (food) to the manes; I am the medicinal herbs and all
the plants; I am the mantra; I am also the ghee or the melted butter; I am the fire; I am the oblation. (Gītā 9-16).

This whole life is a yajña and this body is a fuel. The result is knowledge, ‘jñāna’. The Supreme Self is the conductor of this yajña.

This whole universe is yajña, being performed by the Supreme Lord at all levels from micro to macro, at ādhidaivika, ādhibhautika, ādhiyājñika levels.

agni yaṁ yajñamadhvarām viśvataḥ paribhūrasī |
sa iddeṣu gacchati | Rgveda 1-1-4

Oh Supreme Lord you preside over all the nonviolent yajñas that is happening everywhere and which reach (end) culminate in Supreme divinity.

om mahāyajñāya namaḥ || 677

Om salutations to the Supreme sacrifice.

This whole universe is the dynamic metamorphosis that is ever going on. New beings are born. They strive and struggle to find food, to live, to learn and excel and then die. This is the ever continuous process ever going on, the never ending flow without beginning or the end.

We are a particle of the flow and we are pushed along inspite of ourself. We are the fuel, we are the fire, we are the oblation, we are the sacrificer and we are the enjoyers at the micro level. It is the same at the macro level which includes all the great elements and all the creations. These are the agnihotras at different levels.

These are declared in these ślokas famous as knowledge of five fires (pañcāgni jñāna).
asou vāva loko gautamāgnistasyāditya eva
samidraśmayo dhūmo'hararciścandramā aṁgārā
nakṣatṛāṇi visphulīṅgāh
Chāndogya 5-4-1

The world yonder is indeed the fire, O Gautama. Of
that the sun is the fuel, the rays are the smoke, the day is
the flame, the moon is the embers and the stars are the
sparks.

tasminnetasminnagnau devāḥ śraddhām juhvati
tasyā āhuteḥ somo rājā sambhavati
Chāndogya 5-4-2

Into this fire the deities offer the oblation of faith. Out
of that oblation king Soma arises.

Parjanya is indeed the fire, O Gautama. Of that the
air is the fuel. The cloud is the smoke. The lightening is
the flame. The thunderbolt is the embers and rumbling
of thunder are the sparks.

tasminnetasminnagnau devāḥ somaṁ rājānaṁ
juhvati tasyā āhutervarṣagāṁ sambhavati
Chāndogya 5-5-2

Into this fire the deities offer the oblation of king Soma.
Out of that oblation rain arises.

prthivī vāva gautamāgnistasyāḥ saṁvatsara eva
samidākāśo dhūmo rātrirarcirdiśo'ṅgārā avāntaradiśo
visphulīṅgāh
Chāndogya 5-6-1

The Earth indeed is the fire, O Gautama. Of that the
year is the fuel. Ākāśa is the smoke, night is the flame, the
directions are the embers and the intermediate directions are
the sparks.

tasminnetasminnagnau devā varṣam juhvati tasyā
āhuterannagāṁ sambhavati
Chāndogya 5-6-2

Into this fire the deities offer the oblation of rain. Out
of that oblation food (in the shape of the corn) arises.
puruṣo vāva gautamāgnistasya vāgeva samitprāṇo dhūmo jihvārciscakṣuraṅgarāḥ śrotram visphulīṅgāḥ

Chāndogya 5-7-1

Man indeed is the fire, O Gautama. Of that, speech is the fuel, prāṇa is the smoke, the tongue is the flame, the eye is the embers and the ear is the spark.

tasminnetasminnagnau devā annam juhvati tasyā āhute retaḥ sambhavati

Chāndogya 5-7-2

Into this fire the deities offer the oblation of food. Out of that oblation the seed arises.

yoṣā vāva gautamāgnistasyā upastha eva samidya-dupamantarayate sa dhūmo yonirarciryadantah karoti teṅgārā abhinandā visphulīṅgāḥ

tasminnetasminnagnau devā reto juhvati tasyā āhutergarbhahāḥ sambhavati

Chāndogya 5-8-1, 2

Woman indeed is the fire, O Gautama. Into this fire the deities offer the oblation of the seed. Out of that oblation the fetus arises.

iti tu pañcamyāmāhutāvāpaḥ puruṣavacaso bhavantīti sa ubāvṛto garbho daśa vā nava vā māsānantaḥ śayitvā yāvadvāthā jāyate

Chāndogya 5-9-1

Thus at the fifth oblation, (the oblation called) water comes to be designated as Man. That fetus covered with membrane, lies within the mothers womb more or less for nine or ten months and is then born.

sa jāto yāvadāyuṣaṁ jīvati tam pretaṁ diśta-mito'gnaya eva haranti yata eveto yataḥ sambhūto bhavati

Chāndogya 5-9-2

Being born, he lives whatever the length of his life may be. When he is dead, as ordained they carry him from here for cremation to fire itself from which alone he came and from which he arose.
om mahāhaviṣe namaḥ

Om salutations to the great havis.

The Supreme Self is the Supreme fire (havis).

The whole universe conceived as Brahman and offered as sacrificial offering (havis) into the fire of the Supreme Self which is Supreme Brahman. It is to him that the great yajña of all matters and beings, the havis is offered. By this havis the light is born.

We are all fuels in this great yajña culminating in purification of the soul which is associated with desire.

Work is the means of purification. Knowledge is purifier. The great elements are purifiers. This body is a fuel which we should subject for selfless work, for acquisition of knowledge and for the prayer and worship of the Supreme Self.

This body is also a means for purification by offering it to the cause of truth and righteousness. What else this body is meant for, which the Supreme Self has created for the transcendence of the Self from human level to divine level.

yuktaḥ karmaphalam tyaktvā śāntimāṇoti

naiśṭhikīṁ

ayuktaḥ kāmakāreṇa phale sakto nibadhyate

Gītā 5-12

The united one (the well poised or the harmonised) having abandoned the fruit of action attains to the eternal peace; the nonunited only (the unsteady and unbalanced) impelled by desire, attached to the fruits is bound.
om stavyāya namaḥ

Om salutations to Him who is the object of adulation by everyone.

The Supreme Self is the lover of beauty, truth and purity. All these are sung in the sāma songs which describe the oneness of great elements at the macro level with the creatures at the micro level.

The entity who is in the eye and who is in the vision is the same. The eye is the repository of sun.

The entity who is in the fire and the entity who is in the organ of speech is one and the same. The organ of speech is the repository of fire.

The entity who rules the sky (also moon) and the entity who rules the mind are one and the same. The mind is the repository of the sky (also moon).

The entity who rules the directions and who rules the ear are one and the same. The ear is the repository of directions.

om stavapriyāya namaḥ

Om salutations to Him who is fond of praises.

All praises, prayers, worships and meditations are the expressions of Supreme truth in the case of Supreme Self. The Supreme Self is fond of these expressions of Supreme truth.

We praise because we want something. Most of the times, this praise borders on untruths and exaggeration of qualities. This becomes a lie.

The Supreme Self gives all what one deserves even
if one does not praise and pray. Our prayer and worships are the under statements and the insufficient expression of that truth. Any amount of prayer of the Supreme God, any amount of offering of flowers and leaves to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa and any amount of meditation to the Supreme Brahman is insufficient on our part to approach and express that Supreme truth and glory. In the case of Supreme Self, our prayers, worships and meditations are mere expressions and conceding of Supreme truth and not any exaggerated praise. We are only positioning ourself with respect to the simple truth.

Truth is its own end. To expect return from these expressions of Supreme truth is to use Supreme truth for our selfish and smaller ends. This conscious prayer, worship and meditation definitely takes us away from illusion, ignorance and darkness.

The Supreme Self is fond of these prayers, worships and meditations since we are coming nearer to the Supreme truth.

om stotrāya namaḥ ||

Om salutations to the Supreme hymns.

A stotra means a hymn proclaiming the glory, attributes and names of the Supreme Self. These stotras or hymns exalting the attributes of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is Śrī Hari Himself.

These stotras and hymns are expression of the qualities of Supreme truth. The words are insufficient to express this glory of the Supreme God. They go one step
nearer by worshipping through offering of food, flowers and leaves. The supreme means of expression of this truth is by meditation on nameless and formless Supreme Brahman, through the attaining of oneness of the individual Self with the Supreme Self. It is the dissolution of ego and expression of the truth that 'only that exists'.

\[ \text{yato vāco nivartante aprāpya manasā saha} \]

Failing to reach which, words turn back along with the mind.

It is only the Supreme devotion and total surrender to the all-pervading spirit Śrī Hari Nārāyaṇa with the Supreme knowledge that 'only that is' is the stotra, the hymn. That only reaches the Supreme Self.

\[ \text{om stutaye namah} \]

Om salutations to the Supreme Lord who is praised in the stotras, the hymns.

The praise, the hymns and the praised are one and the same. The praise is all about the praised. The praise does not exist without the praised. The name of god and the God are one. The name of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa which indicate the omnipresence, omnipotence and omniscience of the Supreme Lord, is itself the Supreme Self.

If we chant, hariḥ om and om namo nārāyaṇāya, we are near to the Supreme Self. Since the Supreme Self is nameless and formless, the name with the bhāva (the essence of thought) is the Supreme Self.

In the case of manifest objects and matters, the word
or the name is only an indication to that object or matter. The word 'water' indicates to water and the word itself is not water. We cannot drink the word and be satisfied.

The moment we say the word coca-cola, the bottle with the coloured liquid and the name comes to our mind. This is the case with all manifest object and matter.

In the case of the Supreme Self, the unmanifest, who is neither the object nor matter, the 'word Śrī Hari Nārāyaṇa with the feeling (devotion)' that is indicative of the all-pervading Supreme spirit! is itself the Supreme Self. By chanting and meditating, we are one with the Supreme Self.

The name Śrī Hari Nārāyaṇa' is itself the means of salvation.

Any name that refers to the Supreme being is itself the means of salvation.

The word 'Śiva, Śiva', 'Śaṅkara' is itself the means of salvation.

The word 'Allah' is itself the God and means of salvation.

This word with the bhāva that He is the all-pervading Supreme spirit Śrī Hari Nārāyaṇa whose higher nature is consciousness, intelligence and bliss, this word is itself the God.

**om stotre namaḥ**

*Om salutations to the one who sings the hymns, the stotras.*

The Supreme Self, the all-pervading Supreme spirit
Śrī Hari Nārāyaṇa is the most magnificent and the merciful. And this is indicated in this śloka that the singer of hymns is also transformed into the divinity.

The singer becomes the song and the sung.

It is the Supreme meditation, in which the worshipper, the worshipped and the worship all become one. This prayer, this worship and this meditation is the Supreme means of purification.

This singing of the names of the Lord with Supreme knowledge, with Supreme devotion and Supreme surrender is the Supreme means of purification and the means of attaining divinity.

‘Nārada’, the Supreme devotee of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is not different from his breathings. Every breath of his chants ‘Nārāyaṇa, Nārāyaṇa’ and naturally he attained transcendence over the three worlds and is filled with Supreme bliss. He is the ‘triloka saṅcāri’ with the word ‘Nārāyaṇa’ on his lips, all knowing and is the wandering monk with the smile.

\[ \text{om raṇapriyāya namaḥ} \]

684

*Om salutations to Him who is fond of fight for the protection of the world.*

The form of Śrī Viṣṇu is shown with five weapons, the discuss Sudarśana cakra, mace Kaumodaki, the bow Śārṅga and the sword Nandaka besides the conch Pāncajanya.

The conch Pāncajanya indicates the declaration of fight with the wicked and the evil for the protection of truth and righteousness.
It also indicates the readiness for the declaration of peace and protection for one who surrenders.

The fight between right and wrong, evil and the righteous is ever going on. They are the dual opposites of the objective worlds and dueling is their nature, each to establish the supremacy over the other. It is always the victory of the righteous, but the moment there is complacency on the part of the righteous, the untruth takes over. It is again the subjugation of the weak and the truthful till the evil is vanquished.

**om pūrṇāya namaḥ**

*Om salutations to the complete.*

The Supreme Self is self-fulfilled, being the source of all powers and excellence. It is complete and therefore transcendental from the objective world. It is free from polar opposites.

It is eternal and limitless. Whatever emanates from that is also complete and the source still remains complete. It is like joy when shared goes on increasing.

That which is complete is also peaceful. It is the incomplete which is restless and which makes noise. The fulfilled does not move and is therefore at rest. It is the mind which is noisy, unfulfilled which moves. The Supreme Self which is fulfilled is everywhere, does not move and is peaceful. The Self with desire is the mind. Self fulfilled is the Supreme Self. **Self without desire is fulfilled and it is complete.**
om pūrṇamadāḥ pūrṇamidam pūrṇat pūrṇamudacyate
pūrṇasya pūrṇamadāya pūrṇamevaśasyate

om kham brahmaḥ kham purāṇaḥ; vāyurāṃ
vahamitī ha smāha kauravyāyaṇīputraḥ; vedo'yaṃ
brāhmaṇā viduḥ; vedainena yadveditavyam

Bṛhadāraṇyaka 5-1-1

Om! That (Supreme Brahman) is complete and this (Self, conditioned Brahman) is complete. The complete (conditioned Brahman) proceeds from the complete (Supreme Brahman). Even after the complete (conditioned Brahman) proceeds from the complete (Supreme Brahman) the complete (Supreme Brahman) only remains (the conditioned Brahman is the soul).

‘Om’ is the ether Brahman—the ether that is eternal, ‘the ether containing air’ said the son of Kauravyāyani. The seekers of Brahman have known that ‘Om’ is the means of knowing (it), (for) through it one knows that which is to be known. Kham is also consciousness.

om pūrayitre namaḥ

Om salutations to one who gives fulfilment to others.

The Supreme Self gives fulfillment and completeness to the soul, the conditioned Brahman.

The great elements are also conditioned Brahmans. They are by themselves incomplete. They are kept together in the body by the Self.

The individual Self is attached to desire, is unfulfilled and transmigrates from body to body for the sake of fulfillment of its desires. It gets its desires fulfilled and
attains purity by the grace of the Supreme Self. The Supreme Self is the Supreme purifier and grants Supreme knowledge, devotion and dispassion. After the soul attaining the nature of the Supreme Self, it becomes one with the Supreme Self.

\[
\text{nāyamātmā pravacanena labhyo} \\
\text{na medhayā na bahunā śrutena} \\
\text{yamevaiśa vṛṇute tena labhya-} \\
\text{stasyaiśa ātmā vivṛṇute tanūgām svām} \|
\]

Kaṭha 1-2-23

This Self cannot be known through much study, nor through the intellect, nor through much hearing. It can be known through the Self alone that the aspirant prays to; this Self of that seeker reveals its true nature.

The knowledge of Supreme Brahman takes one beyond all evils and sorrow;

tadetadṛcābhyuktam\

eṣa nityo mahimā brāhmaṇasya \\
na vardhate karmanā no kanīyān\|

tasyaiva syātpadavit tam viditvā \\
na lipyate karmanā pāpakena\| iti\|

tasmādevamvicchānto dānta uparatastitikṣuḥ \\
samāhito bhūtvātmanyevātmānam paśyati, sarvamātmānam paśyati; nainam pāpmā naṁ tarati, sarvam pāpmānaṁ tarati; nainam pāpmā tapati, sarvam pāpmānam tapati; vipāpo virājo'vicikitso brāhmaṇo bhavati; eṣa brahmalokaḥ samrāṭ, enam prāpto'sīti hovāca yājñavalkyaḥ; so'ham bhagavate videhān dadāmi, māṁ cāpi saha dāsyāyeti\| .Bṛhadāraṇyaka 4-4-23

This has been stated by this mantra: This is the eternal glory of a knower of Brahman, (for) it neither increases nor decreases on account of work. (Hence) One should know the
nature of that glory alone; knowing it one is not affected by evil work. Therefore one who knows as above becomes Self controlled, serene, free from desires, possessed of fortitude and concentrated, and sees the Supreme Self in his own Self (body); He sees everything as the Self. Evil does not overtake him. (Rather) He goes beyond evil; Evil does not afflict him (rather) He burns all evil; He becomes free from evils, desires and doubts and a true brāhmaṇa (a knower of brahman). This is the world that is brahman, O emperor and you have been helped to it, said Yājñavalkya.

**om puṇyāya namah**

*Om salutations to the remover of sins.*

Any work in connection with the Supreme Self is holy, auspicious and destroys sins and ignorance. This is the only work which is free from defects. This work of the Supreme Self is the Supreme purifier.

All works connected with prayer, worship, meditation, knowledge (para and apara) and all works that give joy and enlightenment to others is the work of the Supreme Self. All works of purification are holy works. It is the purity of mind and soul that takes us towards Brahman.

**om puṇyakīrtaye namah**

*Om salutations to one of the holy fame.*

The songs and hymns of Vedas give joy. They not only inform but transform us. They are not only source
of Supreme knowledge but means of purification. The chanting of the hymns;

hare râma hare krśna!
om namo nārāyanāya!
om namo bhagavate vāsudevāya

Are all purificatory hymns. They transport and transform us. They fill us with enlightenment and bliss.

om anāmaya namaḥ|| 689

Om salutations to one who is not afflicted.

The Supreme Self is Supreme purity. It is of the form of vast limitless space. It contains everything in itself, but free from everything. It is of the form of thoughtless mind, pure awareness. It is pure unattached intelligence. It is pure bliss.

It is the absolute reality on which everything is projected. It is the nameless and formless Supreme energy, which has neither beginning nor end. It is ‘anāmaya’, which cannot be filled or occupied by anything, since that is the enclosure of all.

om manojavāya namaḥ|| 690

Om salutations to Him who is all-pervading and overtakes mind.

anejadekam manaso javīyo nainaddevā āpnuvan-pūrvamarṣat.... Iśā 4
The one and only Supreme power does not move. It is faster than mind. Sense organs and the divine powers cannot hold it. It is beyond all reaches.

The mind is fast. The Self is the fastest. It is so fast that it is there before we think of it. Mind is matter and is as fast as light. Light is also matter. This Self is one, though appears different. It is all-pervading and is faster than mind. This Self is the unmanifest and is not matter. It is pure energy, that pervades matter.

It observes all thoughts. It is the pure witness. It is the pure awareness. Thoughts disappear in the light of this consciousness. This consciousness is the Supreme purifier. It is the ‘kāl’. That devours everything. Only the consciousness is eternal. All things that appear on the screen of this consciousness have a beginning and an end. They all appear on the screen of consciousness and disappear. This moon and sun, this earth and stars and all that exists disappear within this consciousness. This consciousness is itself the one form of Supreme Brahman. The other form is pure energy. Yet another form is Supreme bliss.

The same consciousness is also in all bodies. It is the seer, hearer, taster, smellner and the experiencer. It is the thinker and the enjoyer. It is also the witnesser when it is not attached. The mind which is nothing but the flow of thoughts disappear under the gaze of this witness which is awareness.

The meditation is the method of living with this pure consciousness. In this state of meditation, the flow of thoughts stop and the mind is no more. Only the Self whose nature is pure consciousness is present. In this state, we experience the bliss. This is ‘manojava’ the overtaker of the mind. The mind cannot touch or overtake
this 'manojava' the Self, since mind is matter and is an impurity. Pure mind attains the state of the Self.

**om tīrthakarāya namaḥ** 691

_The tīrtha is the holy water given in the name of the Supreme Lord which is the Supreme purifier._

The water is offered to the Supreme Lord in the form of the deity installed as per the scriptures and the prayer and worship is offered to the deity. The powers of the Supreme being is deemed to be invoked in the deity and this deity is assumed to personify and symbolise the Supreme Self. Water, food, fruits, flowers and leaves are offered to the Supreme Lord symbolised in the deity and this food, water, flowers and fruits are distributed to the devotees as the 'prasādām' of the Supreme Lord.

Even the food, water, leaves and flowers offered to the Supreme Lord with Supreme devotion is accepted by the Supreme Lord. This water that is offered to the Supreme Self becomes the holy water that purifies and cures all diseases. It is the extent of devotion that makes this water, the tīrtha.

**patram puṣpam phalam toyam yo me bhatkyā prayaçchatī**

**tadaham bhaktyupahṛtamāśnāmi prayatātmanaḥ**

_Gītā 9-26_

_Whoever offers Me with devotion a leaf, a flower, a fruit or a little water—that so offered devotedly by the pure minded, I accept._

_It is the love and devotion that matters. Even water_
offered with Supreme love and devotion becomes tīrtha, food becomes prasāda and words become mantra.

om vasuretase namaḥ|| 692

Om salutations to the source of Vasus.

The Supreme Brahman is the source (the semen) of all the great elements, and essence of all the building blocks of this universe.

If all these are to come out of the Supreme Self, it is beyond the capacity of the mind to conceive of the immensity and the creative intelligence of the Supreme Brahman. Mind itself being a lower nature of the Supreme Self, but mind itself being the most formidable force for overcoming this illusion.

devaḥ pūrvam āpaḥ srṣṭvā tāsu vīryam apāṣṛjat|
tat anḍamabhavat hemam brahmaṇah kāraṇam param||

Vyāsa states that the divine in the beginning created water and in it he cast his vīrya (semen). It became the golden egg (Hiranyagarbha) out of which Brahma was born.

om vasupradāya namaḥ|| 693

Om salutations to the bestower of wealth.

The Supreme Self bestows all the real wealth to his devotees. He is the master of wealth and others who seem to be so are in those positions only because of his grace.

He is the Supreme purifier in the form of Vasus and also Supreme knowledge. Even a dead caracass lying in
the open is cleaned up by the vultures, the scavengers of nature.

What is the real wealth in this world;

The healthy body, peace of mind and a joyful disposition. The way and the means for this is one's own pure consciousness.

Healthy body is the result of clean food, pure air and water and clean environment. Our body and mind is made up of these great elements. The polluted air, impure water and unclean food makes the body sick and mind impure. The impure mind is the cause of degeneration and consequent misery. The intellect pervading the mind and body is also tainted and quickens further degeneration resulting in ugly appearances and twisted minds.

When these sick minds become the ruling majority, since the whole water, air and food is not given its rightful place, the sanity and reason takes the back seat. Rules and regulations are changed for the sake of majority which is the natural order, but the fundamental source itself being forgotten. It is willful maiming of oneself. Garbage is created in the name of quick wealth and fight ensues for sharing of this garbage. All become garbage pickers with political powers and bureaucratic big wigs each craving to have the slice of this garbage. It is like dogs fighting each over the other.

The real wealth is pure water, clean air, nutritious food, right education for all and the most important is the rule of law. The law being same to all and the merit taking the rightful place. This is the way to stop the degeneration.

The purification of the great elements is ever going on. Moving air is purifier, flowing water is purifier.
Burning fire is purifier. Knowledge is purifier. Doing Selfless work is purification. Giving alms is Self purification. We have to give importance and maintain and accelerate this flow of air, flow of water without adding poisons into flowing water, without adding sewage to the standing water, without closing down water bodies for short term benefits.

We have to maintain flow of knowledge, and giving rightful place for work and education. Those who work should be paid promptly without delay and harassment. People who work should be encouraged, not the people who create obstacles on the path of selfless work. This is the only way for the healthy body, joyful mind and the means of creating true wealth, of knowledge, of intellect and truly wealthy society.

\[ \text{om vasupradāya namaḥ} \]

\[ \text{Om salutations to the bestower of Vasus.} \]

We are the combination of all Vasus. The Supreme Self has created all bodies of plants, animals and human beings.

We are the junction of the great elements held together in the form of a body supported by vital force prāṇa accompanied by intelligence, consciousness and bliss and controlled both from within and without by the Supreme Self.

The all-pervading Supreme spirit Śrī Hari Narāyaṇa bestows on the devotees the highest of all wealth, the freedom and liberation.
jāta eva na jāyate ko nvenam janayet punah!
vijñānamānandam brahma rātirdātuḥ parāyaṇam
tiṣṭhamānasya tadvida iti। Bṛhadāraṇyaka 3-9-28

If they pull a tree out of its roots, it does not spring
again. From what root does man sprout after he is cut down
by death? Yajñavalīka questions.

If you think he is born for ever, I say, no he is born
again. Now who should again produce him?

It is Brahman, which is absolute intelligence and
bliss, the ultimate resort of the bestower of wealth as
also the knower of Brahman who lives in it.

ॐ vāsudevāya namaḥ॥ 695

Om salutations to Vāsudeva.

Vāsudeva is Śrī Kṛṣṇa, son of Vasudeva. He is the
incarnation of Śrī Viṣṇu, the Supreme Self.

The Supreme Self is the creator of the Vasus and is
the Lord of the Vasus. He is the Lord of the mukhya
prāṇa, the vital force.

The Vasus combined, forms the mukhya prāṇa, the
life energy. The Supreme Self is the ‘Vāsudeva’ the God
of mukhya pāṇa, the God of vital force. Only at his will
guided by Supreme intelligence, the vital force, the mukhya
prāṇa either enters the body or leaves the body.

indram mitram varuṇamagnimāhuratho divyaḥ sa
suparoṇa garutmānāḥ ēkam sad viprā bahudhā vadan-
tyagnim ēyamāṃ mātariśvānamāhuḥ॥ Ṛgveda 1-164-46

That Supreme Lord is called Indra, Mitra, Varuṇa. He
is glorious, Suparṇa and Garutmān. The enlightened sages
call him by many names.
Om vasave namaḥ

Om salutations to the Supreme abode.

It is only in Him all the creation dwells. He also dwells in all his creations. He is all-pervading. It is his 'yoga māyā', that all beings are in Him, but He is not in any being, but pervades all beings. It is neither being nor non being.

jñeyam yattatpravakṣyāmi yajjñātvamṛtamaśnute
anādīmat param brahma na sattannāsadyate

Gītā 13-12

I will declare that which has to be known, knowing which one attains to immortality, the beginning Supreme Brahman, called neither Being nor non Being.

He is the 'jagannivāsa' and 'parandhāma'. He is the one who houses this universe, and He is the Supreme abode.

Om vasumanase namaḥ

Om salutations to Him who dwells equally in all beings.

The Supreme Self is the same in all the beings and stays equally in all beings.

He is not close to anybody nor distant for anybody. He is the same mind in all of the Vasus. Whatever He has created is also the same for all his creations in whatever condition they are.

The air, water, fire, earth, food, light and consciousness is same to all.
All great elements are same to all since the Supreme Self is same to all.

samo'ham sarvabhūteṣu
'I am same to all beings'.

Albert Einstein, the foremost scientist of this century is not a scientist at all. He never conducted any experiments. He is the greatest philosopher and the Seer. He enunciated his theory of relativity, from the conviction that the God has created all things same to all.

'He does not play dice with the world'. From this Supreme truth he enunciated that the light travels at the constant speed for all bodies whether the body is moving or stationary. Further he propounded the Energy theory.

om haviṣe namaḥ
698

Om salutations to the 'havis', the sacrificial offering.

brahmārpaṇam brahma haviḥ
'Brahman is the offering and Brahman is the sacrificial fire'.

Brahman is the offerer and Brahman is the melted butter'.

The Supreme Brahman has created this universe with many fuels. The whole universe is filled with energy which can neither be created nor destroyed.

Matter and energy are convertible. Matter is energy and energy is matter. Light is matter. This body is matter and mind is matter. All matter is nothing but fuel which is converted into one form or the other and ultimately into the final form that is light. Again this light is
converted back into matter. It is the cycle that ever goes on. All the elements on earth starting from oxygen and hydrogen are all fuels. Everything is fuel that burns, some slowly, some fast. The fire itself does not burn. It is only the fuel that burns. The fire is the Self.

In this sacrificial fire of the universe, our body is a fuel, mind is fuel which are in limited and finite form. We have to sacrifice our body and sacrifice our mind for this Supreme truth to attain that Supreme truth. Burning our mind is burning our ego and ignorance. We the Self or the soul in reality is beyond this manifest matter. It is the unmanifest. It is finer and subtler than light and therefore travels faster than light. It transcends time and space. That is the Lord and the master of all. That is the 'Iśa'.

\[\text{om sadgataye namaḥ} \]
\[\text{Om salutations to true abode.} \]

The state of Supreme Brahman is the state of Supreme truth. That is eternal. All strive to reach that state of truth. That is the state of Supreme bliss. In this state, there is no existence of body or matter.

This supremely truthful state is the state of bliss and that is the state of fearlessness;

\[\text{asadvā idamagra āsīt} \ tato vai sadajāyataī \ tadātmā-} \ \text{nagm svayamakurutaī \ tasāt \ tat sukṛtamucyata \ iti} \ \text{yadvai \ tat sukṛtam} \ \text{raso vai saḥ} \ \text{rasagm} \ \text{hyevāyaṁ} \ \text{labdhvā} \ \text{nandī bhavati} \ \text{ko hyevānātykah} \ \text{prānyāt} \ \text{yadeśa ākāśa ānando na syāt} \ \text{eṣa hyevā} \ \text{nandayāti} \ \text{yadā hyevaiṣa etasminnadhṛye'ntmye'nirukte'nila-} \]
yane'bhayam pratiṣṭhāṁ vindate| atha so'bhayam gato bhavati|| yadā hyevaiṣa yetasminnudaramantaram kurute| atha tasya bhayam bhavati| tattveva bhayam viduṣo'manvānasya| tadapyeṣa śloko bhavati||

Taittiriya 2-7-1

In the beginning all this was unmanifested (Brahman). From that emerged the manifested. That Brahman created itself by itself. Therefore it is called the Self creator. That which is known as the Self creator is verily the source of joy. For one becomes happy by coming in contact with that source of joy. Who indeed will inhale, and who will exhale, if this Bliss be not there in the Supreme space (within the heart). This one, indeed enlivens (all creatures). For whenever an aspirant gets fearlessly established in this unperceivable, bodiless, inexpressible and unsupporting Brahman, he reaches the state of fearlessness. For whenever the aspirant creates the slightest difference in it, he is smitten with fear. Nevertheless, that very Brahman is a terror to the (so called) learned man who lacks the unitive outlook.

etadālambanagām śreṣṭhametadālambanam param|
Kaṭha 1-2-17

He is the Supreme support for all righteous people.

om satkṛtaye namaḥ||

Om salutations to the doer of good and auspicious things.

Whatever the Supreme Self does, it is of the order of Supreme truth, Supreme purity, Supreme beauty and bliss. (Satyam, śivam, Sundaram).

All the activities of the world are carried on under Supreme order and with Supreme consciousness. Nothing
is done in unawareness. Only thing is our vision is covered by desire and illusion. And our ability to perceive and experience is limited due to attachment.

All creative activities and happenings go on in this universe guided by Supreme intelligence resulting in Supreme bliss.

The nature of Supreme Brahman is Supreme truth which is eternal and limitless. There is no time factor, there is no hurry. Time and hurry is for the mind and body limited by time and place and bounded and driven by urge and desire.

Everything happens at right time and right place. Everything is cause and effect, the Supreme being the causeless.

What all the Supreme Self does is for the good of the soul, since the soul is the eternal part of the Supreme Self. All its intentions and movements are holy and auspicious. Its nature is Om, the Udgītha, the purifier and holiness.

**om sattāyai namah**

*Om salutations to Him who is the same truth at all levels, at all times and at all places.*

The Supreme Self is the Supreme truth which does not change. It has no inside or outside, since it is bodiless. It has no difference in its external nature in similar objects and also it does not have internal difference of dissimilar objects of external nature.

It is the same in all human beings though they have same similar outer nature. It is the same in all the
animals even though the internal structures of different animals differ in their external forms.

The food is the same to all, air, water, fire, sun, moon and nature is same to all. The body organs though similar, are different in their functions. The food consumed by different creatures are the same, the same Supreme intelligence converts it as per individual requirements of each species.

**om sadbhūtaye namaḥ**

*Om salutations to that which truly exists.*

Only ‘that’ exists. The bodies are perishable. The energy takes different forms. Space and time are relative. The world of objects is also comparative and relative.

What is truly absolute and what all existence depends on the Supreme Brahman. This is unbroken, limitless and eternal. This is the Supreme truthful existence. This pervades all bodies in air, water and space. This also pervades time and space.

The Supreme truth in all beings is the vital force, prāṇa. It is this jīva, which holds the body together. When this jīva leaves the body, the body decays and disintegrates. This prāṇa is the true being.

*asanneva sa bhavati| asadbrahmeti veda cet| asti brahmeti cedveda| santamenam tato viduriti|

Taittirīya 2-6-1

*If any one knows Brahman as non existing, he himself becomes non existent. If anyone knows that Brahman does exist, then they consider him as existing by virtue of that knowledge.*
Om satparāyaṇāya namaḥ

Om salutations to Him who is the highest status attainable by holy men who are engaged in the path of truth.

The Supreme Self is the goal of all vedas, upaniṣads, austerities, sacrifices and rites. They all point to the Supreme truth and lead the way to that ultimate goal.

Since that goal is eternal and limitless, the path itself is the goal. The first step to the path of truth is the last step. Those who have started their journey on this path of truth, have reached destination on the first step itself. They do not have to wait. Since the journey and the destination are one and the same, the journey on the path of truth is blissful so that there is no time factor or urge or desire ‘to reach’. Truth is its own end. This path of truth and goal of truth is ‘sath nyās’, ‘sanyās’. Those yatis who are totally devoted and surrendered to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa are the ‘satparāyaṇas’.

khalvaham brahmasūtram sūcanātsūtram brahma sūtramahameva vidvāṃstrivṛtusūtram tyajedvidvāṇya evaṁ veda saṁnyastam mayā saṁnyastam mayā saṁnyastam mayetī triḥkṛtvā’bhayam sarvbhūtebhyo mattaḥ sarvam pravartate śakhā mā gopāyaujaḥ sakhā yo’sindrasya vajro’sityanena manteṇa kṛtvordhvaṁ vaiṇavaṁ daṇḍaṁ kaupīnām parigrahedauṣadha-vadaśanamācaredauṣadha nadaśanamācared brahma-caryamahiṁsāṁ cāparigrahāṁ ca satyaṁ ca yatnana he rakṣato he rakṣato he rakṣata itī

Āruṇeyi Upaniṣad 3

Verily I am Brahman, the sūtra; the sūtra is Brahman for it originates (the cosmos); ‘I myself am the sūtra because
I am a man of realisation—the wise man who has realised this should give up his triple holy thread. 'I have renounced, I have renounced, I have renounced'—uttering this thrice, he should declare—'From me there is no fear (in word, thought or deed) to any being for from me everything has proceeded'. Uttering the mantra—'Thou are my friend so protect me, Thou art strength and my friend, in all seen and unseen danger, Thou art the thunder of the Lord of the universe'. He should hold up high the bamboo staff and put on the loin cloth. He should take food as if it were medicine, aye as if it were medicine. Carefully guard your chastity (in thought, word and deed), non injury, non acceptance, gifts, non thieving and truthfulness—guard them by all means, aye do guard.

om śūrasenāya namaḥ

Om salutations to the commander of heroic warriors.

The Supreme Self is the commander and overlord of all the heroic warriors. The greatest warriors in the universe are air, water, fire, earth, sun and time, intelligence, consciousness and bliss. All bodies are also made of these warriors. The overlord of all these warriors are the mukhya prāṇa, the vital force, jīva, the changeless, deathless and therefore fearless spirit.

om yaduśreśṭhāya namaḥ

Om salutations to Śrīkṛṣṇa, the greatest and the best among the yadus.
Śrī Kṛṣṇa is the incarnate of the Supreme Self who taught to the humanity the methods for attaining his own nature, the divinity. He is the teacher of ‘Bhagavad gītā’, the immortal song of God. Anyone chanting the Gītā at any time and at any place is filled with ‘ojas, tejas and dyuti’.

*om sannivāsāya namaḥ* || 706

*Om salutations to Him who lives in the truthful, the ‘sat nyāsis’ or ‘samnyāsis’*

Without adopting the true path, and making this Supreme truth as one’s way of life, one cannot be a ‘samnyāsi’. This truth is not to be found somewhere and sometime. This pervades all time and place and is to be lived here and now. The Supreme Self is the essence of Supreme truth.

*om suyāmunāya namaḥ* || 707

*Om salutations to Him who is surrounded by those illustrious on the banks of Yamuna. ‘Suyāmunā’ is Śrī Kṛṣṇa, the Supreme Yogeśvar and the incarnate of the Supreme being.*

The birds of same feather flock together. Śrī Kṛṣṇa, the incarnate of Supreme Self was surrounded by the most illustrious of his times on the banks of river Yamuna.
om bhūtāvāsāya namaḥ

Om salutations to Him in whom all beings dwell.

The Supreme Brahman is this universe which is his stomach, which accommodates the whole world.

The Supreme Lord is of the nature of Supreme consciousness in which all time and space exists. All limited and finite objects which take birth, exist for some time and die all within the limitation of the time and scale. The Supreme Lord is the Supreme abode, even for time and space.

om vāsudevāya namaḥ

Om salutations to Vāsudeva.

Śrī Vāsudeva is the king of the Vasus, the great elements. He is the Lord and master of prāṇa, the vital force. Vāsudeva is the Supreme Self. This is also another name for Śrī Kṛṣṇa, the incarnate, the avatāra of the Supreme Self.

sarvabhūtādhivāsāṁ yadbhūteṣu ca vasatyapi
dsārvānugrāḥhakatvena tadasmyahāṁ vāsudevātad-ksmyahāṁ vāsudeva iti

In Whom reside all beings, and Who reside in all beings, by virtue of His being the giver of grace to all—I am that soul of the universe (Vāsudeva), the Supreme Being, I am the soul of that Universe, the Supreme Being.

ā kṛṣṇena rajāsā vartamānaḥ

He is the support of all living beings.
Om sarvāsuni layāya namaḥ 710

Om salutations to Him who dwells in all the prāṇās, the jīvas. He is the Supreme Self.

The vital force prāṇa and all the individual souls, the jīvas dissolve in the Supreme Self. All the jīvas make the Supreme Self, their dwelling place.

The Self freed from the clutches of desire, after attaining Supreme knowledge, after Self realisation attains the nature of the Supreme Self and dissolves in the Supreme Self.

The Supreme Lord makes these bodies, a temple which makes them living beings. The jīvās, the souls have no separate existence without the power of the Supreme Self, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa who supports the bodies in which the souls take shelter.

Om analāya namaḥ 711

Om salutations to Him whose wealth and power has no limits.

The Supreme Lord is the energy behind all energies. He is the fire of the fire, sapidity in water, the vital breath in air and strength in food. He is the giver of strength, joy, and knowledge.

Om darpāya namaḥ 712

Om salutations to Him who puts down the pride of unrighteous persons.
Pride in success and righteous achievement can be pardoned, since it is difficult to be truthful and righteous in this dog eats dog world. Even then the pride for any cause is a dead weight since the truth is itself the beauty. This pride mars that beauty.

Pride due to unrighteousness, pride due to wrong doings are punished by the Supreme order. It is the disorder of pride which brings pain and misery.

This pride is the product of ego, and ego is based on ignorance. This ignorance is the nature of the mind, the servant of ego.

ahaṅkāram bālam darpāṁ kāmāṁ krodhaṁ ca
samāritaḥ

Gitā 16-18

The Supreme Lord puts these ignorant and gusting persons into bower wombs.

om darpāḍaya namaḥ

Om salutations to the giver of pride.

Pride is the cause of any extra ordinary achievement. All glorious deeds are performed only by the grace of the Supreme God. All great things happen. They cannot be planned.

The Supreme Lord is the giver of determination, steadiness devotion and faith. He is also giver of strength and direction to accomplish any great deed. The Supreme Lord is the Supreme impeller of all souls to perform great deeds, by which one feels proud to be associated with.
om dṛptāya namaḥ

*Om salutations to the contented.*

Contentment is the hall mark of the yogi who has attained Supreme knowledge.

The Supreme devotee who has attained Supreme devotion and achieved total surrender to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa attains contentment and Supreme satisfaction. He has inbuilt Supreme faith and conviction that whatever happens is as per the Supreme will guided by the Supreme intelligence. Whatever happens is for the best and divine purpose. He is free from all anxiety and tension. He has no cravings and whatever he obtains that he accepts with gratitude to the Supreme Self. He is contented.

The person with greed is never satisfied. He knows not what he wants and how much he wants. He wants everything more and is driven by insatiable desire. He is sick and is against the Supreme order. He never knows peace.

om durdharāya namaḥ

*Om salutations to Him who cannot be contained.*

It is not possible to go against the Supreme order. We are a speck of dust in this immensity. Against eternal time, our life time is not even a flash. Against the limitless space, our body form does not exist. Our self is the eternal part of the Supreme Self and its misery is due to the sense of separation from this Supreme Self. It is this ego, this sense of 'I' and mine which is due to ignorance, the cause of unhappiness.
The Supreme Self is the Supreme order which cannot be ignored. That is the Supreme truth and its presence is made sure time and again.

It is very difficult to retain the sense of identity separate from the Supreme Self. It is the dissolution of this ‘I’ness which paves the way for knowledge and liberation.

I am praying to God, I am worshipping God, I am meditating on God. These expressions of ‘I’ that we are doing something to God and this God is different, brings disillusionment. God has no name and form and it is difficult to fix our mind on formless Supreme.

But due to grace of God Himself and with sincere effort to know the truth and nothing but the Supreme truth, it is possible to fix our mind on the Supreme being.

We can only surrender to God and merge in him. We can only become total devotees. In fact we do not exist apart from that. We are not apart from this time and space, we are not apart from these great elements.

Only that exists. That is this ‘I’. This ‘I’ is that. There is no separate ‘I’. ‘That’ only says ‘I am that’.

**(om aparājitāya namaḥ)**

*Om salutations to the unconquerable.*

The Supreme Brahman is never conquered.

We can never conquer the great elements, time and space. We cannot overcome consciousness, intelligence and this bliss. We exist only due to these. The question of conquering the Supreme Self is mere ignorance. We can fight and conquer what is finite and limited and never the infinite and the unlimited.
Nothing exists without the support of the Supreme Lord who is the ocean of truth-consciousness-energy-bliss. He pervades all the bodies and beings who think they are strong and invincible not knowing the power of the Supreme Lord is within them.

\textit{om viśvamūrtaye namah} 717

\textit{Om salutations to Him who being the soul of all has the whole universe as his body.}

This universe with the earth, sun, moon, and the stars, this earth with air, water, fire and these rivers, mountains and this infinite space and this nature is his form. This is his body. His nature is consciousness, intelligence and bliss. His power is prāṇa, the vital force.

We are all his creations. We are all reflections of his power. We are like soil and pebbles in a huge mountain. As individual speck of dust we are limited and finite that can be blown away. As a part of the mountain we are immovable.

This whole universe is his body. This heaven is his head, sun and moon are his eyes, his stomach is the space, his feet the earth and his armp are the direction. His nature is truth-consciousness-bliss by which all the living beings experience the joy of life.

\textit{Iśāvāysamidam sarvam....} 1sa 1

\textit{This whole universe is the form of the Supreme Lord. He lives in this world of Beings, manifest and unmanifest.}
om mahāmūrtaye namaḥ

Om salutations to the Supreme form.

His forms consist of two types the manifest and the unmanifest. The lower and the higher. Both combined are stated to be Supreme forms.

Both natures lower and higher combined forming unmatched creation is the reflection of his Supreme form. His Supreme form is brighter than a million suns and cannot be witnessed by the mortal bodies.

bhārūpaḥ satyasāṅkalpah.... Bṛhadāraṇyaka

He is the form of light and of true resolves.

om dīptamūrtaye namaḥ

Om salutations to the luminous form.

The luminous form of knowledge, consciousness, vital force are his forms. He is the light of all lights.

The Self effulgent Lord is the power behind the sun and all things that shine. He brightens this world by various forms of light such as knowledge, fire, sun and power of truth.

om amūrtimate namaḥ

Om salutations to the formless.

The Supreme Brahman is without any particular name and form. He is limitless, eternal and all-pervading. The form is for the limited, finite and the manifest.
Names are for identification when there are innumerable. Names are necessary for identification. Forms are according to functions. The soul accompanied by vital force and Supreme intelligence having entered the body at the foetus stage guides and controls the formation of the body according to ordained functions as per Supreme order.

\[\text{tato yaduttarataram tadarupamanāmayaṃ ya etadviduramṛtāste bhavanti athetare duḥkhamevāpi-yanti} \]
\[\text{Śvetāśvatara 3-10}\]

\textit{That which is higher than that (māya) is without form and without disease. Those who know this, they become immortal, while the others get only sorrow.}

The Supreme Lord is nameless and formless, but creates any number of forms. These forms attain beauty and strength when they are supported by the higher nature of the Supreme Lord. He is called by any number of names such as Śrī Hari Nārāyaṇa which are the means for the world of names and forms to worship the Supreme Lord.

\[\text{om anekamūrtaye namaḥ} \]

\textit{Om salutations to his many forms.}

Though the Supreme Self is nameless and formless, he takes any number of forms as required by himself from time to time. It is to destroy the evil and promote the righteousness. It is to punish the guilty and protect his devotees. He has taken many incarnations like Narasimha, Vāmana, Śrī Rāma, Kṛṣṇa, Paraśurāma, Buddha and many in human and animal forms.
ya eko'varṇo bahudhā śakti yogād-
vanṛānanekāṁ niḥitārtho dadhāti|
vi ca iti cānte viśvamādau sa devaḥ
sa no buddhāḥ śubhayā saṁyunaktu||
Śvetāśvatara 4-1

That deity who is one and without colour and has an
inscrutable purpose, who by virtue of his possessing multi-
farious powers brings into being many colours (forms) in the
beginning, and in whom the world dissolves at the end, may
he endow us with a pure intellect.

ajāyamano bahudhā vijāyate... Taittirīya Āranyakā

The unborn expresses (is known) by many forms.

om avyaktāya namaḥ||

Om salutations to Him who cannot be clearly
described as ‘this’, even though he has many forms.

The Supreme Self is unknown and unknowable. He
takes any form and presents himself before his devotees
as per their Supreme devotion and faith. He never lets
down the faith and devotion of his devotees. Since he is
the all knower, creator and controller, there is nothing
that is beyond his creative powers.

The Supreme Lord is one and all. He takes the name
and form by which his devotee prays and worships and
does not disappoint his devotee. He is the ‘bhaktavatsala’,
the life and soul of his devotees.

ātmā vā are draṣṭavyaḥ—śrotavyo mantavyo nidi-
dhyāsitavyo... Bṛhadāranyaka 4-5-6

He is the seer, hearer, thinker and to be realised.
Om śatamūrtaye namaḥ

Om salutations to Him who has a hundred forms.

The forms of the Supreme Self are hundred and much more. His form is air which we breathe, the water we drink, the fire with which we warm up. His form is the earth of which we are made of and on which we live. His form is food which gives us strength. His forms are directions, wind, space and time.

His forms are vital force, prāṇa, consciousness and bliss. His forms are mind and intelligence. His forms are will, determination. His Supreme form is truth and righteousness. His forms are much more.

His form is all this universe with sun, moon, stars and space. His form is ever lasting time.

All the glorious and prosperous are his forms. All the valorous and victorious are his forms. All the kindness and acceptance are his forms. He never rejects any, how so ever sinners, who come to him. He transforms them and make them the best and the worthy.

Truth-kindness-love-consciousness-sacrifice-selfless benevolent works and bliss are his forms—what all uplifts the embodied soul is all the power of the Supreme Lord.

Om śatānanāya namaḥ

Om salutations to Him who possesses many faces, since he manifests as universe.
Om ekasmai namah

Om salutations to one.

The Supreme Brahman, the Supreme Self, the Supreme being, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is one and only God of all gods. His form is one unbroken Supreme consciousness.

If we leave this world, without knowing that Supreme Brahman who is the source of this universe and all bodies, the life is as good as wasted;

ya eka it tamu stūhi kṛṣṭīnāṁ vicarṣāṇīṁ patir-
jajñe vrṣakratuḥ

The Supreme Lord sees all, who sends down showers and who is the one and the same Supreme Lord. Pray to him and worship Him.

yo vā etadakṣaram gārgyaviditvāśmīṁlloke juhoti
yajate tapastapyate bahūni varṣasahasrāṇi, antava-
devāṣya tadbhavati; yo vā etadakṣaram gārgyaviditvā-
smāllokat praiti sa kṛpanaḥ; atha ya etadakṣaram gārgi
viditvāsmāllokat praiti sa brāhmaṇaḥ

Bṛhadāraṇyaka 3-8-10

Whoever O Gārgī, without knowing this absolute, makes offerings, performs sacrifices and practices penances even for many thousands of years in this world, finds all the work only transitory. Whoever, O Gārgī, leaves this world without knowing this is pitiable. But he, O Gārgī, who leaves this world after knowing this absolute, is a knower of Brahman.

tadvā etadakṣaram gārgyadṛṣṭaṁ draṣṭṛ, aśrūtaṁ
śrotṛ, amatam mantṛ, avijñātam viṁśāṭṛ; nānyadato’sti
draṣṭṛ, nānyadato’sti śrotṛ, nānyadato’sti mantṛ,
nānyadato’sti viṁśāṭṛ; etasminnu khalvakṣare gārgyā-
kāśa otašca protaśceti

Bṛhadāraṇyaka 3-8-11
Verily this absolute, O Gārgi, is never seen, but is the seer; It is never heard, but is the hearer; It is never thought, but is the thinker; It is never known, but is the knower; There is no other seer than it, there is no other hearer than it, there is no other thinker than it, there is no other knower than it. This very absolute, O Gārgi, pervades the unmanifested ether.

evameva khalu somya viddhīti hovāca jīvāpetam vāva kiledam mriyate na jīvo mriyata iti sa ya eṣo'ṇimaitadātmamidagṛm sarvam tatsatyagṛm sa ātmā tattvamasi śvetaketo iti bhūya eva mā bhagavān vijnāpayatviti tathā somyeti hovacal Chāndogya 6-11-3

The father said, 'Dear boy, know that even so being left by the living Self this body surely dies, but the living Self does not die, that being which is the subtle essence, even that all this world has for its Self. That is the truth. That is the Ātman. That thou art, O Śvetaketu.

ya eko jālavānīsata Īśanībhiḥ sarvāṁlokānīsata Īśanībhiḥ ya evaika udbhave sambhave ca ya etad viduramṛtāste bhavanti Ī Śvetāśvatara 3-1

The non dual one who being the possessor of the net (māyā), rules through his divine powers, rules over all the worlds, through His powers of rulership, who is verily alone when in association with the divine powers and when manifested—those who know this become immortal.

om naikāya namaḥ||

Om salutations to Him who has numerous bodies.
Īśvara on account of māyā, the illusion, the Supreme Self appears to have many forms.

yasmāt paraṁ nāparamasti kiñcid-
yasmānnavāṇī yo na jāyo'sti kaścit
vṛkṣa iva stabdho divi tiṣṭhatyeka-
stenedam pūrṇam puruṣeṇa sarvam\
Śvetāsvatara 3-9

By that person is filled up all this, in relation to whom there is nothing superior or inferior, in comparison with whom there is nothing smaller nor greater.

From time to time the Supreme Lord takes birth on earth as embodied soul, his eternal part with full powers for the upliftment of the world.

**om savāya namaḥ**

Om salutations to Him who represents the yajña in which the soma is made.

Soma is the divine elixir, the giver of joy and bliss, Soma is the Love, devotion and dedication.

agniryatrābhimathyate vāyuryatrādhirudhyate\
somo yatrātiricyate tatra sañjāyate manaḥ\
Śvetāsvatara 2-6

Where fire is kindled by rubbing, where the air is made expressive, where Soma becomes abundant, there (in that sacrifice) the mind gets engrossed.

savitrā prasavena juṣeta brahma pūryam\
tatra yonim kṛṇavase na hi te pūrtamakṣipat\
Śvetāsvatara 2-7
(After being permitted) by the Sun, the producer of grains, one should adore the eternal Brahman. You should generate steadfastness in That. Action sanctioned by the smṛtis will certainly not bind you.

ōṁ kāya namaḥ

Om salutations to the joyful.

(Kah is joy). Brahman is of the nature of joy.

This body is itself the temple and the God.

We have to love this body, respect the body, worship the body since, only through the body we can worship the divine Self within. We have to educate the body, cultivate the body and ultimately subject this body for the divine cause.

This body is the vehicle that carries the Self. This body is the means for transformation and transportation to the state of divinity. We should honour this body, keep it clean and pleasant.

We should not dishonour any body. If we dishonour and disrespect any body, we are dishonouring and disrespecting the Self in that body, which is the same Self in our body. If we degrade and disrespect any others, we are doing so for ourselves. This body is divine since it houses the Supreme divinity.

We cannot behold the Self other than the body. The Self is unapproachable. The Self is approachable only through the body. It is the desire of the Self that drives the body. The body by itself is perishable and insentient. It is the Self in the body that makes the ‘person’. It is the qualities of the objects to which the Self is attached is projected through the body.
If we have to punish the Self which impels the body to commit sin and crime, it is only the body we can punish. If we have to honour and respect the Self which drives the body to do auspicious deeds, even then we can honour the Self only through the body. This body is the only means for all attainments. Even the gods do not have this faculty of the body.

This body is the creation of the Supreme Brahman. Having created this body, he has entered this by an eternal part of himself.

This body is a father, a mother, a teacher, a brother, a son, a daughter, a friend, an enemy and what all the relationship there is till the Self lives in the body. The moment the soul leaves the body along with vital force, consciousness, intelligence and bliss, the body is dead. No relationship exists with the dead body. It becomes the garbage soon to be disposed of by burning of burying. This body is divine since the birthless, changeless and deathless Self lives in the body. That is the one and the same in all.

It is only through the body that the nature of the Supreme Self is experienced. It is only through the organs in the body, the qualities of the objects are known and experienced. It is only through the body that the consciousness, intelligence and bliss is experienced. It is only through the body the vital force consumes all the food. It is only through the body the Self experiences the pleasure and pain and procreates.

This body is created with Supreme intelligence, guided by desire of the soul to which it is attached.

The Ātman is of three forms, the outer Ātman, the body, the inner Ātman, the soul or jīva and the paramātman the Supreme Self.
om athaivaṅgirāstrividhah puruṣastadyathā
bāhyātmā'nantarātmā paramātmā ceti
tvakcarma nakhamāṁsaramāngulyaṅgusṭha prṣṭha varmaśa nakha gulpha
udara nabhī medhra kaṭyurukapolabhrulalāṭa bāhū-
pārśvva śirodhamanikākṣiṇi śrotrāni bhavanti jāyate
miyāta ityeṣa bāhyātmā nāma∥ Åtmopaniṣad 1

Om. Then Āṅgirasa (said): The Puruṣa is three fold, viz. the outer Ātman, the inner Ātman and Paramātman.

The two layers of skin (epidermis and dermis), the nails, the flesh, the hair, the fingers and thumbs, the backbone, the nails, the ankles, the belly, the navel, the hips, the thighs, the cheeks and the eye brows, the forehead and the arms, the sides, the head, the small veins and nerves, the eyes, the ears etc.—that which has these and which is born and dies is called the outer Ātman.

athāntarātmā nāma pṛthivyaptejovāvyākāsecchā-
dveṣasukhaduhkha kāmamohavikalpanādibhiḥ smṛti-
liṅga udāttānudāttahrasvadīrghaplutsaskhalitagarjita-
spuṣṭitamuditanṛtyagītavāditrapralayavijṛṃbhitādibhiḥ
śrotā ghrātā rasayitā mantā boddhā kartā vijñānātmā
puruṣaḥ puraṇaṁ nyāyo mīmāṁsā dharmāṣṭrāṇiti
śravaṇaghrāṇākaraśaṇakarmavicēṣaṇam karotyeṣo'nta-
rātmā nāma∥ Åtmopaniṣad 2

Now, about the inner Ātman; verily He is the puruṣa, who by his perceiving the earth, water, fire, air and ether, desire and aversion, pleasure and pain, lust, delusion, doubt etc.,—

Who by his perceiving acute and grave accents, short, long and protracted vowels, and faltered, shouted, abruptly broken and mixed syllables, and who by his sensibility to dancing, music, vocal and instrumental, loss of consciousness, yawning etc.,—
Is the hearer, smeller, taster, thinker, comprehender, doer and discriminating Self, whose sign is memory, who studies the purāṇās, the nyāya, the mīmāṃsās and the dharmaśāstrās and who particularises hearing, smelling and attracting from generality of actions—he is called the inner Ātman.

atha paramātmā nāma yathākṣaramupāsanīyah sa ca prāṇāyāmapratyāhārasamādhiyogānumānādhyātma-cintakaṁ vaṭakaṇikā śyāmākatanaḍuḥo bālāgraśata-sahasravikalpanādibhirna labhyate nopalabhyate na jāyate mriyate na śuṣyate na dahiyaṁ na kampate na bhidyate na ochidyate nirguṇahā sākṣībhūtah śuddho niravayavātmā kevalaḥ sūkṣmo niśkelo niraṅjano nirabhimānah sābdasparśarasarupagandhavarjito nirvikalpo nirakāṅkṣaḥ sarvavyāpi so'cintyo'varṇyaśca punātyaśuddhānyapūtāni niśkriyahā saṃskāro nāsti saṃskāro nāstyeṣa paramātmā puruṣo nāma

Ātampaniṣad 3

Now about the Paramātmā; Verily He is to be worshipped according to the precepts of the Vedas. And He reveals Himself to one who through the yoga of prāṇāyāma, pratyāhāra and samādhi or through reasoning meditates on the adhyātma. He is like the banyan seed or like the shyāmaka grain; conceived of being as subtle as a hundredth thousandth fraction of the point of a hair and so forth; He cannot be grasped or perceived. He is not born, He does not die; He is neither dried up nor burnt nor shaken nor pierced nor severed; He is beyond all qualities, the witness, the eternal, pure of the essence of the indivisible; One only subtle, without components, without taint, without egoism, devoid of sound, touch, taste, sight and smell, devoid of doubt, without expectation.

He is all-pervading, unthinkable, indescribable; He purifies the unclean and the defiled; He is without action;
He has no sāṃskāras, He has no sāṃskāras—He is the puruṣa, who is called Paramātman.

Om kāsmāi namaḥ

Om salutations to Him who is fit to be contemplated upon, because he is the summation of all values.

Since the Supreme Self, the Supreme Brahman, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is the only one without a second and by praying, worshipping and meditating on him, we attain his nature, he is to be contemplated upon.

Aṣṭāvalāyano bhagavantam paramesṭhinamupasametvāca—

adhīhi bhagavan brahmavidyaṁ variṣṭhāṁ
saddā saddhīḥ sevyamānāṁ nigūḍhāṁ
yayācīrāt sarvapāpam vyapohya
parātparam puruṣaṁ yāti vidvān

Kaivalyopanisad 1

Then Aṣṭāvalayana approached the Lord Parameṣṭi (Brahma) and said; Teach, O Lord, the knowledge of Brahman, the highest, always cultivated by the good, hidden and by which a wise man drives instantly all the sins and reaches the puruṣa higher than the high.

tasmāi sa hovāca pitāmahaśca
śraddhābhaktidhyānayogādavaihi
na karmāṇā na prajāyā dhanena
tyāgenaike amṛtatvamānasūḥ

Kaivalyopanisad 2
And to him the grand sire (Brahma) said, 'Know (this) by means of faith, devotion and meditation. Not by work, nor by progeny, nor by wealth, but by renunciation, some attained immortality.

**om yasmai namaḥ**

*Om salutations to Him who is the existence.*

The Supreme Self is the source in whom all things exist. He is the existence itself.

*mayyeva sakalam jātaṁ mayi sarvam pratiṣṭhitam|
mayi sarvam layaṁ yāti tadbrahmādvayamasmayaham*

Kaivalyopaniṣad 19

*In Me alone is everything born, in Me does everything rest, and in Me is everything dissolved. I am that Brahman, the secondless.*

**om tatpadāya namaḥ**

*Om salutations to the Supreme state.*

The state of Supreme Brahman is the Supreme state. That is the ever expanding state. The Supreme Self is known everywhere by virtue of the ever expansiveness.

*nirvikalpamanantam ca hetudṛṣṭāntavargitam|
aprameyamanādiṁ ca yajjñātvā mucyate budhaḥ*

Amṛtabindūpaniṣad 9

*(Brahman is) without doubt, endless, beyond reason, and analogy, beyond all proofs and causeless knowing which the wise one become free.*
om anuttamāya namaḥ

Om salutations to Him beyond whom there is none better.

Brahman is pāda or status. The Supreme Self is the goal of all mokṣa seekers.

The state of Brahman is the Supreme state. And the Supreme Self is the bestower of that Supreme state.

When the Self contemplates on the Supreme Self and attains the nature of the Supreme Self, it becomes one with the Supreme Brahman.

tadeva niśkalam brahma nirvikalpaṁ niraṉjanam
 tadbrahmāhamiti jñātvā brahma sampadyate dhruvam

That alone is Brahма, without component parts. Without doubt and without taint. Realising ‘I am that Brahman’ one comes to the immutable Brahman.

na nirodho na gotpattirna boddho na ca sadhakaḥ
 na mumukṣurna vai mukta ityeśa paramārthatā

The highest truth is that (pure consciousness) which realises, “There is neither control of the mind, nor its coming into play”, “Neither am I bound, nor am I a worshipper, nor am I a seeker after liberation, nor one who has attained liberation”.

eka evātma mantavyo jāgratsvapnasuṣuptisuṁ
 sthānatrayatyatītasya punarjanma na vidyate

Verily the Ātman should be known as being the same in its states of wakefulness, dreaming and dreamless sleep. For him who has transcended the three states there is no more rebirth.
eka eva hi bhūtātmā bhūte bhūte vyavasthitah
ekadhā bahudhā caiva dṛṣyate jalaçandravat

Amṛtabindupaniṣad 12

Being the one, the universal soul is present in all beings. Though one, it is seen as many, like the moon in the water.

om lokabandhave namaḥ

Om salutations to Him who is the unifying force in the universe.

He is the support of them all. He is also the closest relative to the individual Self. It is an eternal part of the Supreme Self. When the soul is in distress or thinks it is miserable due to its own ignorance, it cries out in anguish to the Supreme Self and the Supreme God is there instantly to relieve the suffering of the soul. In reality, the soul is deathless and changeless.

This universe is one and is indivisible. We cannot separate out air from space, space from light and heat, light and heat from fire and fire from fuel and fuel from matter and matter from energy. All these are one in different forms.

We are a junction of air, water, fire, earth, sun, moon and the stars and is kept together by the Supreme Self. We cannot be separated from these great elements.

Again our five sensory organs are connected. What is seen, heard, tasted, smelt and touched are all connected and stored. The unifying force is the Self.

The Supreme Lord is the father, mother, brother, and the best friend of all embodied souls, who runs to their rescue when they are in distress and cry for Him.
**om lokanāthāya namaḥ**

*Om salutations to the Lord of the universe.*

The universe is created by the Supreme Lord, supported by him and gets dissolved in him.

The goal of knowledge is the Supreme Self. The goal and aim of rituals, austerities, works, alms, prayers, worshippers and meditations is only to get his grace and attain his nature.

\[
\text{ānoraṇṭyānāhameva tadvan-}
\text{mahānāham viśvamahām vicitram}
\text{purāṇo'ham puruṣo'hamīśo}
\text{hiraṇmayo'ham śivarūpamasmi}
\]

Kaivalyaopanīṣad 20

I am minuter than the minute, I am likewise the greatest of all, I am the manifold universe, I am the ancient one, the puruṣa and the ruler, I am the effulgent one, and the all-good.

---

**om mādhavāya namaḥ**

*Om salutations to Mādhava.*

Mādhava is the name of Śrī Kṛṣṇa, the incarnate of the Supreme Self.

The name indicates ‘Madhu’, the honey whose nature is sweetness which brings joy to one and all.

The Supreme Lord is the giver of bliss. His nature is this sweetness that pervades air, water, fire which gives warmth, the food and His very name is blissful to chant. He is the cause of all joy and bliss in the world.
Om bhaktavatsalāya namah

Om salutations to Him who resides in the heart of his devotees.

The Supreme Self, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is never separated from his devotees. He stays in their very heart and they experience his nature of Supreme consciousness and bliss. They shine by his effulgence and attain all holy objects of their desire. They can never do wrong, since they are guided by the Supreme Self.

The Supreme devotees of the Supreme Self, Bhakta Prahlāda, King Bali, Dhruva, Nārada and Bhakta Purandaradāsa all became immortal by the Supreme love of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa for his devotees.

This is the only trick, the way and the goal for achieving all objects of desire. The Supreme desire is to become Supreme devotee. It is to surrender totally to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa who is the Supreme Self.

The Supreme Lord resides in the lotus seat of heart in the company of Self, as a mere witness and gives solace to the soul immersed in the enjoyment of worldly bodies and objects. The Supreme Lord is the best friend of the soul as declared by all the Vedas.

Om suvarṇavarṇāya namah

Om salutations to Him who has the colour of gold.
It is said that the Supreme Self is the colour of gold and as such the pure gold.

Even though the Supreme Self is colourless and formless, all the objects of wealth and prosperity have the divine qualities.

The dawn, that precedes the sunrise, the most auspicious muhūrta (the brāhmī muhūrta) is of golden colour, the giver of joy to the senses.

**suvarṇa jyotiḥ**

738

*Om salutations to whose form is like that of gold.*

One of the forms of the Supreme Self is wealth. Wealth consists of gold, since that is the basis of all parity in the world of finance and business. Gold is the precious metal which is a huge packet of energy. It is the good conductor of heat and electricity. It is one metal which is not affected by corrosion.

Wealth gives freedom of movement, of time and place, and mastery in this world of objects. This freedom is divine in nature.

**om varāṅgāya namaḥ**

739

*Om salutations to the giver of bliss.*

The form of Supreme Self is blissful. One obtains this form, which is the result of Supreme faith, devotion,
concentration, love, humility and dedication. If we have these qualities, our form also looks beautiful.

Bliss is the nature of the Supreme Self, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa No one wants to die since everyone experiences the joy of life while breathing, while drinking water, taking food, sexual and earning wealth for all noble and divine activities. This is due to blissful nature that pervades the whole universe.

**om candanāṅgadine namaḥ∥** 740

*Om salutations to Him who is armed with armlets which gives joy.*

The armlets are worn when we are doing hard work, when we have to exert force. To give additional strength to the arms by restricting blood supply, we wear armlets.

This is symbolic of the Supreme Self being always engaged in hard work.

Selfless benevolent work is the worship—the yajña that brings forth rain—rain brings forth food and from food are borne the living beings. This selfless benevolent work is the Supreme purifier and giver of joy. The Supreme Lord blesses the selfless hard worker.

**om viraghne namaḥ∥** 741

*Om salutations to the powerful and the courageous.*

He who destroyed valiant enemies like Hiranyakaśipu,
Rāvana, Bali and such demons to protect righteousness, truth and his devotees.

sa kāraṇaṁ karaṇādhipādhipo na cāsyā kaścit-
jjanita na cādhipah

There is no ruler of Him in this world, nor any controller. Nor indeed, is there any ground of inference with regard to him. He is the cause, the overlord of the Lords of the organs. And there is none who is his procreator, nor even an overlord.

The Supreme Lord is the source of strength. He is the power behind air, water, fire, earth and food. This strength also comes from truth, righteousness and justice.

om viṣamāya namaḥ

Om salutations to Him who has no equal.

ekaḥ advitiyam

That is one without a second.

The poison is the opposite of nectar, the dual quality of all objects.

The Supreme Self has created poisonous creatures like snake, scorpion, black spider which secrete poison in their fangs. This is the method the nature adopts for isolating the poisonous elements from mixing with the other foods and earthly beings.

The nectar and poison have evolved from the same source. They are dual opposite in their nature and negate each other. They are like matter and antimatter and when they come together, they nullify each other, resulting in śūnya, the non being.

All objects in nature have these polar opposite
qualities. Anything we consume in excess, the opposite quality of the object functions.

Even the nectar, if we take in excess, works as poison. Any food and fruit, any indulgence in the so called enjoyments after some limit bring in disillusion and misery. This duality is the quality of all finite and limited objects, things and beings.

**om śūnyāya namaḥ**

_Om salutations to śūnya, the zero._

The Supreme Self is without any attributes. He has no name and form, free from all qualities of nature (satva, rajas and tamas), has no desires, has no attachment nor identification with anything seen, heard or experienced.

His form is pure consciousness, pure intelligence, unalloyed bliss. His power is prāṇa, the vital force, pure unmanifest divine energy. That pervades all. That is not only śūnya, but also pūrṇam (complete).

In reality, we are this śūnya, the divine nature. We are pure consciousness, pure witnesses. These organs of perception are only instruments. The Self is bodiless whose nature is pure consciousness. This only is real. This is śūnya, since it does not accumulate or carry anything with it.

**aśārīragm śarīreśvanavastheśvavasthitam**
**mahāntam vibhumātmānam matvā dhīro na śocatī**

_Kaṭha 1-2-22_

_Having meditated on the Self, as bodiless in midst of bodies, as permanent in the midst of the impermanent, and as great and pervasive, the wise man does not grieve._
When we create vacuum, the air rushes to this vacuum from all sides. So also, when we become empty within our selves, without any desire, become pure, then all the bounties and forces of nature rush towards us to make their home.

\textit{om ghṛtāśiṣe namaḥ} 744

\textit{Om salutations to Him whose blessings are unfailing.}

When there is no second to ‘that’ and when that is the Supreme, only the Supreme will prevails. The will of the Supreme Self is Supreme. ‘Thy will shall be done’ is the Supreme order. His will is guided by Supreme intelligence and lofty goal of bliss for all connected with the Supreme divine.

The Supreme Lord rushes to the rescue of his devotees when they cry for Him. The stories of his concern for his devotees such as ‘gajendramokṣa’, the story of Prahlāda, Dhruva, and the experiences of every devotee are replete with such protections of the Supreme Lord.

\textit{om acaḷāya namaḥ} 745

\textit{Om salutations to the immovable.}

The Supreme Brahman is one, unbroken consciousness, encompassing the whole universe, faster than light. It is complete and all-pervading therefore immovable.
sarva vyāpinamātmānam kṣīre sarpirivārpitam
Brahmopaniṣad

The Self which pervades the whole universe, as the butter diffused within milk.

The Supreme Lord gives the nature of firmness and steadfastness to noble ideals of his devotees. All the power and strength are supported by truth, love and blissful nature of the Supreme Self, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa.

om calāya namaḥ

Om salutations to Him who moves.

The Supreme Self is the force behind all that moves. He is the force which drives the light and wind. He is the force which pushes the prāṇa upward and āpāna downward. He is the force behind the movement of earth, sun and the planets.

aṇoraṇīyān mahato mahīyā-
nātmā'sya jantornihito guhāyām
 tamakratuḥ paśyati āltaśoko
dhātuprasādānmahimānalphemātmanah

Kaṭha 1-2-20

The Self that is subtler than the subtle and greater than the great, is lodged in the heart of every creature. A desireless man sees that glory of the Self through the serenity of the organs (thereby he becomes) free from sorrow.

taddhāvato'nyānatyeti tiṣṭhat....

He overfaces all that move.
āśno dūraṁ vrajati śayāno yāti sarvataḥ
kastam madāmadāṁ devam madanyo jñātumarhati

Kaṭha 1-2-21

While sitting, it travels far away; while sleeping, it goes everywhere. Who but I can know that Deity who is both joyful and joyless?

The Supreme Lord is the Impeller, the giver of energy to all objects, bodies and beings. The nature of energy, the vital force is movement. When something does not move, it is dead and therefore it as attacked by natural force and they are destroyed.

om amānine namaḥ

Om salutations to the egoless.

The Supreme Self whose form is unattached consciousness is not identified with anything in the universe, that is not Ātman. The nature of the Ātman is the same as that of Supreme Self.

The ego is the identification of the limited body with all that thought to be glorious. It is the comparison of the body and its faculties, with that of the ‘other’. It is the one upmanship that is felt by the mind. This exhibition of the ego is due to ignorance which is the inherent nature of the mind.

The Supreme Self has no limited body nor mind and therefore does not have any ego which is the feature of the mind.

When the Supreme knowledge dawns, one becomes a devotee of the Supreme Lord and this ego disappears.
Om mānadāya namaḥ ॥

Om salutations to the giver of Ego or sense of Self by power of māyā.

The Supreme Self only gives true recognition to all who deserve it according to their stature. The elephant and the ant, the eagle and the shark and all the creatures get what they deserve and need as per their form and function. The merit of each and every individual is precisely judged and rewarded as per time and place, as per needs and as per desires each according to their ‘pātra’ (ability and capacity) guided by Supreme intelligence. There is Supreme dharma and order which are operating at all places and at all times and they function in appropriate conditions.

The Supreme Self gives Supreme knowledge and devotion to the embodied Self, so that its identification, cravings and its attachments to the perishable objects of this world are destroyed. Thereby the Self is purified of all desires and is thus prepared to attain its true nature which is the same as that of the Supreme Self. This methodology is what is called life.

Om mānyāya namaḥ ॥

Om salutations to Him who is the most adorabe.

The Supreme Self is the God of all gods and is the source of all gods. He is the most adorabe. No one wants to worship a lesser god and nothing stops anyone to go to the highest god. This highest God is the Supreme being, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa.
Whom else do we adore other than the Supreme Self the all-pervading Supreme spirit Śrī Hari Nārāyaṇa the giver of life, prāṇa, our own soul, the giver of food, wealth joy and fulfiller of all our desires, our best friend, the father, mother, brother, the protector and the provider.

om lokasvāmine namaḥ 750

Om salutations to the Lord of the fourteen worlds.

om trilokadhṛte namaḥ 751

Om salutations to Him who supports all the three worlds.

The world of human beings, the world of manes and the world of gods are all supported by the Supreme Self.

The world of plants, animals and human beings are supported by the Supreme Brahman.

The state of deep sleep, dream state and wakeful state are supported by the state of Supreme consciousness, the nature of the Supreme Self.

The three worlds of earth (speech), sky (mind) and heaven (vital force) is supported by the Supreme Brahman. It is only the Supreme Self who knows the past, the present and the future.

The Supreme Lord pervades and transcends this whole universe and extends them by the width of ten fingers.

atha trayo vāva lokāḥ—manuṣya-lokaḥ pitṛ-loko
devaloka iti; so'yaṁ manuṣya-lokaḥ putreṇaiva jayyaḥ,
nānyena karmāṇā; karmāṇā pitṛ-lokaḥ, vidyāya deva-
lokaḥ; devaloko vai lokānāṁ śreṣṭhaḥ, tasmādvidyām praśaṁsantiḥ

There are only three worlds—the world of men, the world of manes and the world of the gods. The world of men is attainable only through a son; the world of manes through rites; and the world of the gods through knowledge (meditation). The world of the gods is indeed the best of the worlds. Therefore they praise knowledge (meditation).

He is also supporter of bhuḥ, bhuvaḥ and svāḥ. (Earth, Sky and outer space).

ōṁ sumedhase namaḥ

Om salutations to Him who has great and beneficial intelligence.

The Supreme intelligence is the higher nature of the Supreme Self. This follows the vital force along with consciousness and bliss.

Wherever there are living beings they possess these three natures of the Supreme Brahman. With this they live and experience the qualities of nature.

The plants are created with Supreme intelligence.

The animals are created with Supreme intelligence, consciousness and bliss but they are limited to their limited requirements of food, procreations and self protection. Animals live only for these three basic instincts and they are continuously driven for food, sex and protection.

The human being in that way is created in the same image of the Supreme God. He has intelligence for the purpose of creativity, for knowledge, for following divine
natures such as truth, kindness, love and all the noble qualities. Since the human being is provided with this buddhi, intelligence to know and create, he is virtually the king and he rules over the plant and animal kingdom.

The human being should use this Supreme intelligence to ascend to the divine level, the purpose for which God has created this world and not to descend to the level of animals.

\textit{om medhajāya namaḥ}  753

\textit{Om salutations to the creator of intelligence.}

The Supreme Brahman created this intelligence as a means to know, to live and to excel.

Every creation excels itself and the previous generation. The past generation is the launching ground for present generation and the present generation with their technological expertise, the level of knowledge and attainment becomes the genetic inheritance and is the launching ground for future generation.

‘Medha’ is the intelligence and the Supreme Self is the Lord of intelligence. This universe, this world and this nature is created with Supreme intelligence. This pervades all beings, the plants, animals and human beings. The intellect accompanies the vital force at the foetus stage itself.

The intelligence seated in the body which is the nature of the Self, directs, controls and guides the formation of the body according to the Supreme order. Though the milk is consumed by the bird, by the cat, by the human and the snake, the Supreme intelligence seated
in all bodies, controls the digestion and transformation
of food into feather in the bird, skin in reptiles, the hair
in the cat and the corresponding body of the human
beings.

brahma medhayā | madhu medhayā | brahmameva
madhu medhayā || Mahānārāyaṇopaniṣad 39-1

That brahman is attained through the power of
intelligence. That bliss is attained through the power of
intelligence. The bliss which is indeed Brahman is attained
through the power of intelligence.

navonavo bhavati jāyamano ahnāṁ keturuṣasāme-
tyagam | bhāgaṁ devebhyo vi dadḥātyāyan pra can-
dramāṣṭirate dīrghamāyuḥ || Rgveda 10-85-19

He born fresh is new every day. As the manifest of
days, he goes before dawns. He distributes their portion as
he goes. The moon (mind) prolongs their length of existence.

om dhanyāya namaḥ || 754

Om salutations to Him who is satisfied of all
desires, who is fulfilled and is the blessed.

What we have can only be given to others.

The Supreme Self being desireless, fulfilled and whose
nature is Supreme bliss only can bestow his blessings on
his devotees.

The blessings of a restless, craving, greedy and
unfulfilled person has no force since he himself is short
of all the blessings.

The Supreme devotee of the all-pervading Supreme
spirit Śrī Hari Nārāyaṇa who has found fulfillment,
satisfaction, peace and bliss is the blessed soul who can bless others.

This 'dhanyata' is the divine nature of the Supreme Self. When the individual Self, attains divinity, it attains the divine nature of the Supreme Self.

\[ \text{om satyamedhase namah } \]

\textit{Om salutations to Him whose intelligence is truthful (useful).}

The Supreme intelligence of the Supreme Self which pervades this universe results in the happiness and well being of all.

The trees which are made with Supreme intelligence moves the wind, the leaves convert the carbon-di-oxide into oxygen, gives beautiful flowers and tasty fruits and ultimately serves as accommodation for birds and animals. Finally the wood is fuel for human being. Similarly every plant, the coconut, arecanut, the tomato and the potato and various herbs, each and every creation of God is useful for all his creation. The nature pervaded by Supreme intelligence converts all plant, animal and human waste into manure.

So are animals useful for human beings. The cows, goats, horses, camels and sheep are virtually the wealth for man.

Alas! the human being having become a victim of greed and animal tendencies has become his own enemy. He is on the destructive path polluting air, water, exhausting energy resources and ultimately creating weapons of mass destruction for his own annihilation.
This intelligence, the divine nature of the Supreme Self in the minds of man has become a weapon for his poverty, consequent misery and subsequent war and destruction.

\[ \text{om dharådharåya namaḥ} \]  
\[ \text{Om salutations to Him who supports the worlds by a fraction of his powers.} \]

The life on this earth is supported by the great elements air, water, fire and the earthly components. All these great elements are created by the Supreme Brahman which are subjected to change. They are his lower nature.

These great elements which are conducive for life are not available on other planets as the search indicates. The earth is singled out for such benevolence.

One day in future, the human being who is the knower of all he comes across by nature, who is essentially the same as the maker of this world, may find the clue for the creation of this great life on earth.

\[ \text{om tejovrśāya namaḥ} \]  
\[ \text{Om salutations to Him who sends forth his 'tejas' as rain.} \]

The Supreme Brahman has created all factors conducive for life on this earth. He has created air, water, fire and sun which correspondingly support the five faculties of speaking seeing, hearing and smelling in the human body.

The optimum temperature on earth for life to survive
and grow, optimum sea level, recurrence of rain fall, growth of food and the conditions for the body consisting of various earthly elements which control the growth, function and performance of the body, are all benevolent factors.

_tadetaccatus pádabrahma vákpádaḥ prāṇaḥ pādasćakṣuḥ pādaḥ śrotram pāda ityadhyātmamathādhidai-vatamagniḥ pāda vāyuḥ pāda ādityaḥ pādo disaḥ pāda ityubhayamevādiśtaṃ bhavatyadhyātmam caivādhidaivatam ca‖_  

Chāndogya 3-18-2

_This same Brahman has four feet; the organ of speech is one foot, prāṇa (organ of smell) is one foot, the eye is one foot and the ear is one foot. This is with reference to the body. Next with reference to the Gods; Agni (fire) is one foot, vāyu (air) is one foot, āditya (sun) is one foot, and quarters (directions) are one foot. Thus both the directions with reference to the body and with reference to the gods are enjoined._

_vāgeva brahmaṇāscturthaḥ pādaḥ so'gninā jyotiṣā bhāti ca tapati ca bhāti ca tapati ca kīrtyā yaśasā brahmavārca sena ya evāṃ veda‖_  

Chāndogya 3-18-3

_The organ of speech is the repository of fire; The organ of speech is one of the four feet of Brahman called mind. With the light of fire, it shines and warms. The organ of smell is the repository of air;_

_prāṇa eva brahmaṇāscturthaḥ pādaḥ sa vāyunā jyotiṣā bhāti ca tapati ca bhāti ca tapati ca kīrtyā yaśasā brahmavārca sena ya evāṃ veda‖_  

Chāndogya 3-18-4

_The organ of smell is one of the four feet of Brahman. With the light of air, it shines and warms. The eye is the repository of sun;_
cakṣureva brahmaṇaścaturthaḥ pādaḥ sa ādityena jyotiṣā bhāti ca tapati ca bhāti ca tapati ca kīrtvā yaśasā brahmavārcaṇena ya evaṁ veda

Chāndogya 3-18-5

The eye is one of the four feet of Brahman. With the light of sun it shines and warms. The ear is the repository of directions;

śrotramēva brahmaṇaścaturthaḥ pādaḥ sa digbhir-jyotiṣā bhāti ca tapati ca bhāti ca tapati ca kīrtvā yaśasā brahmavārcaṇena ya evaṁ veda ya evaṁ veda

Chāndogya 3-18-6

The ear is one foot of Brahman. With the light of quarters it shines and warms. He who knows thus, shines and warms with the holy effulgence born of sacred wisdom.

om dyutidhāraya namoḥ

Om salutations to Him whose form is firm.

The Supreme Self gives firmness to his devotees in all their forms and functions.

When our knowledge is incomplete, when our goal is unclear our movements become unsteady. Clarity of purpose, clear vision and knowledge gives firmness in movement and function. This induces that totality required for success. The meditations help to clear the mess in our minds. Knowledge is the lamp that shows the way.

om sarvaśastrabhṛtāṁ varāya namoḥ

Om salutations to Him who gives all the weapons.
The biggest weapon that the Supreme God gives is the intelligence. With this intelligence, any type of weapon is invented.

The whole universe is pervaded by energy which is neither created nor destroyed. Nature has the Supreme intelligence to use this energy for creativity and bliss. With our limited intellect and short sighted desires, we are using this energy for our own destruction.

With this intelligence, atom is split leading to atom bomb. Any number of battles can be lost without the victory for the enemy. Ultimately it is the clash of values and beliefs. Any number of persons may be killed, since the soul is deathless and changeless. The belief and faith is carried forward. The truth is eternal. That truth only exists.

\[ \text{om pragrahāya namaḥ} \]

*Om salutations to Him who accepts the offerings of His devotees with great delight.*

Salutations to him who is the great controller. All prayers, worships and meditations offered with complete devotion and dedication to the Supreme Self is accepted with love and the devotee is blessed.

\[ \text{patram puṣpam phalāṁ toyaṁ yo me bhaktyā prayacchati} \]
\[ \text{tadaham bhaktyupahṛtamaśnāmi prayatātmanah} \]

*Whoever offers Me with devotion a leaf, a flower, a fruit or a little water—that so offered devotedly by the pure minded. I accept.*
The Supreme Self is the greatest controller. Just as the horse is controlled by the reins, the senses are controlled by the mind. Mind is controlled by the Self guided by knowledge and discretion.

\textit{om nigrahamaya namah}  
\textit{Om salutations to Him who controls and destroys everything.}

The Supreme Self has controlled all bodies with its own limited built in adjuncts. The positive is followed by negative which reduces everything to zero. The good is equalised by the wicked and the evil. Intelligence is equalised by dullness. There are as many idiots as there are intelligent persons. More the sinners, more are the saints. Birth is equalised by death. Ultimately it is śūnya, the unbroken Supreme consciousness which is the Supreme unmanifest. Hunger is nullified by food. Food is consumed by hunger.

The nature of this objective world is verily duality and relativity. Any one who has not attained knowledge or contentment is never happy. He crosses oceans to find wealth and happiness. Then he will only be crossing oceans without achieving either wealth or happiness. There is always the ‘other’ to make us run. This ‘other’ is the cause of unhappiness. This illusion of the ‘other’ is destroyed by Supreme knowledge.

\textit{nāvirato duścaritānāsānto nāsamāhitah}  
\textit{nāsāntamānaso vā’pi prajñānenainamāpnyāt}  
\textit{Katha 1-2-24}
One who has not desisted from bad conduct, whose senses are not under control, whose mind is not concentrated, whose mind is not free from anxiety, cannot attain the Self through knowledge.

**om vyagrāya namaḥ** 762

*Om salutations to Him who is endless.*

The Supreme Self is ever attentive in granting the prayers of the devotees.

The creative powers, the beauty and splendour of creation and the destructive powers of the Supreme Self is endless.

**om naikāśṛṅgāya namaḥ** 763

*Om salutations to Him who is without beautification.*

The Supreme Self does not need beauty aids. He creates all the beauty. He himself is the beauty; ‘Satyaṁ Śivam Sundaram’—truth, purity and beauty.

**om gadāgraṇṭa namaḥ** 764

*Om salutations to Him who is elder to ‘Gada’.*

The energy is eternal. This energy also exists with the support of Supreme consciousness. This Gada represents energy. The Supreme Self is beyond even this energy.
Energy is matter and matter is finite and limited. This is the lower nature of the Supreme Self.

He is beyond even his higher nature of consciousness, intelligence and bliss. Just as the sun is beyond his nature of heat and light, so also the Supreme Self is beyond his higher and lower natures.

He is the Supreme truth. He is the all-pervading Supreme spirit Śrī Hari Nārāyaṇa who is unknown and unknowable. He is the Supreme Brahman, who creates all the Brahmans.

Om caturmūrtaye namaḥ

Om salutations to the four faced.

The Supreme Brahman is fourfaced. He is the four directions which extend to eternity. The Supreme Brahman has four pādas; sun, fire, directions and air.

Satyakāma was taught the four faces of Brahman by the Bull, the Fire, the Swan and the Madgu bird. The animals and great elements know better than human beings since they have no ego and since they are also provided by intelligence. They cannot communicate with other creatures including the human being due to incoherence.

brahmaṇaśca te pādam bravāṇīti bravītu me
bhagavāniti tasmai hovāca pračī dikkalā pratīcī dikkalā
dakṣiṇā dikkalodicit dikkalaisa vai somya catuṣkalaḥ
pādo brahmaṇaḥ prakāsāvānnāma

Chāndogya 4-5-2

(The Bull said to Satyakāma); 'Let me instruct you about one foot of Brahman also'.
'Please instruct me, revered Sir'.

_The Bull said to him; ‘The eastern quarter is one part, the western quarter is one part, the southern quarter is one part, the northern quarter is one part. All this is radiant._

_brahmaṇaḥ somya te pādam bravāṇīti bravītu me bhagavāniti tasmai hovāça prthivī kalāntarikṣam kalā dyauḥ kalā samudraḥ kalaiṣa vai somya catuṣkalaḥ pādo brahmaṇo‘nantavāṇnāma ||_ Chāndogya 4-6-3

_(The Fire said to Satyakāma): ‘Dear boy, Let me instruct you about one foot of Brahman’._

‘Please instruct me revered sir’.

_The earth is one part, sky is one part, heaven is one part and the ocean is one part’. All this is part of endless._

_brahmaṇaḥ somya te pādam bravāṇīti bravītu me bhagavāniti tasmai hovācāgniḥ kalā sūryaḥ kalā candraḥ kalā vidyutkalaiṣa vai somya catuṣkalaḥ pādo brahmaṇo jyotiṣmāṇāma ||_ Chāndogya 4-7-3

_(The Swan said to Satyakāma): ‘Dear boy, let me instruct you about one foot of Brahman’._

‘Please instruct me revered sir’. (The Swan) said to him ‘fire is one part, the Sun is one part. The Moon is one part and lightening is one part. All this is part of effulgence.

_(The Madgu bird said to Satyakāma); ‘Prāna is one part, the eye is one part, the ear is one part and the mind is one part’. All these are parts of repository._

_om: caturbāhave namaḥ||_ 766

_Om salutations to one with four arms._
The Supreme God the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is said to have four arms: One arm carrying the diadem the ‘Gada’, indicating ‘the punishment of the unrighteous, untruthful wicked and the evil. The second arm having the conch indicating the sound as the origin of the universe (nāda Brahma). The third arm carrying lotus indicating purity and non attachment. The fourth arm carrying the wheel indicating the recurrence of time that revolves. What is on top should come down and what is lower down has to move up, being the nature of all objective universe.

_ōṃ caturvyūhāya namaḥ_ || 767

_Om salutations to the creator of four snares of this universe._

We are caught in the snares of sight (eyes), sound (ears), speech (flowery language of praises) and Mind (illusions of mind). It is only the Supreme Self who can take us out of these snares.

_ōṃ caturgataye namaḥ_ || 768

_Om salutations to Him who is sought from four orders of life._

The goal and aim of righteous and truthful life is freedom and liberation. This is attained only by devotion, knowledge and renunciation.

The aim of four orders of life, Karmayoga (Selfless work as a means), Bhaktiyoga (Yoga of devotion),
Jñānayoga (Yoga of knowledge) and Samnyāsayoga (Yoga of renunciation) is the same, the Mokṣa or liberation.

sa yathemā nadyah syandamānāḥ samudrāyaṇāḥ samudram prāpyastam gacchanti bhidyete tāsāṁ nāmarūpe samudra ityevam procyate| evamvāya paridraṣṭurimāḥ ṣoḍāsa kalāḥ puruṣāyaṇāḥ puruṣām prāpyastam gacchanti bhidyete cāsāṁ nāmarūpe puruṣa ityevam procyate sa eṣo'kalo'mṛto bhavati tadeṣa ślokaḥ||

Praśna 6-5

Just as these flowing rivers that have the sea as their goal, get absorbed after reaching the Sea, and their names and forms are destroyed and they are called merely the sea, so also these sixteen parts (the constituents) of all seeing puruṣa, that have the puruṣa as their goal, disappear on reaching the puruṣa, when their names and forms are destroyed and they are simply called as puruṣa. Such a man of realisation becomes free from parts and is immortal. On this point there occurs this verse;

om caturātmane namaḥ|| 769

Om salutations to Him who has created four parts of the soul.

The embodied soul is caught in its own web; eyes, ears, speech, taste and mind. It is carried away by form (sight). Anything that looks beautiful, it wants to possess. It wants to look beautiful, attractive and powerful.

Since it is attached to ego it is carried away by the praise (sounds). It gets affected by the condemnation.

The soul is affected by flowery speech.

The soul becomes the prisoner of the mind. Mind is
an organ which should be controlled by the soul. But the mind becomes powerful and controls the soul. It is like servant controlling the master. The soul due to its desires and ignorance is forever embodied and controlled by the world and the mind.

**om caturbhāvāya namaḥ**

*Om salutations to four bhāvās (deep aspirations).*

Dharma, artha, kāma and mokṣa are four deep aspirations the embodied soul is attached to. These four aspirations are created by the Supreme Self.

**om caturvedavide namaḥ**

*Om salutations to the knower of four Vedas.*

The four Vedas Rgveda, Yajurveda, Sāmaveda and Atharvaṇaveda are created by the Supreme Brahman. He is the knower of these Vedas.

Prajāpati Brahma meditated and extracted; fire from the earth, air from the sky and sun from the heaven.

He further extracted the Rgvedas from fire, Yajurvedas from air and Sāmavedas from the sun. He again meditated and extracted the essence of; bhūḥ from Rgveda, bhuvaḥ from Yajurveda and svaḥ from Sāmaveda.

**sa etāṁ trayīṁ vidyāmabhya tatpattasyāstapyamānāyā rasāṁ prāvṛihatbhūrityṛgbhyyo bhuvāriti yajurbhyaḥ svariti sāmabhyaḥ**

*Chāndogya 4-17-3*  
*He brooded on the three vedas. From them thus brooded*
upon, he extracted their essences; bhūḥ from the Rks, bhuvah from the Yajur mantras and svah from the Sāmans.

om ekapade namaḥ

Om salutations to one foot of Supreme Brahman.

Salutations to one word ‘Om’. Even though the Supreme Brahman has four feet, he is one and only one. ‘By one fraction of mine, I pervade this whole universe’.

(Γītā)

ghaṭasamvṛtamākāśam niyamāne ghaṭe yathā
ghaṭo niyeta nā”kāśam tathā jīvo nabhopamaḥ

Amṛtabinduपaniṣad 13

Just as it is the jar which being removed changes place and not the Ākāśa enclosed in the jar—so is the jīva which resembles the Ākāśa.

ghaṭavadvividhākāram bhidyamānam punah punah

tadbhagnam na ca jānāti sa jānāti ca nityaśaḥ

Amṛtabinduपaniṣad 14

When the various forms like the jar are broken again and again the Ākāśa does not know them to be broken, but he (the ever manifest all knowing blissful Self) knows perfectly.

śabdamāyāvrto naiva tamasā yāti puṣkare
bhinne tamasi caikatvameka evānupāsyati

Amṛtabinduपaniṣad 15

Being covered by Māyā, which is a mere sound, It does not, through darkness, know the ākāśa (the blissful one). When ignorance is rent asunder, It being then Itself only sees the unity.
śabdākṣaram paramāḥ brahma tasmīṅkṣīne yadakṣaram
tadvidvānakṣaram dhyāyedyadicchechāṃāṃtīmaṃāḥ

Amṛtabindūpaniṣad 16

The ‘Om’ as word is the Supreme Brahman. After that (word-idea) has vanished, that imperishable Brahman (remains). The wise one should meditate on that imperishable Brahman, if he desires the peace of soul.

niṣkalam niṣkriyam śāntam niravadyam nirāñjanam
amṛtasya param setum dagdhendhanamivāṇalam

Śvetāṣvatara 6-19

(I seek refuge in that) which is partless, actionless, tranquil, faultless, taintless, the Supreme bridge to immortality and like a fire with burning fuel.

om samāvartāya namaḥ

Om salutations to that who has spread equally everywhere. (sama āvarta).

He effectively whirls (sama varta) the wheel of universe.

It has occupied all bodies and beings equally and proportionately. It has spread from tip to toe in an elephant as well as ant, in a fish as well as a shark and in all human beings whether a child or grown up.

Sun rises and sets at appointed time, seasons arrive in time, food is grown, beings take birth and shape all as per Supreme order. There is no chance or failure in the divine order.
Om nivṛttātmane namaḥ

Om salutations to Him who is released from all desires.

The Supreme Self is pure, free from desires and has no function to do. He is the Supreme Yogeśvara, established in harmony and truth. He has no name and body, no shape and form and not attached to anything. He pervades all and supports all. He is the changeless deathless all-pervading Supreme spirit Śrī Hari Nārāyaṇa who is the Supreme purifier and the giver of Supreme bliss. He is established in the Supreme truth.

Om durjayāya namaḥ

Om salutations to the unconquerable.

How is it possible to conquer the Supreme consciousness, Supreme intelligence and Supreme bliss which is one, limitless and eternal. It is the infinite.

All talks of conquer, subjugate, control and rule over refers to the finite and the limited, bound by time and place. It is always the infinite and the eternal that exists and rules. It is only the Supreme Self which is unconquered since that is the Supreme conqueror.

Om duratikramāya namaḥ

Om salutations to Him who cannot be by passed.

Out of the fear of him the Sun and the planets keep their courses and the seasons arrive in time. He is the
Supreme consciousness, the background and the support for all matter and spirit to exist. Its other name is sensitivity. It senses all things that exist.

Any thing finite and limited that does not move is consumed by this Supreme force. In fear of that all things keep moving;

*yadidāṁ kīṁ ca jagat sarvam prāṇa ejati niḥṣṛtam\| mahadbhayāṁ vajramudyatam ya etadviduramṛtāste bhavanti\|

*Kaṭha 2-3-2

All this universe that there is, emerges and moves because there is the Supreme Brahman which is a great terror like an uplifted thunder bolt. Those who know this become immortal.

*bhayādasyāgniṣtatapi bhayaṭtapati sūryah\| bhayaḍindrasca vāyuṣca mṛtyurdhāvatī pañcamah\|

*Kaṭha 2-3-3

From fear of him fire burns, from fear shines the sun; from fear runs Indra and air and death the fifth.

**om durlabhāya namaḥ\||

*Om salutations to Him who is difficult to attain.*

We cannot attain the Supreme Self by knowledge or work or sacrifice or by severe austerities. He is attained only through Supreme devotion and total surrender. He only exists. There is no ‘second or the other’ in front of that immensity.

*janmāntara sahasreṣu tapo jñāna samādhībhīḥ\| narāṇāṁ kṣīṇa pāpāṁ kṛṣṇe bhaktiḥ praJayate\|

*Vyāsa*
By means of tapas, jñāna and samādhi practiced in many births, mens' sins are destroyed, and they get devotion to Śrī Kṛṣṇa.

matkarmakṛṣṇmatparamo madbhaktah saṅgavarjitaḥ
nirvairah sarvabhūteṣu yaḥ sa māmeti pāṇḍava

Gitā 11-55

He who does all actions for me, who looks upon me as Supreme, who is devoted to me, who is free from attachment, who bears enmity towards no creature, he comes to me O Arjuna.

iha cedaśakadboddhum prāksaṁrāsya visrasaḥ
tataḥ sargeṣu lokeṣu śarīratvāya kalpate

Kaṭha 2-3-4

If one succeeds in realizing here before the falling of the body, (one becomes freed); (else) because of that (failure) one becomes fit for embodiment in the worlds of creatures.

yathā”darse tathā”tmani yathā svapne tathā pitṛloke
yathā’psu parīva dadṛśe tathā gandharvaloke
chāyaṭapayoriva brahma-loke

Kaṭha 2-3-5

As (one sees) in a mirror, so in one's intellect; As in a dream, so in the world of Manes; As it is seen in water, so in the world of Gandharvas. As it is in the case of shade and light, so in the world of Brahma.

indriyāṇāṃ pṛthagbhāvamudayāstamayau ca yat
pṛthagutpadyamānānāṃ matvā dhīro na śocati

Kaṭha 2-3-6

Having known the dissimilarity of the senses, that originate separately, as also their rising and setting, the intelligent man does not grieve.
indriyebhyaḥ param mano manasaḥ sattvamuttamam|
sattvādādhi mahānātmā mahato'vyaktamuttamam||

Katha 2-3-7

The mind is superior to organs; The intellect is superior to the mind; Mahat (the great Consciousness) is superior to the intellect; the unmanifested (Self) is superior to Mahat.

avyaktāttu paraḥ puruṣo vyāpakolīnga eva ca|
yāṁ jñātvā mucyate jantarumṛtatvāṁ ca gacchati||

Katha 2-3-8

But superior to the unmanifested is the puruṣa who is pervasive and is indeed, without worldly attributes, knowing whom a man becomes freed and attains immortality.

om durgāmāya namaḥ||

Om salutations to Him who is difficult to attain.

It is not attaining or becoming the Supreme Self. Only that is. The final mokṣa or liberation is the Self dissolving in the Supreme Self, becoming one with the Supreme Self.

The body is perishable. Once it dies, it dissolves in the great elements. The Self freed from all desires and purified attains the nature of the Self. As it loses its identity which is due to attachments, it is merged in the Supreme Self, just like pure water mixing with the pure water and becoming one.

om durgāya namaḥ||

Om salutations to Him whose path is difficult.
For a person who is not sātvik, it is difficult to bring the mind to dwell on the aspects of the Self.

yeṣaṁ prete vicikitsā manuṣye-
astītyeke nyamastīti caikēl
etadvidyāmanuṣīṣṭastvayāhāṁ
varaṇameṣa varastrarīyah
dharmah
anyāṁ varam na ciketo vr̥ṇīśva
mā moparotsīrati mā sṛjainam

This doubt that arises, consequent on the death of a man—some saying, ‘it exists’, and others saying ‘it does not exist’—I would know this, under your instruction. Of all the boons, this one is the third boon.

devairatrāpi vicikitsitam purā
na hi suviśeṣyamanuṣeṣa dharmaḥ
anyāṁ varam na ciketo vr̥ṇīśva
mā moparotsīrati mā sṛjainam

With regard to this, even the gods entertained doubts in days of yore; for being subtle, this substance (the Self) is not truly comprehended.

devairatrāpi vicikitsitam kilā
tvam ca mṛtyyo yanna sujñeyamāththāṁ
vaktā cāṣya tvādṛganyo na labhyo
nānyo varastulya etasya kaścit

Even the gods entertained doubt with regard to this thing; and O Death, since you too say that it is not truly comprehended and since any other instructor like you, of this thing, is not to be had, (therefore), there is no other boon comparable to this one.

For a self realised person, the pleasures on this earth itself becomes disinteresting;

ajīryatāmamṛtāmānāmupetya
jīryanmartyaḥ kvadhaṁsthaḥ prajānan
abhidhyāyan varṇaratipramodā-
natidīrghe jīvite ko rameta

Kaṭha 1-1-20
Kaṭha 1-1-21
Kaṭha 1-1-22
Kaṭha 1-1-28
Having reached the proximity of the undecaying immortals, what decaying mortal who dwells on this lower region, the earth, but knows of higher goals, will take delight in a long life while conscious of the worthlessness of sensual pleasures?

jānāmyahāṁ śevadhirityanītyāṁ
na hyadhruvaiḥ prápyate hi dhruvaṁ tatāṁ
 tato mayā nāciketaścito'gni-
 ranityairdravyaiḥ práptavānasmi nityam

(Kaṭha 1-2-10)

(Since) I know that this treasure is impermanent—for that permanent entity cannot be attained through impermanent things—Therefore, (knowingly) did I pile up the Naciketa fire with impermanent things, and have (thereby) attained (relative) permanence.

om durāvāsāya namaḥ

Om salutations to Him who is difficult to be established in the heart.

The most difficult task is to establish the Supreme Self in one’s heart. That is Supreme liberation which comes after many many lives, that too only by the grace of the Supreme Self himself. Perhaps one in a few million may attain it in many years.

The seeker has to keep the whole life for the sake of Supreme knowledge. With the result of this knowledge devotion comes and along with devotion follows the dispassion.
om durārighne namaḥ|| 781

Om salutations to Him who destroys the demons on the evil path.

The Supreme Self destroys all the evil tendencies, removes all impurities and prepares the devotee to become fit for Self realisation.

nakirindra tvaduttaro na jyāyāṁ asti vṛtrahan||
nakirevā yathā tvam||

Rgveda 4-30-1

Oh the Supreme Lord you killed Vṛtra (demon of ignorance, dark clouds). There is none superior to you. There is none greater than you. There none like you.

om śubhāṅgāya namaḥ|| 782

Om salutations to Him who has auspicious parts.

tasya yajureva śiraḥ| Ṛgdakṣiṇaḥ pakṣaḥ| sāmotaraḥ pakṣaḥ| ādesa ātmā| atharvāṅgirasah puccham pratiśṭhāḥ|

Taittirīya 2-3-1

The form of the Supreme Lord consists of the head made of Yajurveda, right arm of Rgveda, left arm of Sāmaveda the feet of Atharvaveda.

The form of the Supreme Self is most beautiful to hold. He has created great elements which are blissful in nature. Whatever he has created is beautiful, useful and gives joy, since his very nature is Supreme bliss. All his forms are auspicious and on His whatever form we meditate, we are rewarded with bliss.
om lokasāraṅgāya namaḥ

Om salutations to Him who has the essence of the whole universe.

Just as the bee sucks the honey from the flowers and collects it in the honey cells, so also the Supreme Self takes out the essence of the universe and deposits whereever it is required guided by Supreme intelligence.

om sutantave namaḥ

Om salutations to the creator of good and holy creatures.

This whole universe of infinite extension belongs to the Supreme Self. He is called ‘sutantu’. A cow, an eagle, a fish, a tortoise and a very good human being is very good to behold and such creatures bring joy to all. The credit goes to the Supreme Self who has created these creatures.

om tantuvardhanāya namaḥ

Om salutations to Him who increases the tribe of such good creatures.

There is no dearth or shortage of goodness and good creatures in the kingdom of God. All people who become Supreme devotees of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa become good, since goodness is his nature, Supreme consciousness, intelligence and Supreme bliss is his higher nature and Supreme truth is his form.
His devotees attain these qualities and represent His form.

**om indrakarmaṇe namaḥ**

*Om salutations to creator of Indra.*

Indra is the king of great elements created by the Supreme Self. In human beings Indra represents the chief of organs, the mind.

This mind is what separates human being from animals. This mind is the cause of bandage as well as liberation. This mind is the concentrating and focussing power of the Self. It is through the mind that the Self or the soul functions. This mind is the illusion, māyā, that is the cause of desires and attachments. This mind is the servant which behaves and functions like a master.

**sūryācandramasau dhātā yathāpūrvamakalpayat
divaṁ ca prthivīṁ cāntarakṣamatho svaḥ**

Rgveda 10-190-3

*The all supporting Supreme Lord created this sun, moon, earth, heaven and space as before and also the blissful state.*

**om mahākarmaṇe namaḥ**

*Om salutations to the Supreme doer.*

The great elements which do all the work are the creations of the Supreme Brahman. The ākāśa which houses all the planets and stars and where all works are done is created by Supreme Self.
He has created all the plants, animals and the human beings. He has created the food for them. He has fixed their natures, qualities and functions. Accordingly their forms are also designed and devised. He has put intelligence and consciousness along with the vital force in all his creations. He is the Supreme creator.

He has installed instincts for self-protection, for food and procreation in all the animals and creatures. He has put in the mind, the creative and thinking power in the human beings. With such faculties, he has given them freedom.

_yo naḥ pitā janitā yo vidhātā dhāmāni veda bhuvalī viśvāḥ yo devānāṁ nāmadhā eka eva tam sampraśnam bhuvalī yantyanyāṁ_ ॥ 

_Rgveda 10-82-3_

_That Supreme Lord who is our father, our protector and provider who is the creator of the entire universe, and who knows the place and position of all divine powers and who has appointed them, He is one Supreme Lord. All enquire who is that Supreme Lord._

_om kṛtakarmaṇe namaḥ_ ॥  

_Om salutations to Him who has accomplished everything and there is nothing more to be done._

He has performed karma, in the form of dharma, the righteousness. What all he does is blissful. To behold nature is a joy. He has created this universe in such a way that breathing is a joy, drinking water is a joy, taking food is a joy and living a joy. He has also given the mind to human beings by which he has converted this life into miserable existence.
The human being has become the other end of God. What all he does ends up against himself.

\textit{om kṛṭāgamāya namaḥ\|} 789

\textit{Om salutations to Him who has given out the āgama in the shape of the Veda.}

The Vedas, Upaniṣads, Smṛtis and all scriptures are mere breaths of Supreme Brahman.

\textit{phalamūla upapattēḥ} Brahmasūtrabhāṣya

\textit{Since the works are powerless (acetana) it is the Supreme Lord who is the giver of fruits.}

\textit{om udbhavāya namaḥ\|} 790

\textit{Om salutations to Him who comes up on his own in many forms.}

He assumes great and noble embodiments out of his own will. He manifests himself in many forms with special powers to grace the devotees as per their devotion.

The Supreme Lord is the cause of all evolutions.

\textit{om sundarāya namaḥ\|} 791

\textit{Om salutations to Him who is extremely beautiful. The Supreme Self is the beauty.}

Beauty is truth and truth is beauty. The Supreme truth is Supreme purity.
That which gives joy is beauty. One who has graceful attraction that surprises everyone is the beauty.

...yat te rūpam kalyāṇatamaṁ tat te paśyāmi

Iṣa 16

The form of the Supreme Lord is very auspicious.

**om sundāya namaḥ**

*Om salutations to the extremely tender and kind Supreme being.*

The Supreme Self is karuṇākara, the magnificent and the merciful.

**om ratnasābhāya namaḥ**

*Om salutations to Him who has the beautiful navel from where the creator Brahman is born.*

tvad viśvā subhaga saubhagānyagnē vi yanti
vanino na vayāḥ śruṣṭī rayirvājo vṛtratūrye dīvo
vrśṭirīdyo rītirāpah
g

Rgveda 6-13-1

*If there are any noble and wealthy persons, it is due to the grace of the Supreme Lord.*

Brahman is born and supported by the umbilical chord from Śrī Viṣṇu, the Supreme Self just as the baby in the womb of the mother is supported through the umbilical chord.

Strength-intellect-water-knowledge-devotion and steadfastness are conferred only by the Supreme Lord.
He is the ‘kāmadhenu’—all fulfiller of the desires of his devotees.

**om sulocanāya namah**  
*Om salutations to one with benevolent eyes.*

This sight of Śrī Viṣṇu, the Supreme Self is sufficient to purify the devotee and bestow all the benevolence. The eyes of Supreme Self is all knowing and there is no need to ask for anything. He is the all knower, the Omnipresent, the Omnipotent and the Omniscient.

*tasya yathā kapyāsam puṇḍarīkamevamakṣiṇī...*  
Chāndogya 1.6-7

The eyes of the Supreme Lord are like lotus flower.

**om arkāya namah**  
*Om salutations to Him who is worshipped by Brahma who are themselves the object of worship.*

naiveha kiñcanāgra āsīt, mṛtyunaivedamāvṛtamāsīt —aśanāyayā, aśanāyā hi mṛtyuh; tanmano’kuruta, ātmanvī syāmitī so’rcannacarat, tasyārcata āpo’-jāyanta, arcate vai me kamabhūditi, tadevārkasyār-katvāḥ; kaṁ ha vā asmai bhavati ya evametadarkasyār-katvaṁ veda

Bṛhadāraṇyaka 1.2-1

In the beginning there was nothing whatever in the universe. This universe was enveloped by death (Hiranya-garbhā) alone or hunger; For hunger is death. He produced the mind (desiring). ‘May I be possessed of amind’. He moved about worshipping himself. As he was thus worshipping
himself, water was produced. (As he thought), 'Verily, while I was worshipping, water sprang up'. This is why fire is called 'Arka'.

so'kāmaya, medhyam ma idaṁ syāt, ātmanvyanena syāmitī tatośvaḥ samabhavat, yadaśvat; tanmedhyamabhūditi, tadevāśvamedhasyāśvamedhavatvam| eṣa ha vā āśvamedham veda ya enamevaṁ veda| tamanavarudhyaiṁanyata| tam saṁvatsarasya parastādātmana ālabhata| paśūndevatābhyaḥ prayauhat| tasmātaśvavedavatyam proksitam prajāpatyaṁ labhante| eṣa ha vā āśvamedho ya eṣa tapati, tasya saṁvatsara ātmāḥ; ayamagnirarkaḥ, tasye me lokā ātmamāḥ; tāvetāvarkāśvamedhau| so punarekaiva devatā bhavati mṛtyureva; apa punarmṛtyuṁ jayati, nainam mṛtyurāpnoti, mṛtyurasātmā bhavati, etāsāṁ devatānāmeko bhavati ||

Bṛhadāraṇyaka 1.2.7

He desired, 'May this body of mine be fit for sacrifice; may I be embodied through it'. Because it swelled (aśvat), therefore it became known as the horse (aśva). And because it became fit for sacrifice (Medhya) therefore indeed the horse sacrifice gained the name of Aśvamedha.

(Imagining himself as the consecrated Horse and) leaving it just unconfined, He meditated. After one year He sacrificed it to Himself, and assigned other animals to their respective deities.

The sun that shines above is the Horse sacrifice. His body is the year. This fire is Arka (sacrificial fire). These three worlds are the limbs of Arka. The Fire and the Sun are respectively Arka and the horse sacrifice.

These two again become the same deity, Death. He who knows thus triumphs over father Death. Death does not overcome him, (because) it becomes his Self. (Being Hiranya-garbha) He becomes identified with these deities.
om vājasanāya namaḥ

Om salutations to Him who gives food to those who entreat him.

Food is the support of life. Food is Brahman. The Supreme Self gives food to his devotees and they are never short of it.

\[\text{annapate'nnasya no dehyanamīvasya śuṣmiṇāḥ} \]
\[\text{pra pradātāram tāriṣa ūrjam no dhehi dvipade} \]
\[\text{catuṣpade} \]

Yajurveda 4-2-3

Oh Supreme Lord of food, give us food, the giver of strength, free from disease. Protect the giver of food, the farmer from difficulties. Give strength to human beings and animals (cow, horse etc.).

om śṛṇgiene namaḥ

Om salutations to Him who takes the form of the fish at the time of dissolution.

The Supreme Self is the supremely beautifying factor.

The Supreme knowledge with Supreme devotion gives the beauty and ‘tejas’ (Brahma varcas) incomparable to any beauty aids. The grace, confidence and ‘get up’ the Supreme Self gives is truly attractive.

He provides the horns to the deer, cow and sheep. He is the wearer of power and glory on his head.

om jayantāya namaḥ

Om salutations to the victorious.
Victory is excelling over all others in various qualities. The Supreme Self is the only one and there is none who is second or anywhere near to him. This quality of exclusiveness is the excellence and victory over all others.

aham jayosmi....

Gita 10-36

om sarvavijjayine (sarovit jayine)

namah

Om salutations to Him who is the all knower and who has conquered all.

The individual Self confined in the body and limited to the adjuncts of the body comes to win and conquer after the object is known. Knowledge is power and this power comes after knowing.

The Supreme Self knows all about origin, evolution and dissolution even before anything comes into existence. He is victorious and is the knower of all things that exists. He is the existence, the all encompassing consciousness and Supreme intelligence, the source from which all things derive their consciousness and intelligence. This intelligence is the driving force that leads to creation of intelligent beings. It drives itself, being the higher nature of the Supreme Self.

nahi tvā śūro na turo na dhṛṣṭurna tvā yodho manyamāno yuyodhaḥ indra nākiṣṭvā prayastyeṣāṁ viśvā jātānyabhyasi tānī

Rgveda 6-25-5

There is no powerful (person) force who can fight with you. He who hurts others and attacks cannot fight with you. He who is angry also cannot fight you. There is no powerful who can stand before you. You have conquered all the powerful
forces that have come to this universe (they can come only with your support).

_om suvarṇabindave namaḥ_  

*Om salutations to Him whose every droplet is of gold (precious).*

The Supreme Self is Hiraṇmaya, full of golden effulgence. The Supreme Lord is the knower of the Vedas which is the exponent of the golden form of the Supreme Lord.

_om akṣobhyaṁ namaḥ_  

*Om salutations to Him who is never perturbed by (kṣobhe) the passions. He is one without 'kṣobhe'.*

The passions of mind and body such as hunger, thirst, pain, sound, sight and the effects on sensory organs never affects the Supreme Self, since he has no body and mind.

The Supreme Self has no body and has no organs. He is not affected by the objects of sight, sound, smell, touch and thought. His nature is Supreme consciousness which is the background of all sensations. This Supreme consciousness is one and is not attached. It encompasses time and space.

We experience sight, sound, touch, smell and are affected by our own thinking. This is because, our sensory organs are not only the mediums of sensory perceptions, but they are attached to sensations.
The eye is for seeing and the seer is the Self. This seer is the consciousness and is not attached to sight.

The ear is for hearing and the hearer is the Self or the soul. The nature of this Self or soul is consciousness and it is not attached to any sound.

This attachment to sight, sound, smell, touch and thought is the ‘kṣobhe’, the likes or dislikes, the effect of these sensations we have due to our ‘mind’. This mind is the ‘sticker’ that gives continued sensations even after the effect of objects on senses disappear.

If we like this ‘kṣobhe’, then it becomes pleasure. If we do not like this pleasure, then it becomes kṣobhe.

It is the Supreme Lord who protects his devotees from this kṣobhe, the impulses of the mind.

bhaktāḥ kṣobhayāḥ na bhavanti yasmāt yasyānu-grahāt saḥ akṣobhyāḥ!

ōṁ sarva vāgīśvareśvarāya namaḥ || 802

Om salutations to the Lord of speech and the Supreme Lord of all masters of learning.

This vāk is Gāyatri, the vyāhṛtis bhuḥ, bhuvaḥ and svaḥ. Only when one is happy he sings (gāyati). Who sings this Gāyatri crosses over this saṁsāra (trāyati) and therefore this is Gāyatri.

This vāk is Udgītha ‘Om’.

gāyatrī vā idāṁ sarvam bhūtam yadidāṁ kiñca vāgvai gāyatrī vāgvā idāṁ sarvam bhūtam gāyati ca trāyatate ca! Chāndogya 3-12-1

Gāyatri indeed is all this, whatever being exists. Speech indeed is Gāyatri;
yā vai sā gāyatrīyām vāva sā yeyam prthivyasyāgam
hidagam sarvam bhūtam pratiṣṭhitametāmeva nāti-
slyate || Chāṇḍogya 3-12-2

That which is this Gāyatri, even that is this earth.

yā vai sā prthivyāyaṁ vāva sā yadidamasminpurūṣe
śarīramasminhīme prāṇāḥ pratiṣṭhitā etadeva nāti-
slyante || Chāṇḍogya 3-12-3

That which is this earth (as Gāyatri), even that is this.
That is this body in respect of this person; for these senses are
indeed established in this body and they do not transcend it.

That which is the body in respect of a person, even
that is the heart with in this body; for these senses are
indeed established in it and they do not transcend it.

Such is the greatness of this (Brahman called Gāyatri).
The person is greater than this. All this world is a quarter
of Him. The other three quarters of his are immortality
in heaven.

yadvai tadbrahmetidāṁ vāva tadyo'yaṁ bahirdhā
puruṣādākāśo yo vai sa bahirdhā puruṣādākāśaḥ ||

ayaṁ vāva sa yo'yaṁantaḥ puruṣa ākāśo yo vai
so'ntaḥ puruṣa ākāśaḥ ||

ayaṁ vāva sa yo'yaṁantarhṛdaya ākāśastade
tatpūrṇamapraṇavarti pūrṇamapraṇavartinīṁ śṛiyaṁ
labhate ya evaṁ veda || Chāṇḍogya 3-12-7, 8, 9

That which is (designated as) Brahman, even that is
this ākāsa outside the body.

That which is the ākāsa outside the body, even that is
the ākāsa inside the body.

That which is the ākāsa inside the body, even that is
this ākāsa within the lotus of the heart.
This Brahman is all filling and unchanging. He who knows Brahman becomes prosperous.

Om mahāhradāya namaḥ

Om salutations to Him who is called a great hrada (lake).

The Supreme Self is like a great lake whose water is of the nature of bliss. Whoever takes a dip in this lake comes out blissful.

The yogis who meditate upon the Supreme Self dip themselves in that lake of bliss and experience great joy.

This mantra is chanted at the time of yajñopavītāṁ ceremony;

ḥṛdisthā devatāḥ sarvāḥ hṛdi prāṇāḥ pratiṣṭhitāḥ
ḥṛdi prāṇāśca jyotiśca trivṛtstūtram ca yanmahat
ḥṛdi caitanye tiṣṭhati,

yajñopavītāṁ paramāṁ pavitraṁ
prajāpateryatsahajam purastāṁ
āyuṣyaṁagryam pratimuñca śubham
yajñopavītāṁ balamastu tejaḥ

Brahmopaniṣad

In the heart the Devas live, in the heart the Prāṇās are installed, in the heart exists the Supreme prāṇa and light as also immanent cause with three fold constituents and the mahat principle. It exists within this heart, that is in the consciousness. 'Put on the sacrificial thread which is supremely sacred, which became manifest of yore with Prajāpati Himself, which embodies longevity, eminence and purity, and may it be the strength and puissance to you'.
om mahāgartāya namaḥ||

Om salutations to Him whose illusion, māyā is difficult to crossover.

The Supreme Self overtakes all and covers the whole universe. It is the light of lights and also faster than light. His nature is consciousness, intelligence and bliss.

The Supreme Lord has made the heart of his devotees his home.

atha yadidamasminbrahmapure daharam puṇḍarīkāṁ veśma daharo'smīnnantarākāśastasmin yaddantastadanveṣṭavyam tadvāva vijijñāsitavyamiti||

Chāndogya 8-1-1

The Supreme Lord resides in the lotus of this heart and has made his residence. We should meditate on this heart, the inner sky, which is as big as outer sky.

om mahābhūtāya namaḥ||

Om salutations to Him who is the great element, the essence of all bodies.

The Supreme Self has created the great elements air, water, fire, earth, ether, sun, moon, mind, ego and intellect. These are the building blocks of life. He is also the mukhya prāṇa, the vital force which supports all bodies. He is the greatest of all the elements.

bṛhacca taddivyamacintyarūpaṁ
sūkṣmācca tat sūkṣmataram vibhāti||
dūrātsudūre tadhāntike ca
paśyatsvihāva nihitam guhāyām||

Mūḍāka 3-1-7
It is great and self-effulgent; and its form is unthinkable; it is subtler than the subtle. It shines diversely. It is farther away than far off and it is near at hand in this body. Among sentient things it is perceived as seated in this very, in the cavity of the heart.

**om mahānīdhaye namaḥ** 806

*Om salutations to the great source.*

The Supreme Brahman is the Supreme source from whom all this universe has evolved. At the end of the kalpa, this universe is dissolved in him.

brahma tam parādādyo'nyatratmano brahma veda, kṣatram tam parādādyo'nyatratmanah kṣatram veda, lokāstam parāduryo'nyatratmano lokānveda, devāstam parāduryo'nyatratmano devānveda, vedāstam parāduryo'nyatratmano vedān veda, bhūtāni tam parāduryo'nyatratmanah sarvam veda; idam brahma, idam kṣatram, ime lokāh, ime devāh, ime vedāh, imāni bhūtāni, idam sarvam yadayamātmā
dharmānyaka 4-5-7

All is Self. The brāhmaṇa rejects him who knows the Brāhmaṇa to be different from the Self. The kṣattraṇya rejects him, worlds reject him, the gods reject him, the Vedas reject him, Beings reject him, all reject him who knows all to be different from the Self. This Brāhmaṇa, this Kṣattriya, these Worlds, these Gods, these Vedas, these Beings and all are only the Self.

**sa yathārdridhäuserabhyāhitasya pṛthagdhūmā viniścaranti, evam vā are'sya mahato bhūtasya niḥāvasitametadyadrgvedo yajurvedaḥ sāmavedo'tharvāṅgirasā itihāsāḥ purāṇāṁ vidyā upaniśadāḥ ślokāh**
sūtrāṇyanuvyākhyaṇāni vyākhyaṇānīṣṭam hutamāsitam pāyitam, ayaṁ ca lokaḥ, paraśca lokaḥ, sarvāṇi ca bhūtāni; asyaivaitāni sarvāṇi niḥévasitāni||

Bṛhadāraṇyaka 4-5-11

As various kinds of smoke proceed from fire kindled with damp fuel, even so my dear, the Rgveda, Yajurveda, Sāmaveda, Atharva Āṅgirasa, history, mythology, arts. Upaniṣads, mantra verses, aphorisms, elucidations, explanations, sacrifices, oblations in the fire, food, drink, this life. the next life and all beings are the breath of this limitless reality. These are all (like) the breath of it alone.

om kumudāya namaḥ|| 807

Om salutations to Him who is the giver of joy to the earth.

When the astronauts landed on the moon, they found the earth to be the most beautiful planet around.

The Supreme Self has made this earth the most beautiful by creating mountains, rivers, forests, sky, ocean, fire, gems and jewels. Innumerable types of plants and animals, unspeakable beauty of flowers, fruits and leaves. He has made food tasty and divine, water divine and air so fresh and refreshing. The bliss, his higher nature has pervaded all his creations. His name is blissful, his form is blissful and his creation is blissful.

om kundarāya namaḥ|| 808

Om salutations to Him whose blessings are as pure as jasmine.
The blessings to each of his devotees is new and fresh. His innovation in making his devotees happy and blissful knows no bounds.

**om kundāya namaḥ**

*Om salutations to Him who has given this birth as a gift.*

This birth, as a human being is the rare thing to happen. It is only on this earth which is the place of the great elements the earthlings are created. Human being is the junction of all these great elements properly assimilated, and pervaded by prāṇa, the vital force. The soul resides in this body. It is provided with intelligence and consciousness. It experiences the quality of all objects through the senses. While not in contact with objects, it experiences the bliss which is its own nature.

This earth is a gift of the Supreme Self to all the souls.

**om parjanyāya namaḥ**

*Om salutations to Him who sends down rain.*

The Supreme Self bestows his devotees with gifts like rain. All good things happen on their own by the grace of God. The body is heated up by work. The mind is heated up by thinking. The whole person is heated up by intense concentration (tapas). The Supreme Self cools the body through the fruits of work to the body, by peace to the mind and bliss to the person. In that way he represents the rain that cools the earth.
parjanyāya pra gāyata divasputrāya mīḥuṣeśaṁ sa
no yavasamicchatu

Sing aloud to the son of the celestial region, the
cloud divine for he is the sender of rain. May he be
pleased to give us all types of sustenance.

om pāvanāya namaḥ

Om salutations to Him who purifies.

The Supreme Self is the Supreme purifier. He is the
creator of all these great elements which are great
purifiers. The vital force is purifier. Consciousness is
purifier. Moving air is purifier, flowing water is purifier.
Burning fire is purifier. Intelligence is purifier. Bliss is
purifier. Earth is purifier. Sun is purifier and knowledge
is purifier.

pavanah pavatāmasmi...

I am the Supreme purity among the purifiers.

Mere thinking of the Supreme Self, purifies the
devotee. Chanting of his names (japa), meditation (dhyāna)
and knowing the nature of the Supreme Self (jñāna) are
all means of purification.

This purification leads to cessation of impure thoughts
resulting in joy.

om anilāya namaḥ

Om salutations to air.

Air (wind) is the great element which is the support
of mukhya prāṇa, the vital force. It is one of the purifiers.

This air is the prāṇa in the body. It is the mukhya prāṇa, the aggregates of the five airs that does all the work in the body.

indraśca vāyaveśāṁ somānāṁ pītimarhathaḥ
yuvāṁ hi yantindavo nimnamāpo na sadhryak

Rgveda 4-47-2

Oh soul and vital breath, both of you deserve. You relish the devotional elixir. Our devotion blows towards you as drops of water gather to move towards lower levels.

om amṛtāṁśāya namaḥ

Om salutations to the essence of the nectar.

The nature of 'amṛta' the nectar is immortality and bliss. The essence of this immortality and bliss is the Supreme Self. Consciousness and bliss are immortal and they are the higher nature of the Supreme Self.

ataḥ samudrā girayaśca sarve'smātsyandante
sindhavaḥ sarvarūpāḥ ataśca viśvā oṣadhayo rasāśca
yenaiśa bhūtasthīṭhatyantarātmā

Mahānārāyana-paniṣad 12-3

From him arise all the seas and mountains. From him flow rivers of all kinds and from him all herbs and essence come forth. United with the essence of herbs the individual soul seated in the subtle body dwells in creatures.

om amṛtavapuṣe namaḥ

Om salutations to Him who is immortal.
Mortality is for the body which is finite and limited. Anybody limited by time and dimensions has a beginning and an end.

The infinite and eternal Supreme Self has no particular body of its own and therefore is immortal. Its nature is unbroken consciousness on which the whole universe is projected. This world, this universe is the illusion and not the Supreme Brahman whose nature is consciousness.

\[ \text{brahma satyam jaganmithyā} \quad \text{Śaṅkarācārya} \]

\[ \text{Brahman is real, this world is unreal.} \]

\[ \text{prajñānam brahma} \]

\[ \text{Consciousness is Brahman.} \]

\[ \text{sa vā eṣa mahānajā ātmājaro'maro'mṛto'bhayo brahma; abhayām vai brahma; abhayām hi vai brahma bhavati ya evaṁ veda} \quad \text{Bṛhadāraṇyaka 4-4-25} \]

\[ \text{The Supreme Lord is immortal. He is fearless. He who knows this becomes immortal and fearless.} \]

\[ \text{om sarvajñāya namaḥ} \quad 815 \]

\[ \text{Om salutations to the knower of all.} \]

The Supreme Self is the Supreme knower. He is the knower of past, present and the future, since his nature is consciousness which covers time and space. He is the knower of all Vedas. Upaniṣads, scriptures and smṛtis since all these refer to him and has evolved from him.

He is the nature of ‘turiya’, the fourth state which is the base and support of dreamstate, wakeful and deep sleep state.
He is the knower of manifest and unmanifest knowledge as well as the lower and the higher knowledge.

śāṅkhī saṁnīhitām guhācaram nāma mahatpadamatraitāt samarpitam | ējatprāṇannimisacca yadeta- 
jjānatha sadasadvareṇyam param vijñānādyadva- 
riśtham prajānām ||

Mundaka 2-2-1

It is effulgent, near at hand and well known as moving in the heart and it is the great goal. On it are fixed all these that move, breathe and wink or do not wink. Know this one which comprises the gross and the subtle, which is beyond the ordinary knowledge of creatures and which is the most desirable and the highest of all.

arā iva rathanābhau saṁhata yatra nādyāḥ 
sa eṣo'ntascarate bahudhā jāyamānaḥ ||

omityevaṁ dhyāyatha ātmānam 
svasti vaḥ pārāya tamasaḥ parastāt ||

Mundaka 2-2-6

Within that (heart) in which are fixed the nerves like the spokes on the hub of a chariot wheel, moves this afore said Self by becoming multiformed.

Meditate on the Self thus with the help of ‘Om’. May you be free from hindrances in going to the other shore beyond darkness.

yaḥ sarva jñāḥ sarvavidyasyaiśa mahimā bhuvi ||
divye brahmapure hyeṣa vyomnyātmā pratiṣṭhītaḥ ||

manomayaḥ prāṇaśarīranetā 
pratiṣṭhito'ṁne ṣṛdayaṁ sannidhāya ||
tadvijñānena paripaśyanti dhīrā 
ānandarūpamamṛtaṁ yadvibhāti ||

Mundaka 2-2-7, 8

That Self which is Omniscient in general and all knowing in detail and which has such glory in this world—that Self,
which is of this kind—is seated in the space within this luminous city of Brahman.

om sarvatomukhāya namaḥ||

Om salutations to Him who has faces everywhere.

With hands and feet everywhere, with eyes heads and mouths everywhere, he exists in the worlds enveloping all (Gītā 13-13).

yato vāco nivartante aprāpya manasā saha|
ānandametajjivasya yam jñātvā mucyate budhaḥ||

Brahmopaniṣad

From which without reaching It, the speech falls back with the mind, that is the transcendental Bliss of this embodied being, knowing which the wise one is released (from all bondage).

sarvavyāpinamātmānam kṣīre sarpirivārpitam|
ātmavidyātapomūlaṁ tadbrahmopaniṣatparam|
sarvātmaikatvarupeṇa tadbrahmopaniṣatparamiti||

Brahmopaniṣad

(And this bliss is verily) the Self which pervades the whole universe, as the butter diffused within the milk. This is the Brahmapaniṣad, or the Supreme wisdom of Brahman, in the form of a unity of the Ātman of all, founded on the spiritual discipline (tapas) which is (nothing but) the Vidyā or science of the Ātman.

netrastham jāgrataṁ vidyātkañthe svapnam vinirdiśet| suṣuptaṁ hṛdayastham tu turīyam mūrdhni
sahsthitam||

Brahmopaniṣad

Know the wakeful state to have for its centre the eyes; the dreaming state should be assigned to the throat; the state
of dreamless sleep is in the heart; and the transcendental state is in the crown of the head.

viśvatascakṣuruta viśvato mukho....

Mahānārāyaṇopaniṣad 1-13

The Supreme Lord has faces everywhere, eyes everywhere, heads and legs everywhere.

om sulabhāya namaḥ∥

Om salutations to Him who is very easy to attain.

It is the easiest and simplest to attain the Supreme Self for one who want to attain the Supreme truth. The Supreme truth is that only he exists. He shines through all the bodies. There is no ‘I’. Only ‘that’ is. This dissolution of the ego is based on the simplest truths.

He has created this world. He has created all the great elements. He has created this body and all the bodies and beings. He has put in the vital force, prāṇa. He sends forth rain and grows all the food. He is like the sun reflected in a million glass pieces of different colours, shapes and sizes all reflecting and shining in different ways, but the shining entity being the only one. Similarly it is the Supreme Self having created all the bodies functions in all the bodies.

The simple and the Supreme truth is: ‘sarvam vāsudevāya iti’.

om suvratāya namaḥ∥

Om salutations to Him with auspicious vows.
He is also the enjoyer of all offerings with pure devotion.

The Supreme God will not accept anything that is not offered with full devotion and dedication. Whatever offered with full devotion, he will accept even if it be water, flower, fruits or a leaf. It is the devotion which is the essence of the offering and not the object offered.

The holy and auspicious vows that takes a human being nearer to the Supreme Self are the truthful ones devoid of ego and selfishness; Thou shall speak the truth. Thou shall do holy and auspicious deeds. Thou shalt look upon others as yourself. Thou shalt be kind. Thou shall be pure in mind and free from selfish desires.

viṣṇoḥ karmāṇi paśyata yato vratāni paspaśe

Ṛgveda 1-22-19

All the actions performed in the world are verily that done by the Supreme Lord.

om siddhāya namaḥ

Om salutations to Him who has attained 'siddhis', all the powers, who is everywhere.

The Supreme Self has attained all that there is to attain. He is the omnipresent, omnipotent and omniscient. He is also the protector and promoter of his devotees as per the extent of their devotion and surrender. There is no second to him in anything.
Om śatrujite namah

Om salutations to Him who has won over all the enemies.

The enemies of the Supreme Brahman are those which cover consciousness, intelligence and bliss. It is the ego, born of ignorance. It is the six states of mind, the 'ariṣaḍvargas'; lust, greed, anger, obsession, ego and jealousy which cloud the intellect and the discretion.

It is the selfishness and the pride that there is none better and superior to me, which is purely foolish and damaging. All the sins and crimes are committed in the heat of unconsciousness which is driven by blind desire of the senses for the sense objects.

bandhurātmātmanastasya yenātmāvātmanā jitaḥ
anātmanastu śatrutve vartetātmava śatruvat

Gītā 6-6

The Self is the friend of the Self of him by whom the Self has been conquered by the Self, but to the unconquered Self, the Self stands in the position of an enemy, like an external foe.

Om śatrutāpanāya namah

Om salutations to Him who tortures his enemies.

The egoistic persons, people with selfishness, foolishness and ignorance, persons who are against truth, righteousness and goodness are their own enemies. Since they are against the Supreme order, they are not in harmony with their inner consciousness and outer environment. They suffer and pay a heavy price, even though
for the onlookers they look happy, prosperous and powerful. If we do not have a strong enemy, we ourselves become weak. We have to thank our enemy for our strength. Strength lies in the resistance.

The ego is such a dead weight, untruth is such an effort and ignorance is such a darkness. The wicked and the evil are their own destroyers.

om nyagrodhīya namaḥ II 822

Om salutations to that which remains above all and grows downward.

He is the source of everything that is manifest. Higher up we want to go, deeper we should go down. This is the Supreme order. All things exist in duality and relativity. This is the nature of the manifest world. Without darkness, there is no light.

If we want to enjoy rest, we should exhaust ourselves.

If we work whole day and tire ourselves out, then we can take rest and sleep well. The whole day, if we take rest, then we cannot sleep even at night.

If we are hungry, then only we enjoy the taste of the food. The person who is not hungry cannot enjoy food. A person who is not thirsty does not know taste of water. It is always the play of the opposites. If we have suffered deeply, then we know what is joy and bliss. Without the play of these dual opposites, the life is shallow and dull.

The Supreme Brahman has created this universe in such a way, that the opposites support each other and finally nullify themselves. The whole thing is ultimately reduced to 'śūnya' nothingness. This 'nothingness', śūnya.
the source of all universe is the holiest and the most auspicious. This is the all-pervading Supreme spirit Śrī Hari Nārāyana the Supreme Brahman, the nameless and the formless Supreme Self.

adhaścordhvaṁ praśṭāstasya śākhā
guṇapraṇīddhā viṣayapravālāḥ
adhaśca mūlānyanusantatāni
karmānubandhīni manuṣyaloke

Gītā 15-2

Below and above spread its branches, nourished by the guṇas; sense objects are its buds; and below, in the world of men, stretch forth the roots, originating action. The Supreme Self is not attached to these dual opposites. He is the pure witness. The individual soul attached to this body thinks it enjoys and suffers. But in reality, its true nature being consciousness, is also the pure witness. Till it realises its true nature it goes taking different bodies called the transmigration of the soul.

utkramantam sthitam vāpi bhuñjānam vā guṇānvitam
vimūḍhā nānupaśyantī paśyantī jñānacakṣusāḥ

Gītā 15-10

The deluded do not see Him who departs, stays and enjoys; but they who possess the eye of knowledge behold Him.

om udumbarāya namaḥ

Gītā 823

Om salutations to Him who as the Supreme cause is above the sky, that is superior to all, who is the cause of the sky.

Anything holy and controlling is above. The Supreme Self who is the Supreme controller is at the top.
The Supreme Self is also the 'audumbara', who nourishes the whole universe with food. Matter is energy and energy is in matter. This energy in the form of food is provided by the Supreme Self to all living creatures. It is the matter with this divine energy that consumes food and food itself is matter with energy. It is this Self, this vital force which is the consumer of all foods. It is this mukhya prāṇa, the vital force which is the 'hunger' that consumes all foods (matter).

**om aśvatthāya namaḥ||** 824

*Om salutations to Him who does not last even for next day. He is like flowers which are ever fresh.*

The Supreme Self is like the aśvattha tree, very complex and unknowable.

**ūrdvamūlamadhaḥ sākhamaśvattham prāhuravyayam||**
**chandāmsi yasya parṇāni yastam veda sa vedavit||**

*Gitā 15-1*

*They (the wise) speak of indestructible peepul tree having roots above and branches below, whose leaves are the meters of hymns; he who knows it is a knower of the Vedas.*

**ūrdhvamūlo'vāksākha eso'śvatthaḥ sanātanaḥ||**

*Kaṭha 2-3-1*

*The everchanging form of this aśvattha tree is eternal.*

**om cāṇūrāndhra niṣūdanāya namaḥ||** 825

*Om salutations to Śrī Kṛṣṇa who is the incarnate of the Supreme Self, who destroyed Cāṇūra.*
Cāṇūra was a strong invincible wrestler in the kingdom of Kamsa, who tried to kill Śrī Kṛṣṇa. Kamsa sent this wrestler to fight with Śrī Kṛṣṇa and kill him in the duel. Śrī Kṛṣṇa whirled him around and around, smashed his head and killed him.

**om sahasrārciṣe namaḥ**

*Om salutations to Him with innumerable rays.*

All the brightness and brilliance in all the creatures and objects in this universe is mere reflection of the glory and brilliance of the Supreme Self.

divi sūryasahasrasya bhavedyugapadutthitā
yadi bhāḥ sadṛśī sā syādbhāsastasya mahātmanah

Gītā 11-12

*If the splendour of a thousand Suns were to blaze out at once (simultaneously) in the sky, that would be the splendour of that mighty Being (great Soul).*

**om saptajihvāya namaḥ**

*Om salutations to Him who as the manifestation as fire is conceived as having seven tongues.*

kālī karālī ca manojavā ca
sulohitā yā ca sudhūmravarṇā
tsphulingi viśvaruci ca devī
lelāyamānā iti sapta jihvāḥ

Mundaka 1-2-4

*Kāli, Karālī, Manojavā and Sulohitā and that which is Sudhūmravarṇa, as also Sphulingini and the shining Viśvaruci—these are the seven flaming tongues.*
eteṣu yaścarate bhrājamāneṣu
yathākālam cāhutayo hyādadāyan!
tam nayantyetāḥ sūryasya rāsmayo
yatra devānāṁ patireko’dhivāsah∥

Mundaka 1-2-5

These oblations turn into the rays of the Sun and taking
him up they lead him, who perform the rites in these shining
flames at the proper time, to where the single Lord of the
gods preside over all.

ehayehi tamāhutayaḥ suvarcasaḥ
sūryasya rāṁibhiryajamānam vahantī∥
priyāṁ vācamabhivadantyo’rcayantya
esa vah puṇyaḥ suktro brahma-lokaḥ∥

Mundaka 1-2-6

Saying ‘come, come’, uttering pleasing words such as
‘this is your well earned, virtuous path which leads to heaven’,
and offering him adoration, the scintillating oblations carry
the sacrificer along the rays of the Sun.

(These fruits earned through rites, sacrifices and
oblations are perishable).

ōṁ saptaidhase namaḥ∥

Om salutations to Him who has seven natures
of brilliance.

The Supreme Self burns away seven types of fuels
by seven types of fires.

He digests the food by Vaiśvānara fire.
He burns away the ignorance by knowledge fire
(jñānāgni).

He burns as solid fire.
He burns as liquid fire.

He burns as gaseous fire.

He burns the body by various states of mind like anxiety, worry, tension and desire.

Finally he burns all with the fire of consciousness and awareness.

sapta prāṇā prabhavanti tasmāt sapatārciṣaḥ
samidhaḥ sapta jīvāḥ śapta ime lokā yeṣu caranti
prāṇā guhāsāyānnihitāḥ sapta sapta

Mahānāraṇya-paniṣad 12-2

From him originate the seven prāṇas, the seven flames, their fuel, the seven tongues and the seven worlds in which the life breaths move. (Further other things that are seven fold also come forth from him, who dwells in the secret place of the heart and set in their respective places).

om saptavāhanāya namaḥ

Om salutations to Him who is in the form of seven vehicles.

The Supreme Self in the form of sun has seven horses as his vehicles. The light of sun is composed of seven colours; violet, indigo, blue, green, yellow, orange and red.

catvārī śṛṅgā trayo asya pādā dve śīrṣe sapta
haustāso asya tridhā baddho vṛṣabho roravīti maho
devo martyām ā viveśa

Ṛgveda 4-58-3

Four are his horns, three are his feet, two heads and seven hands; This triple bound showerer of benefits roars aloud. That mighty divine is enshrined in the hearts of all mortals.
om amūrtaye namaḥ || 830

*Om salutations to the formless.*

The Supreme Self is the nameless and formless. It has no body. It is not an image with two dimensions nor an idol with three dimensions.

It includes in itself all the dimensions; a single dimension of force, two dimensional māyā, three dimensions of matter, fourth dimension of time and the fifth dimension of consciousness. Its higher nature is the fifth dimension which includes all the four dimensions. It is eternal and limitless. It is the changeless and deathless.

It gives reality to two dimensional images by providing the third dimension, consisting of great elements (pañca bhūtas).

om anaghāya namaḥ || 831

*Om salutations to the sinless.*

The sin and crime is committed by desire and fits of anger. The Supreme Self is free from all such impurities. He is the sinless one.

om acintyāya namaḥ || 832

*Om salutations to Him who cannot be determined by mind (by thoughts). He is beyond all imagination.*

The nature of mind is thinking in terms of images, that is the imagination. The Supreme Brahma who has no name and form cannot be thought of by the mind.
Mind can think of only the known, limited and finite. It cannot think of the unknown, unlimited and infinite. The Supreme Self does not come within the purview of the mind. Mind is the part and the Supreme Self is the infinite. Mind is the window and the Supreme Self is the universe.

\[ \text{bṛhacca taddivyamacintyarūpaṁ} \\
\text{sūkṣmācca tatsūkṣmataram vibhāti} \]

\[ \text{Mūndaka 3-1-7} \]

*The Supreme Lord is of immense form that he cannot be thought of by mind and so subtle and shines in all bodies.*

\[ \text{om bhayakṛte namaḥ} \]

*Om salutations to Him who creates fear.*

What is finite, limited and unmoving has no place to stay undisturbed. It is attacked by the great elements, by the vital force, by the consciousness and is consumed. Even if a body lies unmoving in the desert, it is spotted by the vultures and it is consumed and cleaned.

So also, out of the fear of Supreme Brahman, this earth moves, planets move and all the great elements move. Movement is life. Anything that does not move is finished off in no time.

\[ \text{tadapyeṣa śloko bhavatiḥ bhīṣā’smādvātaḥ pavateḥ} \\
\text{bhīṣodeti sūryah |
bhīṣā’smādagniscendraśca |
mṛtyur-dhāvati pañcama iti} \]

\[ \text{Taittirīya 2-8-1} \]

.....yadā byevaiṣa etasminnaḍęye’nātmye’ nirukte’
nilayane’bhayam pratiṣṭhāṁ vindate |
atha so’bhayaṁ gato bhavati \]

\[ \text{Taittirīya 2-7-1} \]
The devotee who has attained the Supreme Lord whose form is fearlessness, becomes fearless and removes fear from others. This soul is changeless, deathless fearless spirit of the Supreme Self, the eternal part, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa.

Om bhayanāsanāya namaḥ ॥ 834

Om salutations to Him who destroys the fear.

The fear is for life. The fear is that we may lose this body which is the medium of all experiences and means of relationships. As long as we are interested in this world of objects, we are attached to the body, attached to the objects, attached to wealth, power, position, name and fame. As long as we have desire to achieve, this body is the tool and the means.

But this body is temporary and is perishable. The soul that resides in this body is changeless, deathless and fearless spirit since it is of the same nature as the Supreme Self.

Those who have no desire for their body and for this world of objects; those who have attained Supreme knowledge that they are not the body, but the Self; those who have Supreme devotion and have surrendered totally to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa have no fear. The Supreme Self destroys all their fear.

buddhirjānānamasamohā kṣamā satyaṁ damaḥ

śamaḥ ॥

sukhaṁduḥkham bhavo'bhāvo bhayaṁcābhayameva ca ॥

ahimsā samatā tuṣṭīstapo dānam yaśo'yaśaḥ ॥

bhavanti bhāvā bhūtānāṁ matta eva pṛthagvidhāḥ ॥

Gitā 10-4, 5
om aṇave namaḥ

Om salutations to the minute.

The Supreme Self is as minute as an atom and also as big as the sky.

na cakṣuṣā grhyate nāpi vācā
nānyairdevaistapasā karmaṇā vā
jñānaprasādena viśuddha sattva-
stattastu tam paśyate niṣkalam dhyāyamānaḥ

Mundaka 3-1-8

It is not comprehended through the eye nor through speech, nor through other senses; nor is it attained through austerity or karma. Since one becomes purified in mind through favourableness of the pure intellect, therefore can one see that the indivisible Self through meditation.

This atomic nature of the Supreme Self is expressed in the creation of smallest creatures.

aṇoraṇīyān mahato mahīyānātmā'sya jantornihito
guhāyām

Katha 1-2-20

Subtler and smaller than the atom in this ātma in the secret cavity of living beings.

om bṛhate namaḥ

Om salutations to the greater than the great.

The Supreme Self has created the biggest mountains, infinitely large ocean and skies. He has created stars which are of infinite sizes.

His nature of largeness is represented in his creation of creatures like elephants, whales and sharks.
The infinite Self more minute than the minute and greater than the great set in the heart of the beings here. Through the grace of the creator one realises him who is free from desires, who is supremely great, who is the highest ruler and master of all, and becomes free from sorrows.

om kṛśāya namaḥ

Om salutations to Him who is non material.

He is without bulk and is made of spirit.

He said; O Gārgi, the knowers of Brahma describe it verily as the absolute. It is neither coarse nor fine, neither short nor long, neither redness nor oiliness, neither shadow nor darkness, neither air nor ether. It is not sticky nor is it savour or odour. It is without eyes and ears, without the organ of speech and mind, non effulgent, without the vital force and mouth. It is not a measure, and is devoid of exterior or interior. It does not eat anything nor does anybody eat it.
Om sthūlāya namaḥ

Om salutations to the inner pervader of all.

The Supreme Self having created the body resides in the body and pervades the body from tip to toe.

tvad vājī vājambharo vihāyā abhiṣṭikṛjāyate satya-suṣmaḥ tvad rayirdevajūto mayobhu stvadāsurjūjuvām agne arvā

Rgveda 4-11-4

Oh adorable Lord, you are vigorous, sustainer of food and power, extensive, fulfiller of aspirations, and possessor of lasting courage. From you springs wealth, which is divine and source of happiness. Also from you comes vigorous, which is swift and impetuous.

Om guṇabhṛte namaḥ

Om salutations to the supporter of guṇas, the qualities of nature.

The nature consists of the great elements. They are distinct from one another due to their qualities. The innumerable creatures are created by the various permutations and combinations of these qualities of nature.

The three types of nature or guṇas among all the creations; satva, rajas and tamas. There is no creation among human beings or gods who are free from these three qualities of nature.

The Supreme Self is the supporter of these three qualities of nature. But he himself is without any quality of nature.

guṇānāmapi aham saumpyam....
om nirguṇāya namaḥ

Om salutations to Him who is without any quality of nature.

He is non contactual and is without qualities of prakṛti.

The quality is for the limited and the finite. The nature of the Supreme Self is consciousness, intelligence and bliss. This is same to all creatures and the nature.

sa vṛksakālakṛtibhiḥ paro'nyo
yasmāt prapañcaḥ parivartate'yam

dharmāvaham pāpanudam bhageśaṁ
jñātva'tmasthamamṛtam viśvadharmaṁ

Śvetāsvatara 6-6

He, because of whom this phenomenal world revolves, is above all that takes the form of the tree of the world and time. And he is different. Knowing the source of virtue, the destroyer of sin, the Lord of divine powers etc., as existing in the intellect and as the immortal support of the universe (one becomes different from the prakṛti, the nature and the elements).

The Supreme Lord is without any quality. Like water without taste, smell, colour. He is of the form of deep silence. He is also free from sleep, dream and waking. He is ever alert conscious awareness. He burns up all qualities.

om mahate namaḥ

Om salutations to the greatest.
The Supreme Self is the greatest. There is none who is second to him or even near to him. He is the source, support and the Supreme destination of all.

dve akṣare brahmapare tvanante
vidyāvidye nihite yatra gūḍhe
kṣaraṁ tvavidyā hyamṛtam tu vidyā
vidyāvidye Īśate yastu so'nayaḥ
dve akṣare brahmapare tvanante
vidyāvidye nihite yatra gūḍhe
kṣaraṁ tvavidyā hyamṛtam tu vidyā
vidyāvidye Īśate yastu so'nayaḥ

Śvetāsvatara 5-1

He who is immutable, infinite and higher than Brahma, and in whom lie hidden the two knowledge and ignorance, and who controls knowledge and ignorance, is different from them. Ignorance is mutable, but knowledge is verily immutable.

om adhṛtāya namaḥ

Om salutations to Him who supports the whole universe, but he himself is not supported.

The Supreme Self is self established 'swasti'. He does not have any support. He is the all-pervading Supreme spirit Śrī Hari Nārāyaṇa.

sarvā diśa uṛdhvamadhasca tiryak
prakāśayan bhrājate yadvanaḍvān
evam sa devo bhagavān vareṇyo
yonisvabhāvānadhitis̄thatyekah

śrī Viṣṇu Sahasranāma

Śvetāsvatara 5-4

He shines illuminating all the directions, above, below and others as does the sun. In this way, that God the effulgent and adorable one, rules alone over all those that stand as the sources.
yasya trī pūrṇā madhunā padānyakṣīyamāṇā
vadhayā madanti ya u tridhātu prthivīmuta dyāme ko
dādhāra bhuvanāni viśvā ||

Rgveda 1-154-4

The Supreme Lord of prakṛti and puruṣa (nature and spirit) is also the supporter of the three worlds earth, heaven and outer space and also world of matter.

om svadhṛtāya namaḥ ||

Om salutations to Him who is supported by himself.

There is neither any support nor any supporter to the Supreme Self. He is the creator of support to all. He supports everyone. It is supported by its own greatness.

He himself does not need any support, since he is the supporter of all.

saptārdhagarbhā bhuvanasya reto viṣṇostiṣṭhanti
pradiśā vidharmanī te dhītibhirmanasa te vipaścitaḥ
paribhuvaḥ pari bhavanti viśvataḥ ||

Rgveda 1-164-36

The seven half embryos are employed in the work of supporting the universe by Lord’s orders. These ones consciously whirl around the universe.

om svāstyāya namaḥ ||

Om salutations to one who is self established.

For the Supreme Self, there is no second since it pervades all. Only ‘that’ is there.
yatra hi dvaitamiva bhavati taditara itaram jighrati, taditara itaram paśyati, taditara itaram śṛṇoti, taditara itaramabhidvadati, taditara itaram manute, taditara itaram vijānāti; yatra vā asya sarvamātmaivābhūt tatkena kam jighret, tat kena kam paśyet, tat kena kam śṛṇuyāt, tat kena kamabhvadet, tat kena kam manvīta, tat kena kam vijānīyat? yenedam sarvam vijānāti tam kena vijānīyat? vijñātāramare kena vijānīyāditi॥

Bṛhadāraṇyaka 2-4-14

For when there is duality, as it were then one smells another, one sees, one hears, one speaks of, one thinks of another and one knows another.

When however all has become the very Self of the knower of Brahman, then; what should one smell, see, hear, speak of, think of and know and through what?

Through what should one know that because of which all this is known?

Through what, my dear, should one know the knower?

The same Supreme Self is seated in the hearts of all beings, as well as in all the great elements, as well as in the higher and lower natures of the Supreme Self. He pervades the entire universe. All is one unity of existence.

Lower nature are those subjected to change. Higher nature are changeless at all times and places.

om prāgvaṁśāya namaḥ॥ 845

Om salutations to Him who has no descendants.

The whole universe is his descendant. The whole humanity is his children. Whole animals’ kingdom is his
expression. The animal and human generation is carried forward by procreation and the lineage, the genetic continuity is maintained. The Supreme Self is not the creation of anyone and he is the Supreme creator.

The animal kingdom is driven by three instincts for food, procreation and self protection.

The human beings are different from the animals since he is provided with mind, the power of discretion and decision using intelligence. He is the knower by nature. He is of the very form of the Supreme Self. Since the Supreme God has created all, he does not disown his offsprings. We are all His offsprings.

The Supreme Lord is the main support of the whole universe.

**om vaṁśavardhanāya namaḥ**  
**846**

*Om salutations to Him who extends the vaṁśa, the lineage.*

*athātaḥ samprattiḥ—yadā praiśyan manyate’tha putramāha, tvam brahma, tvam yajñaḥ, tvam loka iti; sa putraḥ pratyāha, aham brahma, aham yajñaḥ, aham loka iti; yadvai kiṁcānūktam tasya sarvasya brahma-
tyekatā! ye vai ke ca yajñaṁsteṣāṁ sarveṣāṁ yajña ityekatā; ye vai ke ca lokāsteṣāṁ sarveṣāṁ loka ityekatā; etādvā idam sarvam; etanmā sarvam sannayamito’bhunajaditi, tasmāt putramanuṣīṣṭaṁ
devamāhuh, tasmādenamanuṣāsati; sa yadaivaṁ-
vidasmāllokaṁ praiti, athaibhireva pṛāṇaiṁ saha putra-
māviṣati! sa yadyanena kiṁcidakṣpayā’kṛtam bhavati, tasmādenaṁ sarvasmāt putro muṁcati, tasmāt putro...*
nāma; sa putreṇaivāsmimlloke pratitiṣṭhati, athai-
namete daivāḥ prāṇaḥ amṛtā śvāśanti
drhadāranyaka 1-5-17

Now, therefore, the transfer (of duties); When a father
thinks that he is going to die, he says to his son, 'You are
Brahman, the sacrifice, and the world.' The son answers, 'I
am Brahman, I am the sacrifice, I am the world.' (The father
means):

'Whatever study there is, is all summed up in the
word 'Brahman.' Whatever sacrifices are there, in the
word 'Sacrifice.' And whatever worlds are there, in the
word 'World.'

All this (a house holder's duties) is just so much. He
by identifying himself with all this will save me from
(the obligations of) this world. Therefore they speak of
an instructed son as leading to worlds.

Hence a father instructs his son. When a father who
knows as above leaves this world, he penetrates his son
together with speech, the mind and vital force. If any
duty has been omitted by him, through any loop hole,
the son releases him from all that omission. Therefore he
is called a son.

The father remains in this world through the son
alone. The divine and immortal organ of speech, mind
and vital force pervade him.

óm bhārabhṛte namaḥ

Om salutations to Him who bears the weight of
the earth.

Who bears the weight of the earth?
Earth is kept in rotation around its path and the earth itself rotating on its axis slightly tilted. All these settings are done by the Supreme intelligence under the Supreme order. All planets are kept in their paths without going off by the Supreme Brahman.

iyāṁ vedih paro antaḥ prthivyā ayam yajno bhuvanasya nābhiḥ ayam somo vṛṣṇo aśvasya reto brahmāyaṁ vācaḥ paramaṁ vyomaḥ

Rgveda 1-164-35

The altar is the last end of the earth. This sacrifice is the navel of the world. The herb offering is the fecund power of this rain shedding steed. The Lord is the Supreme space of holy speech (consciousness).

om kathitāya namaḥ

Om salutations to Him who is spoken of in all the vedas and scriptures.

All the Vedas, Upaniṣads and scriptures point to the glory and splendour of the Supreme Self who has created this universe with Supreme intelligence, who has sustained and supported this with Supreme bliss and being experienced through Supreme consciousness.

anyatra dharmādanyatrādhamā-
danyatrāsmat kṛtakṛtāt
anyatra bhūtācca bhavyācca
yattat paśyasi tadvada

Katha 1-2-14

(Naciketa said to Yama): 'Tell (me) of that thing which you see as different from virtue, different from vice, different from (what is done and not done) this cause and effect, and different from the past and the future'.
sarve vedā yatpadamāmananti
tapāghsai sarvāṇi ca yadvadanti|
yadicchanto brahmaçaryaṁ caranti
tatte padagṁ saṅgraheṇa bravīmyomityetat∥

Kaṭha 1-2-15

(Yama said to Naciketa) I tell you briefly of that goal which all the Vedas with one voice propound, which all the austerities speak of, and wishing for which people practice brahmacharya, it is this viz., ‘Om’.

It is also said in the Gītā;

And I am seated in the hearts of all; from me are memory and knowledge as well as their absence. I am verily that which has to be known by all the Vedas; I am indeed the author of the Vedānta and the knower of the Vedas am I (Gītā 15-15).

It is Viṣṇu who is glorified in the beginning, middle and end of texts like Veda, Rāmāyaṇa and other Purāṇas as also of Mahābhārata.

om yogine namaḥ∥

849

Om salutations to the yogi.

The Supreme Self is the Supreme yogi, who is ever established in himself. He is the paramātma, the Supreme being.

The Supreme Self is ever established in yoga. He is the yogi himself. Whoever thinks of him and meditates on him is a yogi.

We are hardly in yoga anytime. Always we are thinking of senses and sense objects. Most of the times we are in ‘roga’ (disease), since we are not in harmony
with our own body, mind and environment. Only a harmonised yogi can meditate on the Supreme Self. These are stated in these verses;

yastvavijñānavān bhavatayuktena manasā sadā
		
tasyendriyāṇyavaśyāni duṣṭāśvā iva sārathēḥ

Kātha 1-3-5

But the organs of that intellect, which being ever associated with an uncontrolled mind, becomes devoid of discrimination, are unruly like the vicious horses of the charioteer.

yastu vijñānavānbhavatī yuktena manasā sadā
	
tasyendriyāṇi vaśyāni sadaśvā iva sārathēḥ

Kātha 1-3-6

But of that (intellect) whichever associated with a restrained mind, is endowed with discrimination, the organs are controllable like good horses of the charioteer.

yastva vijñānavān bhavatyamanaskāḥ sadā’suciḥ
		
na sa tatpadāṇānti saṁśāram cādhigacchati

Kātha 1-3-7

But he (the master of the chariot, the soul), does not attain that goal (through intellect), who being associated with a non discriminating intellect and an uncontrollable mind, is ever impure; and he attains worldly existence.

yastu vijñānavān bhavati samanaskāḥ sadā śuciḥ
		
sa tu tatpadāṇānti yasmādbhūyo na jāyate

Kātha 1-3-8

That (master of charriot) however, who is associated with a discriminating intellect and being endowed with a controlled mind, is ever pure, attains that goal from which he is not born again.

The man however who has as his charioteer a discriminating intellect and who has under control the
reins of the mind, attains the end of the road; and that is the highest place of Viṣṇu.

yathā dīpo nivātastho neṅgate sopamāsmṛtāḥ
yogino yatacittasya yuñjato yogamātmanaḥ
gītā 6-19

As a lamp placed in a windless spot does not flicker—to such is compared the yogi of controlled mind, practicing yoga in the Supreme Self (or absorbed in yoga of the Self).

yogakṣema iti prāṇāpānayoḥ....
taittriya 3-1

om yogīśāya namaḥ
gītā 6-3

Om salutations to the Lord of yoga.

The easiest way of being in yoga is to chant the name of the Supreme God. Pray to him, worship him and meditate on him. Think only ‘that is’. We have nothing to lose or gain. We have to be aware of our own mind.

Supreme devotion and total surrender to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa, the Supreme yogesvar, will make us a yogi.

ārurukṣormuneryogam karma kāraṇamucyate
yogārūḍhasya tasyaiva śamaḥ kāraṇamucyate
gītā 6-3

For a sage who wishes to attain to yoga, action is said to be the means; for the same sage who has attained to yoga, inaction is said to be the means.

yadā hi nendriyārtheṣu na karmasvanuṣajjate
sarvasaṅkalpa saṁnyāsi yogārūḍhastadocyate
gītā 6-4
When a man is not attached to the sense objects or to actions having renounced all thoughts, then he is said to have attained to yoga.

*yuñjannevaṁ sadātmānaṁ yogī niyata mānasah |
saṁtiṁ nirvāṇaparamām matsaṁsthāmadhigacchati* ||

Gītā 6-15

Thus always keeping the mind balanced, the yogi with the mind controlled, attains to the peace abiding in me, which culminates in liberation.

*yadā viniyataṁ cittamātmaneyevāvatisthate |
niḥśpṛhaḥ sarvakāmebhyo yukta ityucyatetadā* ||

Gītā 6-18

When the perfectly controlled mind rests in the Supreme Self only, free from longing for all objects of desires, then it is said 'he is united'.

*om sarvakāmadāya namaḥ* ||

851

Om salutations to Him who fulfills all desires.

Since He is the all knower and has all powers in His control, He fulfills the desires of all and transforms them into a yogi.

Fruits of work are obtained from Paramātman.

*bhūrī bhūri dehi no mā dabhraṁ bhūrya bhara *
bhūri dhedindra ditsasi* ||

Rgveda 4-32-20

Oh Supreme Lord, you are the bountiful giver. Give us plenty of wealth. Do not give us less. Give us enormous wealth for you are a giver by nature.
om āśramāya namaḥ

Oṃ salutations to Him who is the bestower of rest.

The abode of the Supreme Self is the abode of the Supreme Brahman. This is the place of rest and rejuvenation. This is the state of unity of existence. In this state of Supreme samādhi, one attains to the state of Supreme consciousness and bliss.

In everyday life, this Supreme state is the state of deep sleep. All creatures take rest and derive energy and strength after this undisturbed sleep. This state of sleep is the state of unity of the soul with Supreme Self, but without awareness.

We get tired in doing things which we do not like, which are against our conscious or subconscious and when we are riddled with doubt and dilemma. Only when we attain Supreme knowledge, we derive happiness in our work. The effort which results in drag and dullness disappears, resulting joy in our work;

bhidyate hṛdayagrantiḥśchidyante sarvasamśayāḥ
kṣyante cāsyā karmāṇi tasmin dṛṣṭe parāvare

Muṇḍaka 2.2.8

When that Self, which is both the high and the low, is realized, the knot of the heart gets united, all doubts become solved and all one’s actions become dissipated.

om śrāmaṇāya namaḥ

Oṃ salutations to Him who is ever engaged in work.
This universe is a dynamic movement, the creative forces of the Supreme Self is ever engaged in their ordained work. The wind blows, unfailingly which is its nature. So also fire burns, water flows and the sun rises and sets in time. The ways of nature is precise and unfailing. That is the basis of all measurements and reckonings. With reference to that all is measured. That is unmoving and stationary, still that is the fastest. This is the paradox which the mind cannot conceive or imagine.

om kṣāmāya namaḥ

Om salutations to Him who brings about decline of all beings.

All human beings, animals and plants are made out of air, water, fire, earth, ether, sun and the moon and other planets. If there is any shortage or excess of any of these great elements, if there is slight unevenness or imbalance in any of these, all creatures and plants suffer.

Food is produced by rain. All living creatures are born out of food. If there is no rain, food is not grown and all living creatures die bringing ‘kṣāma’.

If there is decline in dharma (righteousness) and satya (truthful) living, the Supreme being brings down the quality of life at every level and people will be subjected to untold misery.

Everything is connected in this universe and is established on Supreme truth, the unfailing cause and effect.
Om suparaṇāya namaha

Om salutations to Him who has manifested himself as a tree of samsāra and has excellent leaves of Vedas.

Every leaf of the tree is purposeful. While on tree it converts the polluted gasses into oxygen so vital for living beings. When it falls from the tree, it becomes the manure and helps in growing more food.

Om vāyuvañāya namaha

Om salutations to the vehicle of air.

Air is the great element created by the Supreme Self. It moves from high pressure region to low pressure region. All things are absorbed in air. Air carries all water, dust, heat and all the scents. Moving air is the purifier.

For fear of him vāyu carries all beings. 'Out of His fear the wind blows. Out of fear the sun rises. Out of his fear runs fire, as also Indra and Death the fifth'.

katame te trayo devā iti; ima eva trayo lokāḥ, eṣu hime sarve devā iti; kathamau tau dvau devāviti; annaṁ caiva prāṇaśceti; katamo'dhyardha iti; yo'yam pavata iti

Which are the three gods? These three worlds alone (Earth and fire, sky and air, sun and heaven), for all those gods are included in these three. Which are the two gods? Matter and the vital force. Which are the one and a half? This (air) that blows.
dve vāva brahmaṇo rūpe—mūrtam caivmūrtam ca, martyam cāmṛtam ca, sthitam ca yacca, sacca tyacca

Bṛhadāranyaka 2-3-1

Brahman has only two forms:—Gross and subtle, mortal and immortal, limited and unlimited, perceptible and imperceptible.

tadetanmūrtam yadanyadvāyoścāntaratikṣāccca; etat martyam, etat sthitam, etat sat; tasyaitasya mūrtasya, etasya martyasya, etasya sthitasya, etasya sata eṣa raso'ya eṣa tapati, sato hyeṣa rasaḥ

Bṛhadāranyaka 2-3-2

The gross form is that which is other than air and ether. It is mortal, it is limited and it is perceptible. The essence of that form which is gross mortal, limited and perceptible is this that shines (self effulgent), for it is the essence of those three elements.

om dhanurdhāraya namaḥ

Om salutations to Him who wields the great bow.

This body itself is like a bow which is powered by Self.

om dhanurvedāya namaḥ

Om salutations to Him who is the master of science of archery.

This is the science of energy of equal and opposite forces and forms. This is the science of converting potential
energy into kinetic energy. All energy is convertible from one form into other form. Potential energy into kinetic energy, kinetic energy into electrical energy, electrical energy into mechanical energy, all mass into light and light into mass. We are all packets of light in the form of mass.

**om daṇḍāya namaḥ**

*Om salutations to Him who is the discipline among disciplinarians.*

The Supreme Self is the controller of Supreme order. No one can cross his Supreme order.

**daṇḍo damayatāmasmi....**

*Of those who punish I am the scepter.*

The qualities of nature are ordained. None is free from the qualities of nature. It is the quality that functions. All creations are made of great elements and function as per their nature. The great elements themselves follow their nature. This is the Supreme order.

All limited and finite objects have a beginning and an end. Heat expands bodies, cold contracts them. Forces of gravity, forces or electromagnetism, forces of attraction and repulsion, atomic forces are all Supreme order.

**om damayitre namaḥ**

*Om salutations to Him who is the controller.*

He is the Yama, the God of death, He is the time,
"kāla" who devours everything. He is the Supreme consciousness. He is Rudra and Śiva, who annihilate the universe at the end of kalpa.

Those (who are given over to egoism, power, haughtiness, lust and anger, these malicious people who hate me in their own bodies and others) cruel haters, worst among men in the world, I hurl those evil doers into the womb of demons only'.

**om damāya namaḥ**

*Om salutations to Him who is of the form of self discipline.*

The Supreme Self is a terror in the hearts of evil and wicked persons. It is the ordained law, that there is Supreme justice in the kingdom of God and whoever commits a sin and crime has to pay for it in the same way.

This dama is one quality the so called persons in power has to exercise, so that it is not used on poor and innocent victims.

**tam vidyāduṣṭha samyoga viyogam yogasaṅjñitam**

sa niścayena yoktavyo yogo'nirviṇṇa cetasā

*Let that be known by the name of yoga, the severance from union with pain. This yoga should be practiced with determination and with an undesponding mind.*

**saṅkalpa prabhavān kāmāntyaktvā sarvānaśeṣataḥ**

manasaiśvendriyāgrāmam viniyamya samantataḥ

*Sanctioned mind, restraining desire from proceeding, is the highest yoga. It should be practiced with determination and an undesponding mind.*
Abandoning without reserve all desires born of sankalpa (thought and imagination) and completely restraining the whole group of the senses by the mind from all sides.

yato yato niścarati manāścañcalamasthiram
tatastato niyamyaitatātmanyeva vaśaḥ nayet

Gitā 6-26

From whatever cause the restless and unsteady mind wanders away, from that let him restrain it and bring it under the control of the Self alone.

atha hainamasurā úcuḥ, bravītu no bhavāniti;
tebhyo haitadevākṣaramuvāca da iti; vyajñāśiṣṭāḥ iti;
vajñāśismiti hocuḥ, dayadhvamiti na āthethi; omiti
hovāca, vyajñāśiṣṭeti; tadetadevaiśā daiśi vāganuvadati
stanayitnurda da da iti—dāmyata datta dayadhvamiti;
tadetat trayam śikṣet—damām dānam dayāmiti

Bṛhadāranyaka 5-2-3

Then demons said to Prajāpati, 'please teach us'. He told them the very syllable 'Da', (and asked), 'Have you understood?' They said, 'We have. You say to us; 'Be merciful'. That very instruction this heavenly voice in the form of thunder cloud repeats as 'Da, Da, Da' 'Control yourselves, be charitable, be merciful'. Therefore one should learn these three—Self control, charity and mercy.

om aparājitāya namaḥ

Om salutations to the unconquered.

There is no enemy to the Supreme Self. Any enemy to the Supreme being is his own enemy since he exists only by the support of the Supreme Self. For the Supreme Self, there is no ‘other’ or the ‘second’. The enemy exists for
the person who is identified with one's body, one's values, one's beliefs, one's region and religion. For a person who looks upon all as oneself, there is no enemy or the duality.

**om sarvasahāya namaḥ**

*Om salutations to Him who comes out and helps his devotees in distress.*

**na me bhaktāḥ pranaśyati**

'O Arjuna, I proclaim thou for certain that my devotee is never destroyed'.

This is the solemn assurance given by the Supreme Self to his devotees.

**om niyantre namaḥ**

*Om salutations to Him who controls everything.*

All beings function according to their nature unfailingly. The Supreme intelligence accompanying the soul, seated in all bodies controls and guides the organs and the body to function according to its nature.

All bodies are formed with perfect measures and proportions. Two hands, two legs, two eyes, two ears, two noses, mouth in the centre all laid out most proportionately is formed with perfect beauty and symmetry. The inner organs are also formed to function as per Supreme order. The body is controlled in its form and functions. The mind is controlled in its functioning. The soul is confined within the body as per its attachment to its desires.
bhūtagrāmāḥ sa evāyam bhūtvā bhūtvā pralīyate
rātryāgame'vāsāḥ pārtha prabhavatyaharāgame

Gitā 8-19

This same multitude of beings being born again and again, is dissolved, helplessly, O Arjuna (into the unmanifested) at the coming of the night and comes forth at the coming of the day.

om niyamāya namaḥ

Om salutations to Him who maintains the Supreme order.

The Supreme Self is himself free from all controls and order. But he never breaks his Supreme order and maintains cause and effect. There is no other entity who is above the Supreme Brahman to enforce any order to him.

The following is one of the Supreme order assured by the Supreme Self;

antakāle ca māmeva smaranmuktvā kalevaram
yah prayāti sa madbhāvaṁ yāti nāstyatra saṁsārayaḥ

Gitā 8-5

And whosoever leaving the body goes forth remembering me alone, at the time of death, he attains to my being; there is no doubt about this.

yam yam vāpi smaran bhāvaṁ tyajatyante kalevaram
tam tamevaiti kaunteya sadā tadbhāva bhāvitaḥ

Gitā 8-6

Whosoever at the end leaves the body, thinking of any being, to that being only does he go, O son of Kunti, because of his constant thought of that being.
Therefore at all times remember Me only and fight. With mind and intellect dedicated to Me, thou shalt doubtlessly come to Me alone.

Om salutations to Yama, the God of death.

The Supreme Self has appointed ‘time’ or ‘kāla’ as God of death. No one knows how long a person lives. The mukhya prāṇa, the vital force is under the control of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa and functions as per the Supreme order. Nobody dies without cause. Some reason becomes the cause of the body to become weak and unable to hold the vital force in the body. When there is no purpose to be served by the body for the soul, the Self slowly withdraws the vital force from all parts of the body and gets ready to leave.

The Supreme God has fixed the life period “āyus” for every being on earth and lives accordingly. This ‘Yama’, the God of death is none other than the Supreme order that puts an end to the life of all creatures.

At the time of death, with unshaken mind, endowed with devotion, by the power of yoga, fixing the whole life
breath in the middle of the two eyebrows, he reaches that resplendent Supreme person.

Yama is the soul itself, ātma, the eternal part of Supreme Self.

yasmin vr̥kṣe supalāse devaiḥ sampibate yamaḥ
durā no viśpatiḥ pitā purāṇa anu venati

Ṛgveda 10-135-1

In the leafy tree (of human body) where along with sense organs the Yama (soul) enjoys (dines) fruits of past action, our father, Lord of universe invites us with lore to join all mortals of by gone days.

ōṁ satvavate namaḥ

Om salutations to Him who promotes sātvik qualities.

The Supreme being is one with ‘satva’, real essence of truth. All things good and noble, righteous and elevating emanate from the Supreme Self.

ōṁ sātvikāya namaḥ

Om salutations to Him who is established in the ‘satva guṇa’.

The Supreme being is free from all qualities of nature, but promotes ‘sātvik’ qualities leading to freedom and liberation.
That gift which is given to one who does nothing in return, knowing it to be a duty to give in a fit place and time, to a worthy person, that gift is held to be ‘sātvik’.

Whatever obligatory action is done, O Arjuna, merely because it ought to be done, abandoning attachment and also the desire for reward, that renunciation is regarded as ‘sātvik’.

The man of renunciation, pervaded by purity, intelligence, and with his doubts cut asunder, does not hate a disagreeable work, nor is he attached to an agreeable work.

An action which is ordained, which is free from attachment and which is done without love or hatred by one who is not desirous of any reward—that action is declared to be ‘sātvik’.

An agent who is free from attachment, non egoistic, endowed with firmness and enthusiasm and unaffected by success or failure, is called ‘sātvik’.
yattadagre viṣamiva pariṇāme'mṛtopamam
tattsukham sāttvikam proktamātmaḥ budhiprasādajam

Gītā 18-37

That which is like poison at first but in the end like nectar—that happiness is declared to be 'sāttvik', born of the purity of one's own mind due to Self realisation.

ōṁ satyāya namaḥ

Om salutations to the Supreme truth.

satyam cān&C ̃ tam ca satyamabhavat

Taittirīya Upaniṣad 2-11

The Supreme Lord, named truth entered both truth (soul) and untruth (body).

The Supreme Self is truly established in truthful people, 'sāṁyāsins.'

satyam jñānamanantam brahma

Truth, knowledge and eternal is Brahman.

ōṁ satyadharmaparāyaṇāya namaḥ

Om salutations to Him who is engaged in truth and knowledge.

The Supreme abode of Supreme truth and Supreme knowledge is the Supreme Self. That pervades everywhere.

siddhim prāpto yathā brahma tathāpnoti nibodha me
samāsenaiva kaunteya niṣṭhā jñānasya yā paraṁ

Gītā 18-50

Learn from in brief, O Arjuna, how he who has attained
perfection reaches eternal Brahman, that Supreme state of knowledge.

Endowed with pure intellect, controlling the Self by firmness, relinquishing sound and other objects and abandoning attraction and hatred; dwelling in solitude, with speech, body and mind subdued, always engaged in meditation and concentration, resorting to dispassion; having abandoned egoism, strength, arrogance, anger and covetousness, and free from the notion of mine and peaceful—he is fit for becoming Brahman.

Having attained the immortality consisting of identity with the Supreme, all those aspirants who strive for self control, who have rigorously arrived at the conclusion taught by the vedānta through direct knowledge and who have attained purity of mind through the practice of the discipline of yoga and steadfastness in the knowledge of Brahman preceded by renunciation, get themselves released into the region of Brahman at the dissolution of their final body.

Om abhiprāyāya namaḥ

Om salutations to Him who is sought after by most of those seeking ‘puruṣārtha’, the Supreme goal of life.
'The birds of the same feather flock together'. It is the generality of the cause and effect. It can be expressed that 'when conditions are such, the things are such'.

'All Indians look alike, Mongols look alike, Japanese look alike and Africans look alike'.

It is the general opinion that carries weight even in the universal acceptance or rejection. Between black and white, it is all shades of grey.

**om priyārhāya namaḥ||**

*Om salutations to Him who is fit to be offered the dearest things.*

What is most dear to us, if we offer it to the Supreme Self, it increases the dearness of such a thing. Whatever food we take, whatever objects of enjoyments we possess, if we offer it to the Supreme God and then take it as his grace, then the joy we experience from that object is increased. It is declared; 'If one wants to safeguard and augment what he considers precious in life and what is dear to him—he must give of it to virtuous persons'.

**om arhāya namaḥ||**

*Om salutations to Him who is the most deserving for worship.*

The all-pervading Supreme spirit Śrī Hari Nārāyaṇa is the Supreme God fit to be worshipped, meditated and contemplated.

He is the bestower of all our wishes, he is the
Supreme purifier and he is the giver of Supreme happiness. He is the source of creation, support and dissolution.

His nature is truth, consciousness and bliss; sat cit ānanda.

ōṁ priyakṛte namaḥ ||

*Om salutations to Him who is not only to be loved but who does what is good and dear to those who worship him.*

The devotees of the Supreme God are the most loved ones. All love the saint, since he loves all and look upon everyone as himself. The saint blesses all who go to him. The true saint is always engaged in the worship and meditation of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa and thinks good of everybody.

ōṁ prītivardhanāya namaḥ ||

*Om salutations to Him who increases the joy of his devotees.*

The worship and prayer of the Supreme Self gives the devotee a calm and pleasant mental disposition. He appears poise and cheerful which make other people love him. It is impossible to be angry and upset after prayer, since the prayer and worship of the Supreme Self gives a forgiving and fulfilling attitude.
Om vihāyasagataye namaḥ

Om salutations to Him who is always with his devotees.

The Supreme Self never leaves his Supreme devotees alone. He accompanies his devotees everywhere and protects him staying close to him. Such is the kindness of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa the Supreme God.

The Supreme Lord is the best friend and inseparable boon to his loving and devoted worshippers—He is Nara-Nārāyaṇa, Ātma-Paramātma, seed and the tree, the sun and sun’s rays, fire and the heat (light) and the worshipper, the worship and the worshipped—the micro and the macro.

Om jyotiṣe namaḥ

Om salutations to Him who is the light of lights.

The Supreme Self is the light of Self luminous consciousness that reveals itself as well as other things.

nārāyaṇaḥ paro jyotirātma...

‘Nārāyaṇa is the Supreme light. He is the Paramātman, the Supreme Self.

ni tvāmagne manurddadhē jyotirjanāya śāvate
dīdethā kāṇva rtajāta ukṣito yam namasyanti krṣṭayaḥ

Rgveda 1-36-19

Oh Supreme Lord, you are the giver of knowledge and hence called jyoti; Such a Lord, I have kept you in my heart. You are always shining.
jyotisamapi tajyotistamasahas paramucyate
jñaanaṁ jñeyam jñaanagyamyam hṛdi sarvasya viśthitam

Gītā 13-17

That, the light of all lights, is said to be beyond darkness; knowledge, the knowable and the goal of knowledge, seated in the hearts of all.

iti kṣetram tathā jñaanaṁ jñeyam coktam samāsataḥ
madbhakta etadvijñāya madbhāvāyopapadyate

Gītā 13-18

ā krṣṇena rājasā vartamāno niveśayannamṛtam
martyaṁ ca hiraṇyayena savitā ratheṇa”devo yāti
bhuvanāni paśyan

Ṛgveda 1-35-2

The Supreme Lord seated in the golden chariot, the sun travels in space witnessing all that goes on (both mortal and immortals).

óm surucaye namaḥ

Om salutations to Him whose brilliance is of an attractive nature.

The Supreme Self goes on creating attractive and interesting things. His creative ability knows no bounds. He creates that has no parallel and that cannot be imbibed, but only can be surrendered. He has created the great elements, plants and creatures, gems and jewels and human beings which are all wonder of wonders.

agnie devāṁ ihā vaha jajñāno vṛktabarhiṣe
hotā na Idyāḥ

Ṛgveda 1-12-3

The Supreme Lord is the enjoyer of all sacrifices.
om hutabhuje namaḥ||  879

Om salutations to Him who eats whatever is offered in the holy sacrifices.

The Supreme Self is the Supreme deity who consumes all that is offered in the sacrifices, oblations and yajñas with proper vedic rites and prayers, that are offered with Supreme devotion. He is the ‘Vaṣaṭkāra’, the presiding deity of all sacrifices.

He is the fire divine, the consumer of all. He is ‘kāla’, the time, the devourer of all. He is the Supreme consciousness who absorbs all into himself.

.....havyavāhaṁ purupriyam....  Rgveda 1-12-2

om vibhave namaḥ||  880

Om salutations to Him who lives everywhere.

The Supreme Self is the all-pervading Supreme spirit Śrī Hari Nārāyaṇa who is everywhere and is in all the three worlds at all times. He appeared in front of his Supreme devotee Prahlada as Narasimha, in the form of half lion half man, hearing his cries and protected him from his demoniac father. He appears to all in the forms as aspired by his devotees.

With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, he exists in the worlds enveloping all (Gītā 13-13).

Shining by the functions of all the senses, yet without the senses; unattached, yet supporting all; devoid of qualities, yet the experiencer, (Gītā 13-14).

Without and within (all) beings the unmoving and
also the moving; because of its subtlety, unknowable; and near and far away is that (Gītā 13-15).

And undivided, yet it exists as if divided in beings; it is to be known as the supporter of beings; it devours and it generates (Gītā 13-16).

Thus the field as well as knowledge and the knowable have been briefly stated. My devotee, knowing this enters into my being (Gītā 13-18).

\[\text{om ravaye namaḥ} \&\]

*Om salutations to Him who absorbs all the essences and fluids in the form of sun's rays.*

Since he absorbs all fluids, he is called 'Ravi'.

The Supreme Self, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is supremely pure, established in light and he is the form of light. He permeates great elements and travels in space. He invites all divine powers and is the Supreme guest of all sacrifices. He resides in the heart of the devotees, and is the inner controller of all living beings. He is established in Supreme truth. He is also born in water, in sun's rays and also in the mountains. He is verily the Supreme Lord.

\[\text{om virocanāya namaḥ} \&\]

*Om salutations to virocanā, who shines in many ways.*

The Supreme Self shines in the sun, shines in the moon, shines in the gems and jewels, shines in the
intelligence, shines in the consciousness, shines in the bliss. He shines in Supreme knowledge and shines in the Supreme truth. He is the Self effulgent soul and the Supreme Self. The whole universe reflects his brilliance.

tad viṣṇoḥ paramam padam sadā paśyanti sūrayaḥ...

Ṛgveda 1-22-20

**om sūryāya namaḥ**

*Om salutations to sun.*

The Supreme Self generates the brilliance in the sun. The sun is the source of life on earth. The eye is the repository of the sun. The Supreme entity in the sun, the seer in the eye, the eye and the sun, all the four are one and the same, the Supreme Brahman.

hamśaḥ śuciṣad vasurantarikṣasaddhotā vediṣada-
tithirduroṇasatṛ nṛṣad varasadṛtasad vyomasadābjā
gojā ṛtajā adrijā ṛtam

Ṛgveda 4-40-5

The Supreme Lord is supremely pure, is the form of divine light. He pervades all elements and space. He invites all divine powers and is the guest of all sacrifices. He is in the heart of all as inner controller. He is Supreme truth and bliss. He resides in water, sun rays and also mountains.

**om savitre namaḥ**

*Om salutations to Him who generates all the worlds.*

He generates the worlds hence he is called ‘savita’.
nābhya āśīdantarikṣaṁ śīrṣo dyauḥ samavartata
padbhyaṁ bhūmirdiśaḥ śrotrāt tathā lokām akalpayan

Rgveda 10-90-14

The mind space is created from his navel, and the sky from his head, the earth from his feet, various quarters from his ear and in this way all these worlds are formed.

om ravilocanāya namaḥ

Om salutations to Him who has sun as his eye.

Sun and moon are his eyes. The earth is his feet. This antarikṣa the space is his stomach and the heaven is his head. The fire is his speech. The ears are his directions, the air is his vital air. This is his 'ViṣVARūpa darśana'.

candramā manaso jātaśca kaśoḥ sūryo ajāyata
mukhāindraścāgniśca prāṇādvāyurajāyata

Rgveda 10-90-13

The moon is created from his mind and the sun is born from his eyes. The wind and the life breath are born from his ear and the fire from his mouth.

om anantāya namaḥ

Om salutations to the eternal.

The Supreme Brahman is eternal, all-pervading and indeterminable by space and time. He is also of the form of ‘Ādiśeṣa’, the celestial serpent called ‘Ananta’.

etāvānasya mahimā’to jyāyāṁśca pūruṣaḥ
pādo’sya viśvā bhūtāni tripādasyāṁṛtam divi

Rgveda 10-90-3
Such is the grandeur, but in fact, the cosmic puruṣa is greater even than this. The entire creation is only a quarter part of his being. Other three quarters are immortal in heaven.

ॐ hutabhuje namaḥ∥

Om salutations to Him who consumes what is offered in fire oblations.

In fire sacrifices, all things are offered to the Supreme Self through the fire.

ghṛtāhavana dīdivaḥ prati śma riṣato dha† agne tvam rakṣasvinah∥

Rgveda 1-12-5

The Supreme Lord is the destroyer of enemies such as ignorance, darkness and evil impulses.

ॐ bhoktre namaḥ∥

Om salutations to the enjoyer.

The Self, an eternal part of the Supreme Self, seated in the body is the enjoyer. The Supreme Self seated in the body and pervading the body is the witness. The Supreme Self is the essence of the individual soul jīva which is limited by the adjuncts of the body due to its attachment to the qualities of the body.

ॐ sukhadāya namaḥ∥

Om salutations to Him who is the giver of happiness.
The higher nature of the Supreme Self is bliss. Whatever divine is there, it is blissful. Since the soul is attached to the qualities of objects, it reflects the qualities of the objects. The Self when non-attached reflects the qualities of the Supreme Self.

**om naikajāya namaḥ**

*Om salutations to Him who takes birth again and again for the preservation of dharma, the truth and righteousness.*

The Supreme Self takes birth on his own at his free will for the sake of common good, to protect the good and noble and destroy the evil. This war between right and wrong, wicked and evil, the righteous and the frauds goes on for ever. The Supreme Self himself comes down as an incarnation when the wicked and the evil appears to gain an upper hand.

His incarnations are many as Śrī Varāha, Śrī Narasimha, Śrī Paraśurāma, Śrī Rāma, Śrī Vāmana and Śrī Kṛṣṇa.

**ajāyamāno bahudhā vijāyate** Taittariyā Āranyaka

**om agrajāya namaḥ**

*Om salutations to Him who is born as the eldest, earlier to everything else, that is Hiranyagarbha.*
....tava jāmayo vayam

The Supreme Lord is the elder brother of the soul.

om anirviṇṇāya namaḥ

Om salutations to Him who is free from all sorrows.

Since his nature is blissful, He is free from all afflictions and sorrows. The Supreme Self is eternal and limitless and therefore has neither beginning nor end.

Sorrow is the quality of limited and the finite which tries to show that it is eternal and immortal. All finite and limited come to an end. Whoever is identified and attached to the small and the limited comes to grief, because of his ignorance that what he thought as permanent comes to an end.

om sadāmarṣiṇe namaḥ

Om salutations to Him who is very patient and hearing to his creations.

For the Supreme Self, there is no hurry. There is no time factor. There is all the time in the world for the Supreme Self, since everything is cause and effect in this world of relativity. The Supreme Self is Himself causeless. All things happen at right time and right place. This hurry, worry and anxiety is for the mind which wants to achieve quickly, since the time is very short for the small and the limited mind. The Supreme devotee has dissolved his mind and has no desires. There is nothing to be
gained or lost. He becomes one with consciousness and bliss.

**om lokādhīṭhānāya namaḥ** 894

*Om salutations to the Supreme Brahman who supports the three worlds though he is without any support.*

tvāṁ deveṣu prathamaṁ havāmahe tvam babhūtha
pṛtanāsu sāsahih | Ṛgveda 1-102-9

*We invoke you first among the divine powers.*

**om adbhutāya namaḥ** 895

*Om salutations to the wonder of wonders.*

na sāmparāyaḥ pratibhāti bālam
pramādyantam vittamohena mūḍham |
ayaṁ loko nāsti para iti mānī
punāḥ punarvasamāpadyate me || Kaṭha 1-2-6

(Yama says to Nachiketa) the means for the attainment of the other world does not become revealed to the non discriminating man who blunders being befooled by the lure of wealth. One that constantly thinks that there is only this world, and none here after comes under my sway again and again.

śravaṇāyāpi bahubhiryo na labhyaḥ
śṛṇvantō'pi bahavo yaṁ na vidyuḥ |
āścaryo vaktā kuśalo'sya labdhā”
ścaryo jñātā kuśalānuṣīṣṭāḥ || Kaṭha 1-2-7

(Yama told Nachiketa) of that (Self) which is not available
for the mere hearing to many, (and) which many do not understand even while hearing, the expounder is wonderful and the receiver is wonderful; wonderful is he who knows under the instruction of an adept.

One sees this (the Self) as a wonder; another speaks of it as a wonder; another hears of it as a wonder; yet having heard, none understands it at all (Gītā 2-29).

ōṁ sanāte namaḥ

*Om salutations to the ancient.*

The time is for the limited which has a beginning and the end. The time is the measure between two events. Time is for that which is not there now, comes into being and which goes away afterwards. There is no time for 'that' which is always there.

In reality time by itself does not exist. It exists in measurement, in comparison and it exists in relativity. Time exists always in relationship to movement.

The Supreme Self is not a process and not a movement. It is always there. It covers in itself the past, present and future. Time itself is his svarūpa, his manifestation.

ōṁ sanātanatamāya namaḥ

*Om salutations to Him, who being the most ancient is the cause of Brahma, Viṣṇu and Īṣvara, who are by themselves considered eternal.*

He is the Supreme consciousness against which all
things come into being. When all things vanish, only 'that' is. That is the existence. That is the Supreme Brahman. That is the all-pervading Supreme spirit Śrī Hari Nārāyaṇa, the nameless and the formless Parabrahma svarūpa.

om kapilāya namaḥ∥ 898

*Om salutations to maharṣi Kapila.*

Kapila maharṣi is the great seer, the Supreme witness, representing Supreme consciousness.

om kapayē namaḥ∥ 899

*Om salutations to the form of Varāha.*

The Supreme Self absorbs all water and hence called Kapaḥ. His rays are called 'Kapi'.

‘Kapi’ also means the boar, Varāha, an incarnation of Śrī Viṣṇu. Śrī Dūrvāsa, the sage with anger is supposed to have taken the whole ocean as ‘ācamana’ in the name of the Supreme Lord. It is possible to achieve anything in the name of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa.

om avyayāya namaḥ∥ 900

*Om salutations to Him in whom all the worlds get dissolved in the pralaya. Salutations to Supreme Lord who is imperishable.*
The Supreme Self is the essence of all things that exist. Just as the seed is the essence of the plant, animal and human species, the Self is the essence of all seeds. Just as one seed gives birth to a huge tree, so also this Self gives birth to the whole universe. The Supreme Self is the source of the individual souls. He is changeless since he has no particular form.

**om svastidāya namah**

*Om salutations to the giver of liberation, the bestower of the most auspicious.*

'Sva' means on his own. 'Sta' means establish. 'Svasti' means one who is Self established. The Supreme Self is totally free and self-established. He does not depend on anything for his existence. This svasti is the freedom and liberation. One who is 'swastha' is established in his Self. His sense organs are under his control. Mind is established in the Self and the Self is one with the Supreme Self. He is not thinking of anything, not anxious for anything and not desirous of anything. He is in the state of choiceless awareness.

This is the state of 'samādhi', the state of yoga and equanimity.

The Supreme Self is the giver of this state of freedom, independence and Self establishment when we worship and meditate on Him.

**om svastikṛte namah**

*Om salutations to the doer of Self establishment.*
To be peaceful and contented is 'svasthi'. To have the sense organs not running after sense objects is 'svasti'.

The mind being pure, not filled with thoughts and not thinking of anything and not running elsewhere is 'svasthi'. The soul being free from all desires, free from attachments to the world of objects and perishables and attaining its true nature is 'svasti'. To be in the state of meditation is 'svasti'.

The Supreme Self, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa is the doer of 'svasti'. This 'svasti' is the state of bliss.

**om svastine namah**

*Om salutations to the state of Self establishment, the state of completeness (pūrnam).*

The state of fulfillment, the person who is fulfilled and the giver of the fulfillment is the one and only Supreme Self. One who is fulfilled does not aspire for anything and does not wish to be somewhere and does not want to be something else. This total acceptance and Supreme joy of what we are and as we are is the state of 'svasti'. This is the state of Supreme devotion and total surrender to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa, the giver of svasti state, the highest state for the embodied soul.

The attainment of this state while alive with the body on this earth is the highest achievement. This 'svasti state' is acceptance of the Supreme intelligence, Supreme consciousness and Supreme bliss which are the higher nature of the Supreme Self.
mānāpamānayostulyastulyo mitrāripakṣayoh
sarvārambhaparityāgī guṇātītaḥ sa ucyate

Gīta 14-25

Who is the same in honour and dishonour, the same to friend and foe, abandoning all undertakings—he is said to have transcended the qualities.

om svastibhuje nāmaḥ

Om salutations to Him who is the enjoyer of the state of ‘svasti’.

Till we attain Supreme knowledge and enjoy the state of bliss, we go on running from desire to desire, from object to object wishing that we may find real peace and rest. Once we realise that the peace and rest is stationary and is right there where we are, the running stops. What is required is alertness and awareness to observe choicelessly the state we are. This state of choiceless awareness is the state of svasti.

What we are, where we are, how we are and whatever condition we are and the acceptance of this state is the ‘choiceless awareness’. We come to enjoy this state when our mind stops running from pillar to post.

When the soul is free from desires and attachment, when the mind is pure and is at rest, when the sense organs are in their places and not running after sense objects, when all the organs are functioning properly, one enjoys the state of svasti. This is the state of yoga or meditation or samādhi. The Supreme Self is the Supreme enjoyer of this state.

Just as the parents enjoy the success of their children,
so also the Supreme Self enjoys the attainment of ‘svasti’ of the individual souls.

\[ \text{om svastidakṣināya namaḥ} \]

\[ \text{Om salutations to Him who bestows the state of Self establishment to his devotees as ‘dakṣiṇa’ (fees).} \]

When we pray to Supreme God, worship the all-pervading Supreme spirit Śrī Hari Nārāyaṇa, meditate on the Supreme Brahman, He gives us the fee in return, this state of ‘svasti’, the Supreme state of Self fulfillment when we are alive.

\[ \text{smṛte sakala kalyāṇa bhājanam yatra jāyate} \]
\[ \text{puruṣastam ajām nityām vrajāmi śaraṇām harim} \]
\[ \text{Brahmāṇḍapurāṇa} \]

‘I seek shelter in that birthless eternal being Hari by whose very remembrance people attain all that is auspicious’.

‘Just as the mountain broke into bits on being struck by the thunderbolt weapon, so also by the very remembrance of Śrī Kṛṣṇa, the heap of accumulated sins gets shattered into countless pieces.

\[ \text{om araudrāya namaḥ} \]

\[ \text{Om salutations to Him who is very pleasant.} \]

The Supreme Self is free from ‘raudra’, the excited state. Though He is free from all qualities, He imparts all qualities (sātvik, rājasik and tāmasik) to all the embodied beings.
The body, mind and soul being in the highly excited state is the state of 'raudras'. One who is free from anger, action and attachment is free from raudra and that person is very pleasant.

asya devasya mṛ́huṣo vayā viṣṇoreṣasya prabhṛthe havirbhīḥ | vide hi rudro rudriyām mahitvāṁ yāsiṣṭaṁ vartiraśvināvirāvat ||

The divine power rudra attained power (raudra) by offering oblation (havis) to Supreme Lord.

om kuṇḍaline namaḥ ||

Om salutations to Him who has sāmkhyā and yoga as ear pendants.

He has the form like the sun.

om cakriṇe namaḥ ||

Om salutations to Him who has the Sudarśana cakra in his hand.

Mahāviṣṇu sports in his hand the category of mind in the form of a discus which defeats air in its movement.

Wheel also represents time which is cyclic in its nature.

This time kāla is the form of the Supreme Self the all-pervading Supreme spirit Śrī Hari Nārāyaṇa, the giver of fruits. This time brings together nature and spirit (pradhāna and puruṣa) the cause of birth of all beings. It is the binder of ‘samyoga’ and ‘samyojans’.
om vikramiṇe namaḥ

Om salutations to the victorious.

The Supreme Self takes a big stride in everything. He is ahead of all. He is faster than mind.

It is the truth that triumphs and only this truth has existence. ‘satyameva jayate’.

om ārjitaśāsanāya namaḥ

Om salutations to Him whose dictates in the from of Vedas, Upaniṣads and smṛtis are the most effective.

The Supreme orders of the Supreme Self are the rules which cannot be broken. They are the Supreme commandments enforced strictly at all places, at all times and under all circumstances. No one can break these rules.

Supreme truth and order (ṛtaṁ and satyaṁ) is the subject enunciated in the Vedas and Upaniṣads.

om śabdātigāya namaḥ

Om salutations to Him who cannot be denoted by any sound.

He has none of the characteristics which can be grasped by the sound. He cannot be denoted by any word.
All the Vedas and Upaniṣads explain the power and glory of the Supreme Lord and his creation. He is the subject of the Vedas and is beyond all descriptions, which convey only a part of his power and glory.

om śabdasahāya namaḥ

Om salutations to Him who is attained with the help of the sound.

The Supreme Self is the purport of all the scriptures, Vedas and Upaniṣads.

We have to take the help of the Vedas to pray and to worship the Supreme Self. This sound is the ‘Nāda Brahma’, the means for approaching Supreme Brahman.

tasyaśa eva sārīra ātmā yaḥ pūrvasyaḥ tasmādvā etasmāt prāṇamayāḥ anyo’ntara ātmā manomayaḥ tenaiśa pūrṇaḥ sa vā eṣa puruṣavidha evam tasya puruṣavidhatām anvayam puruṣavidhaḥ tasya yaju- reva śiraḥ rgaṇaḥ pakṣaḥ śāmottaraḥ pakṣaḥ ādeśa ātmāḥ atharvāṅgirasaḥ puccham pratiṣṭhāḥ tadapyeṣā śloko bhavati

Of the preceding (physical one) this one, indeed is the embodied Self; sthūlaśarīra.

As compared with this vital body, there is another internal self constituted by the mind, sūkṣma śarīra. By that one is this one filled up. That Self which is this, is also of human shape. The human shape of this (mental body) takes after the human shape of that (vital body). The Yajur mantras are the head. The Rg mantras are the right side. The Sāma mantras are the left side, the Brāhmaṇa portion is the Self (trunk).
om śiśirāya namaḥ

Om salutations to Him who is the shelter for all.

He is the Supreme abode for all who are suffering from physical, mental and spiritual afflictions. He cools the body, calms down the mind and purifies the soul. There is no other means which gives solace to the soul.

When the mind is calm, the body is healthy and normal. When the soul is blissful, mind is also calm. The nature of the Supreme Self is consciousness and bliss which is attained by all who contemplate on him.

manonāma puruṣaḥ prāṇanāmo bhagavān

om śarvarīkarāya namaḥ

Om salutations to Him who is the bestower of freedom and liberation and the creator of night.

For the ignorant and foolish man, the Self is unknown. It is like dark night. For the enlightened person, for him who has realised the Self, this world of objects is like dark night. For the enlightened person, it appears that all the worldly people are living in darkness of sorrow and ignorance.

ā sthādratham savītā citrabhānuḥ kṛṣṇā rajāmsi
tāvīśīṁ dadhānaḥ

The Supreme Lord is the ordainer of day and night. He creates darkness in night and sends the human beings to sleep.
That which is night to all beings, in that the self controlled man is awake; when all beings are awake, that is night for the sage who sees.

\textit{om akrūrāya namaḥ}  
\textit{Om salutations to Him who is without cruelty.}

The Supreme Self is the most magnificent and the merciful. Kindness and mercy is the basis of all his Supreme order. That works out to be the harshest for the ignorant who is identified with the body.

Cruelty is the nature of the mind. The cruel mind enjoys suffering of another person. The mind itself is the source of that cruelty and likewise suffers the same. The Supreme Self has no mind since its nature is consciousness and bliss.

Even the weakest and subtlest forms of life exist and thrive in nature without fear.

\textit{om pesālāya namaḥ}  
\textit{Om salutations to the most beautiful in nature.}

The form of the Supreme Self that we imagine is most beautiful, his mind we think of is most blissful and the nature of the Supreme Self we meditate on is supremely joyous.

All the beauty and the bliss emanate from the
Supreme Self. The devotee who prays, worships and meditates on the Supreme Self attains this beautiful and blissful form.

All forms—nature is beautiful. His creation—flowers, fruits, water, air, fire, children and the whole space of planets and stars is beautiful.

**om dakṣāya namaḥ**

*Om salutations to the most efficient.*

The whole universe under the supervision of the Supreme Self runs very efficiently. The movement of planets, the arrival of seasons in time, the maintenance of sea level, the growth of plants, animals and human beings and their deaths are so orderly and run efficiently. It is beyond the conception of the human mind which is uninformed and incomplete to gauge the depth of this universal existence.

This Supreme order is unfailing.

**om dakṣiṇāya namaḥ**

*Om salutations to Him who destroys everything.*

‘Daksha’ means movement and destruction. The Supreme Lord pervades everywhere and destroys everything, once its purpose is served. The Supreme Self destroys everything once its utility is over. There is nothing or none who is unwanted in the kingdom of God. Everything is wholly and utilitarian. Once the purpose is served, the body is destroyed. After all it is the perishable
body that is destroyed since the soul is changeless, deathless and is imperishable. The soul creates any number of bodies. It is the attachment to this body, that is the cause of sorrow.

*om kṣamiṇāṁ varāya namaḥ* 919

*Om salutations to Him who is merciful and bestower of boons.*

The Supreme Self is the most merciful. He knows he has created the incomplete and unfulfilled human beings and they are filled with ego and ignorance, and pardons all the mistakes of the embodied soul. It is only the incomplete and the unfulfilled souls who take birth on this earth. This life is a journey in which the soul seeks its fulfillment.

This life is a journey from darkness to light, from untruth to truth and from death to immortality. The body is mortal, the soul is immortal. Self realization is the attainment of the immortality.

If the soul does not find Self satisfaction and again is filled with more desires, the soul carries on with further transmigration. The Supreme Self gives every opportunity to the soul to attain Supreme knowledge and realise its Self nature. Inspite of all the opportunities and situations, if the soul merged in this samsāra does not wake up, the Supreme Self gives the soul violent jerks to get out of the deep slumber.

Even if the most sinful person surrenders to the Supreme Lord, and offers prayers with love and devotion, he soon becomes righteous and overcomes his evil and
wicked ways. The Supreme Lord pardons him and guides him along the right path to divinity.

om vidvattamāya namah

Om salutations to Him who has the unsurpassable and all inclusive knowledge of everything.

The Supreme Self is the Supreme knower of all the fields and the knower of the fields (kṣetra and kṣetrajña). He is the knower of past, present and the future. He is the knower of deep sleep, dream and waking states. He is the knower of all the three worlds.

He is the all-pervading Supreme spirit Śrī Hari Nārāyaṇa, the Supreme knower whose nature is consciousness, intelligence and bliss.

The qualities of a knower are mentioned here;

amānītvamadambhitvamahiṁsā kṣāntirārjavam
ācāryopāsanāṁ saucāṁ sthairyamātmavinigrahaḥ

Gitā 13-7

Humility, unpretentiousness, non injury, forgiveness, uprightness, service of the teacher, purity, steadfastness, self control.

indriyārtheṣu vairāgyamanahāṅkāra eva ca
janmamṛtyujārayāvādhi duḥkhadoṣānudarānam

Gitā 13-8

Indifference to the objects of the senses and also absence of egoism; perception of the evil in birth, death, old age, sickness and pain.

asaktiranabhiśvaṅgaḥ putradāragrhādiṣu
nityam ca samacittattvamiṣṭaniṣtopapattiṣu

Gitā 13-9
Non attachment, non identification of the Self with son, wife, home and the rest and constant even mindedness on the attainment of the desirable and the undesirable.

adyātmajānānityatvāṁ tattvajñānārthadarsanam etajñānamitī proktamajñānam yadato'nyathā
gītā 13-11

Constancy in Self knowledge, perception of the end of true knowledge—this is declared to be knowledge, and what is opposed to it is ignorance.

kṣetra-kṣetrajñayorevamantaraṁ jñānacaksuṣāṁ bhūtaprakṛtimokṣaṁ ca ye viduryānti te param
gītā 13-34

They who by the eye of knowledge, perceive the distinction between the field and its knower and also the liberation from the nature of being, go to Supreme.

Om vītabhayāya namaḥ
gītā 921

Om salutations to Him who is free from fears.

The fear is for the mind, for the limited and the finite. The Supreme Self has no body or form. It has no name and therefore free from all afflictions. It is the Supreme divine energy, the changeless and deathless purifying spirit. All bodies having forms and names are afraid of this Supreme being, since all finite bodies have a beginning and an end.

Om puṇyaśravaṇakīrtanāya namaḥ
gītā 922

Om salutations to Him who bestows merit to those who sing and hear his divine names.
'He who hears and recites this Viṣṇusahasranāma everyday overcomes all evils'.

The names of the Supreme Self are the Supreme purifiers. The reciters and hearers of Viṣṇusahasranāma are blessed with prosperity, intelligence and bliss, since that is the nature of the Supreme Self.

.....puṇyo vai puṇyena karmaṇā bhavati...

Bṛhadāraṇyaka 5-2-13

By performing noble deeds, one becomes noble.

om uttāraṇāya namaḥ∥

Om salutations to Him who takes his devotees beyond the ocean of saṁsāra.

The Supreme Self is the final destination and beyond all dualities. He ends the transmigration of the soul which suffers from birth to death and the dilemma of 'to be' or 'not to be'. The Supreme Self, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa bestows the state of transcedence over dualities to his devotees even while alive.

om duṣkṛṭighne namaḥ∥

Om salutations to Him who removes the evil effects of evil actions.

The Supreme Self destroys the evil doers. The nature of evil actions is mentioned here;
That austerity which is practised out of a foolish notion, with self torture, or for the purpose of destroying another, is declared to be tāmasik.

Om puṇyāya namaḥ

Om salutations to Him who confers holiness on his devotees.

Only those who pray, worship and meditate on the Supreme Self unceasingly throughout their life become holy. Not by action nor austerity nor by alms giving nor by wealth. They attain the nature of the Supreme Self on whom they concentrate. This is the solemn assurance given by the Supreme Self.

Selfless sacrifices, performing noble deeds and offering the fruits of such helpful deeds at the lotus feet of the Supreme Lord is the means of purification of the soul. They bestow Supreme knowledge and wisdom.

Om duḥsvapnanāśanāya namaḥ

Om salutations to Him who destroys the bad dreams.

This worldly life itself is a bad dream enough. This is again carried to the sleep which results in bad dreams.
It is the attachment to one's wealth, position, power, name and fame and the thought of losing them which is the cause of this fear. None can live peacefully while awake or in sleep. The reality threatenst while awake and dream threatens during sleep. We have made a misery of this life.

The peaceful are those who have overcome this attachment and illusion. Happy are those who have realised the true nature of the Self. The bad dream occurs to those who harbour lust, greed, anger, jealousy, ego and attachment.

The Self, the soul is deathless, changeless and fearless spirit. It is the knower and the witnesser. Fire cannot burn it nor sword can cut it. It is the creator and the destroyer of all things finite and limited. It is eternal and limitless. Its nature is consciousness and bliss.

The bad dream is for the mind and the worldly persons. The Self realised person witnesses and enjoys all good dreams and bad dreams equally. It is like a cinema screen on which the images pass on. And so on the mental screen all images pass on. There is dream only in unawareness. This Self realisation, the boon of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa to his devotees destroys all imaginations and fears during waking hours and bad dreams during sleep.

*yadindra brahmaṇaspate abhidroham carāmasi
pracetā na āṅgiraso dviṣatām pātvamhasaḥ*

Rgveda 10-164-4

*Oh Lord of resplendence! Oh Lord of divine wisdom, whatever sin we run into save us therefrom and may the wisest of the enlightened ones protect us from the malignity of our enemies.*
Om vîragnî namah

Om salutations to Him who grants freedom and liberation to jîvas.

The Supreme Self frees the souls from bondage and thus saves them from transmigration, by bestowing liberation (moksha) to them.

The fearlessness is the valour. The knowledge is power. This Supreme knowledge that we are essentially the eternal part of the Supreme Self gives all strength and power. This Self realisation comes by the grace of the Supreme Self.

Om rakṣaṇāya namah

Om salutations to the protector.

The Supreme Self protects all the three worlds from the wicked and the evil. He takes birth on his own from time to time to protect the noble and the righteous and destroys the evil. He also protects his devotees from pitfalls of ‘ariṣṭadvargas’ (lust, greed, anger, attachment, ego and jealousy). He grants them Supreme knowledge, devotion and dispassion which lead to freedom and liberation. The light of knowledge and Supreme faith in this knowledge drives away all fears and protects.

ye me matamidaṁ nityamanutisṭhantî mānavaḥ
śraddhâvanto’nasûyanto mucyante te’pi karmabhiḥ

Gîta 3-31

Those men who constantly practice this teaching of mine with faith and without caviling, they too are freed from actions.
om santāya namaḥ∥ 929

Om salutations to the saint.

The saints are those who have dissolved their ego, purified their mind and have no desires. Their Supreme goal is the Supreme knowledge and liberation. They have surrendered totally to the Supreme God and they are the Supreme devotees of the Supreme Self. They are totally dissolved in the Supreme God. They are one with the unity of existence. The Supreme Self is the Supreme saint and all saints are the representatives of the Supreme Self.

om jīvanāya namaḥ∥ 930

Om salutations to life.

The Supreme Self is the supporter of life in the form of prāṇa the vital force.

om Īśā vāsyamidagm sarvam yatkiñça jagatyām jagat∥
tenā tyaktena bhuñjīthā mā gṛdhaḥ kasya sviddhanam∥
Īśāvāsyā 1

Om. All this what so ever moves on earth should be covered by the Lord. Protect your Self through that detachment. Do not covet anybody’s wealth.

kurvannevehā karmani jījivisecchatagām samāḥ∥
evam tvayi nānyatheto’sti na karma lipyate nare∥
Īśāvāsyā 2

By doing karma indeed should one wish to live here for a hundred years. For a man, such as you (who wants to live thus), there is no way other than this, whereby karma may not cling to you. (Read Īśāvāsyā Upaniṣad by the author).
This life is the sum total of existence. This body is a wonderful machine which is the means for our experience. The eternal part of the Supreme Self is seated in the heart of the person. He is the seer, hearer, taster and the experiencer. He is the enjoyer of all the qualities of all the objects in the universe. This body is powered by the vital force, prāṇa.

This body needs food, shelter, clothing and energy for its movement and all its activities. This prāṇa is the Supreme energy which digests all foods. The energy required for the body comes from this food. This prāṇa is the vaiśvānara fire which is the hunger. It is the burning fire which the body cannot tolerate. As long as the body is alive, this prāṇa, a vital force should be fed. This hunger is the driving force for the body to work.

The second driving force for all creatures is the sexual urge, the cause of continuation of the life on earth. The body is driven unconsciously by this force to the opposite sex.

The third instinct which works instantaneously is the self protection and preservation. All creatures are food for all creatures. Every living body has to fight not to become the food for the other bodies. This is the Supreme order. The body is perishable. It is the food and the fuel for this vital force. The soul whose nature is intelligence, consciousness and bliss is the inner controller of this body. It shines through the body.

The human being is the knower. He comes to know all that he comes across. He is provided with mind which is the tool for thinking and imagination. It is the discriminating mechanism to know what is right and wrong.
This whole universe is established on truth, righteousness, kindness, goodness and unity of existence. The Supreme Self seated in all the bodies as individual Self shines in all the bodies. It is also the Supreme creator and has created this universe. The whole universe is pervaded by him. This Supreme knowledge is the means for freedom and liberation.

The soul takes the body due to its attachment to the qualities of nature. It takes the body for the fulfillment of its desires. The fulfillment of desires is this journey of life. The realization of the true nature of the Self is the destination of this journey. This comes by Supreme knowledge. Further effects follow this cause of Supreme knowledge.

This life is the dynamic metamorphosis ever going on.

\textit{om paryavasthitāya nāmaḥ} \textsuperscript{931}

\textit{Om salutations to Him who pervades the whole system of this universe.}

The Supreme Self having created this universe pervades them and supports them. Without his support, everything will collapse, just as the body dies when the vital force, prāṇa leaves the body.

He supports the bodies as vital force. He supports the bodies with the food. He supports the food with the rain, sun and earth. He supports the great elements. The same great elements are the constituents of the body. The Supreme Self pervades all bodies and all the great elements with his higher nature of intelligence, consciousness and bliss.
sa no bandhurjanitā sa vidhātā dhāmānī veda
bhuvaṇāni viśvāy yatra devā amṛtamānasānāstṛtye
dhāmānīabhyairyaṇta|| Mahānārāyanopaniṣad 1-13

Through whose powers the gods who have attained immortality in the third region of heaven got allotted their respective places, He is our friend, father and ordainer. He knows the proper places of each because he understands all created beings.

om anantarūpāya namaḥ|| 932

Om salutations to Him with countless forms. He dwells in this all comprehending universe.

He has created all the creatures on the land and pervades them. He has created all the creatures in water and pervades them. He has created all the creatures in sky and pervades them. His forms are countless, just as the shining sun is reflected from all the countless objects.

anekabāhūdaravaktranetram
paśyāmi tvām sarvato’nantarūpam|
nāntaṁ na madhyam na punastavādim
paśyāmi viśveśvara viśvarūpa|| Gītā 11-16

I see thee of boundless form on every side with many arms, stomachs, mouths and eyes; neither the end nor the middle nor also the beginning do I see, O Lord of the universe, O cosmic form.

tvamādidevaḥ puruṣaḥ purāṇa-
stvamasya viśvasya param niḍhānam|
vettāsi vedyaṁ ca param ca dhāma
tvayā tataṁ viśvamantarūpa|| Gītā 11-38

Thou art the primal God, the ancient puruṣa, the Supreme
refuge of this universe, the knower, the knowable and the Supreme abode. By Thee is this Universe pervaded, O Being of Infinite forms.

om anantaśriye namaḥ||

Om salutations to Him with limitless glory.

His glory knows no bounds. The whole universe is supported by a part of his splendour.

The Supreme Self is known only by Himself and by his own grace.

namaḥ purastādatha pṛṣṭhataste
namo'stu te sarvata eva sarva||
anantavīryāmitavikramastvam
sarvaṁ samāpnoṣi tato'si sarvaḥ||

Salutations to thee in front and behind! Salutations to thee on every side! O all! Thou infinite in power and prowess, pervadest all; wherefore thou art all.

om jitamanyave namaḥ||

Om salutations to Him who has won over the mind.

The Supreme Self has no mind. But the devotee of the Supreme Self achieves steady mind.

Those who have invincible faith in the Supreme Self attain the victory over mind. The Supreme Self is the sheet anchor to which the mind is tied. The mind finds Supreme satisfaction in the Supreme Self. The mind by nature is the doubt, is the fickleness and is the duality.
Mind is time and mind is the ‘other’. The person who is totally devoted to the Supreme Self attains the quality of the Self, attains the steady mind and wins over the mind. This steady mind is the cause of all achievements and happiness. This steadiness is the quality of the Self.

He who knows that the senses move among the sense objects according to their qualities is not perturbed by the mind. It is the nature of the eyes to see, nature of the ear to hear and nature of the nose to smell and as such is not attached to their functions. His mind and intellect remains unattached and firm.

\[
\text{tattvavittu mahābāho guṇakarmavibhāgayoḥ}
\text{guṇāguṇeṣu vartanta iti matvā na sajjate} \]

\[
\text{Gitā 3-28}
\]

But he who knows the truth, O mighty armed Arjuna, about the divisions of the qualities and their functions, knowing that the guṇas as senses move amidst the guṇas as the sense objects, is not attached.

\[
\text{ye hi saṁsparśajā bhogā duḥkhayonaya evate}
\text{ādyantavantaḥ kaunteya na teṣu ramate budhaḥ} \]

\[
\text{Gitā 5-22}
\]

The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end, O Arjuna; the wise man does not rejoice in them.

\[
\text{na sandṛṣe tiṣṭhati rūpamasya na caṅśuṣā paśyati}
\text{kaścanainamḥ hṛda manīṣā manasābhikṛpto ya enam}
\text{viduramṛṭaste bhavanti} \]

\[
\text{Mahānārāyana-paṇiṣad 1-11}
\]

His form is not to be beheld. None whosoever beholds him with the eye. Those who meditate on him with their minds undistracted and fixed in the heart know him; they become immortal.
om bhayāpahāya namaḥ\| 935

*Om salutations to Him who destroys the fear.*

We are always afraid. We are the fear personified. As long as we are attached to this body and all that is related with this body; the name, fame, power and position, wealth and knowledge, the near and dear ones, all the fleeting and temporary objects, we are afraid. These things are surely not attached to us, but we are attached to them. They vanish in no time and we are always afraid that these things will vanish and struggle in vain to cling to them. This fear of losing is the misery in life. We always cling to something which surely vanishes.

The person who has attained Supreme knowledge does not cling to the vanishing tricks. He hangs on to the imperishable, the changeless and the deathless, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa who takes the devotee to his fold. All fears dissolve like mist with the sun’s rays.

om caturaśrāya namaḥ\| 936

*Om salutations to Him who is the support of the wise.*

The Supreme Self is the judge since he bestows the jīvas the fruits of their karmas.

There is Supreme order. Whatever one deserves, one gets. We may think that we deserve this and that. But the best judge is the reality. What we are is the Supreme reality. Just as we never know our real face, we can
never know what we deserve. What we have is truly what we deserve.

If we have become wise, we know what is real and what is illusion, our intellect truly follows our wisdom. We struggle to know what our intellect is identified with. We really do not know what we want. We struggle in day time for something such as wealth, name and fame. In the evening and night we are different persons, letting out our hidden fantasies. Really we have many personalities.

We ourselves do not know which is our real face. In fact we have never seen our own face and it is impossible to see our own face. We see only the image of our face and there is no real reflecting medium which truly reflects our face. Any image is not the true face. Any image is distorted and does not show the true face. The Supreme Self bestows what the soul is identified with and what it truly desires.

The Supreme devotee who is identified with the Supreme Self attains the nature of the Supreme Self, the consciousness and bliss.

athāasya puruṣasya catvāri sthānāni bhavanti
nābhīrhṛdayaṁ kaṇṭham mūrdhetaṁ tatra catuṣpādam
brahma vibhāti jāgaritaṁ svapnam suṣuptaṁ turyaṁ
miti jāgarite brhmā svapne viṣṇuḥ suṣuptau rudras-
turyam paramāksaraṁ sa ādityaśca viṣṇuśceśvarśca
sa puruṣaḥ sa prāṇaḥ sa jīvaḥ so'gniḥ seśvaraśca
jāgratteśāṁ madhye yatparam brahma vibhāti
svayamamanaskamaśrotramapāṇipādāṁ jyotirvarjitaṁ
na tatra lokā na lokā vedā na vedā devā na devā
yajña na yajña mātā na mātā pitā na pitā snuṣā na
snuṣā cāndālo na cāṇḍālaḥ paulkaso na paulkasaḥ
śramaṇo na śramaṇaḥ paśavo na paśavastāpaso na
tāpasa ityekameva param brahma vibhiṭil hṛdyākāśe
tadvijānamakāsāṁ tatsuśiramakāsāṁ tadvedyam
hṛdyākāsāṁ yasminnidaṁ sañcarati vicarati yasmin-
nidaṁ sarvamotam protoṁ saṁ vibhoḥ prajā jñāyeraṁ
na tatra devā ṛṣayaḥ pitara īśate pratibuddhaḥ
sarvaviditi

Brahmopaniṣad

Now this puruṣa has four seats, the navel, the heart, the throat and the head. In these shines forth the Brahman, with four aspects; the state of wakefulness, of dream, of dreamless sleep and the fourth or transcendental state. In the wakeful state, He is Brahma. In the dreaming state, He is Vishnu. In the dreamless sleep, He is Rudra. And the fourth state is the Supreme indestructible one. And He again is the sun, the Viṣṇu, the Īśvara, He the puruṣa, He the prāṇa, He the jīva or the animate being; He the fire, the Īśvara and the resplendent; (yea) that Brahman which is transcendent shines within all these! In itself, it is devoid of mind, of ears, of hands and feet, of light. And thus only the one highest Brahman shines there.

Within the recess of the heart, is that ākāśa of consciousness—that with many openings, the aim of knowledge. Within the space of the heart—in which all this (universe outside) evolves and moves about, in which all this warped and whoofed (as it were). (who knows this), knows fully all creation. There are the devas, the rishis, the pitṛs. For being fully awakened, one becomes the knower of all truth.

om gabhīrātmane namaḥ

Om salutations to Him whose nature is unfathomable.
The Supreme Self is unknown and unknowable. He is the Supreme knower who is seated in all the individual souls. The soul is the individual knower. The Supreme Self knows all the souls. The essence of all souls is the Supreme Self. The Supreme Self is one unity of existence. There is no second knower for the knower to know. The knower is one and only one.

His nature is consciousness. No one can know the consciousness, since this consciousness is the medium for all knowing process. The knowing does not exist without this consciousness. The knower, knowing and the consciousness is all one.

\textit{Om vidiśāya namaḥ \(\|$\quad 938\)

\textit{Om salutations to Him who distributes the various fruits of actions differing in their forms according to their competency.}

Each one gets according to their capacity (yogyata). The ant gets what it has to get and the elephant gets what it has to get. The crow gets what it has to get and the eagle gets what it has to get. Each according to their form and function.

The Supreme Self provides each soul according to its desire, form and function (yoga and yogyata). Everything is a movement. If we attain higher knowledge, higher mobility and wider vision, we attain what is required and is suitable. There is Supreme order at all places, at all times and at all levels. It is our choice. The entity who desires and the entity who bestows are one and the same. The entity who desires is limited in all faculties due to
its attachment to the limited adjuncts of the body and
the entity which bestows all aspirations is unlimited in
its glory and powers.

nādatte kasyacītpāpaṁ na caiva sukṛtam vibhuḥ|
ajñānenāvṛtam jñānaṁ tena muhyanti jantavaḥ∥

Gītā 5-15

The Lord takes neither the demerit nor even the merit
of any; knowledge is enveloped by ignorance, therefore beings
are deluded.

jñānena tu tadajñānāṁ yeṣāṁ nāsitamātmanah|
teṣāmādityavajjñānam prakāṣayati tatparam∥

Gītā 5-16

But to those whose ignorance is destroyed by the knowledge
of the Self, like the sun, knowledge, knowledge reveals the
Supreme (Brahman).

tadbuddhayastadātmānaḥ tanniṣṭhāstatparāyaṇāḥ|
gacchantyapunarāvṛttim jñānanirdhūtakalmaṣāḥ∥

Gītā 5-17

Their intellect absorbed in that, their Self being that,
established in that, with that for their Supreme goal, they
go whence there is no return, their sins dispelled by knowledge.

om vyādiśāya namaḥ∥

Om salutations to Him who gives directions to
great elements according to their varied functions.

The functions and limitations of great elements are
fixed by the Supreme Self. The arrival of seasons, the
temperature and moisture in different places at different
times are all controlled by the Supreme intelligence.
om disāya namaḥ II

*Om salutations to Him who in the form of Vedas bestows the fruits of their ritualistic actions on different beings.*

‘Disah’ also means directions which is Brahman. The ears are repository of directions. The Supreme Self in the directions, the directions, the ear and the hearer of the ear, are the four which are one and the same.

om anādaye namaḥ II

*Om salutations to Him who has no beginning.*

The Supreme Self has neither the beginning nor the end. He is eternal and limitless. He is the ultimate cause of all. He is the Supreme consciousness which includes time and space.

......nāntaṁ na madhyaṁ na punastavādim paśyāmi viśveśvara viśvarūpa II

*Gītā 11-16*

om bhūrbhuvāya namaḥ II

*Om salutations to Him who is the support of the earth which supports all things.*

bhūrbhuvāḥ suvarīti vā etāstisro vyāhṛtayaḥ|
tāsāmuhasmai tām caturthāṁ māhācamasyāḥ praveda-|
yateḥ maha iti tadbhramaṁ sa ātmāṁ aṅgānyanyā|
devatāḥ bhūriti vā ayam lokaḥ bhuva ityantarikṣam|
suvarītyasau lokaḥ II
maha ityādityah ādityena vāva sarve lokā mahī-
yante bhūriti vā agniḥ bhuva iti vāyuḥ suvariṣya-
dityah maha iti candramāḥ candramasa vāva sarvāṇi jyotīgamśī mahāyante bhūriti vā ṛcāḥ bhuva iti sāmānī
suvaritī yajūgamśī|| Taittirīya 1-5-1, 2

Bhūḥ, bhuvaḥ, suvaḥ—these three indeed are the vyāḥṛtis. Of them Mahācamaṣya knew a fourth one—Maha by name. It is Brahman; It is the Self; The other gods are the limbs. Bhūḥ indeed is this world, fire, Ṛgveda, prāṇa. Bhuvah is the intermediate space, air, samaveda, apana. Maha is the sun; through the sun indeed, do all the worlds flourish, moon, Brahman (om) the food. Suvaḥ is the outer world, sun, Yajurveda and vyāna. These then that are four are (each) fourfold. The vyāḥṛtis are divided into four groups of four (each).

He who knows these knows Brahman. All the gods carry present to him.

om lakṣmyai namaḥ||

Om salutations to Him who is the bestower of all that is auspicious to the earth, besides being its supporter.

Lakṣmi is the science of the spirit, one who gives the ātma vidya to all beings. Goddess Lakṣmi is the goddess of wealth who stays in the chest of the Supreme Self.

Lakṣmi is the nature, Prakṛti, one of the four divine forms of the Supreme Lord, the other forms being puruṣa, kala and mahat. Lakṣmi is the mother nature who contains all the great elements in herself.
om suvīrāya namaḥ 944

Om salutations to Him who manifests in many brilliant ways.

The strength and valour of the Supreme Self is used for the good and well being of his creations.

om rucirāṅgadāya namaḥ 945

Om salutations to the giver of organs which is the enjoyer of all tastes.

The five organs of sight, hearing, taste, smell and touch are wonder of wonders. All the qualities of objects are confined in these five sense organs. They are the causes of attachment of the soul to the objects and bodies and consequent transmigration of the soul. These five organs are the means of identification of different objects in the world. These five organs are the repository of the five great elements. They are the sages, who experience the quality of objects as they are.

om jananāya namaḥ 946

Om salutations to the giver of birth to all creatures.

The Supreme Self decides which creature should take birth where and as what. The noble and the righteous who are after Supreme knowledge and who are Supreme devotees of the all-pervading Supreme spirit are born in
the esteemed families to continue the quest of Supreme knowledge freedom and liberation.

The persons bloated with ego who commit all sins take birth in the ordained wombs.

As per their actions depending on the nature of satva, rajas, and tamas, beings are born as animals or human beings in good and miserable conditions. These are as per Supreme order.

yo naḥ pita janitā... Rgveda 10-82-3

The Supreme Lord is our father. He is also Janārdana—who brings to end repeated births of souls.

ōm janajanmādaye namaḥ
d

Om salutations to the Supreme Self who is the root cause of the origin of the jīvas that come to have embodiment.

The connection and relationship of the soul with the Supreme Self is for many many lives till the soul is completely purified and attains the nature of the Supreme Self and merges in Him.

The Supreme Self having created the bodies, an eternal part of the Supreme Self, termed as the soul, comes to stay in the body. Through the body it enjoys the quality of nature. Due to its own illusion, it gets attached to the limited adjuncts of the body and thinks itself as the body. This goes on for many lives till the attainment of Supreme knowledge and consequent freedom and liberation.
om bhīmāya namaḥ ॥ 948

Om salutations to Him who is the cause of fear (among wicked persons).

The Supreme Self is the cause of strength in his creations. Elephants, sharks, and strong people (like Bhīma), huge mountains, oceans and stars are all the creations of the Supreme Self which represent his size and strength.

om bhīmaparākramāya namaḥ ॥ 949

Om salutations to Him whose power and strength are the cause of fear in the wicked and the evil persons.

vi na indra mṛdho jahi nīcā yaccha pṛtanyataḥ
yo asmāṁ abhidāsatyadharaṁ gamayā tamaḥ ॥

Ṛgveda 10-152-4

Oh resplendent Lord, destroy our enemies. Humble those who are in array against us. Send him to the deep dungeon who seeks to harm us.

om ādhāranilayaṁ namaḥ ॥ 950

Om salutations to Him who is the support and the shelter to all his creations.

He has created air for breathing, water for drinking and food for all. He has also created shelter and various building materials like tiles, wood, marble, minerals and what not for gracious living. He has also created cotton
and wool for clothing. All the ingredients for a comfortable life on earth is created by the Supreme God. He has also created the opposite sex, male for female and female for male, for a joyous life. Naturally the soul is attached to the qualities of bodies and objects on earth and no body wants to die.

But the Supreme order is that knowledge is fire. With the growth in knowledge, there is better and better life and final realisation of the Self, consequent freedom and liberation.

ahimsā samatā tuṣṭistapo dānano yaśo'yaśaḥ
bhavanti bhāvā bhūtānāṁ matta eva prthagvidhāḥ

Gitā 10-5

Non injury, equanimity, contentment, austerity, beneficence, fame, ill fame—(these) different kinds of qualities of beings arise from me alone.

trīṇi padā vi caṇrame viṣṇurgopā adabhyaḥ ato
dharmāṇi dhārayan

Rgveda 1-22-18

The omnipresent Lord created three regions earth, heaven and outer space. He sustains and preserves the sanctity of all vital functions that keep life by righteousness. He is the dharma.

om dhātre namaḥ

Om salutations to the Supreme support.

The Supreme Self absorbs the dhyāna, the meditation of the devotees and rewards them with purity.
Oṁ puṣpahāsāya namaḥ

Om salutations to Him whose creation resembles the blooming of flowers.

Flowers symbolise beauty, freshness and joy. The whole creation resembles the flowers. Everyday new things are born. Everyday is a new day. There is continuous freshness and innovation ever going on in the creation. No two things are similar and no two similar things are the same. But there is universal sameness in all creations.

This blooming of flowers reflects the joy and blissful nature of the Supreme Self, the cause of Vedas which are like flowers.

do h praḥgaṇa namaḥ

Om salutations to Him who is ever awake.

The higher nature of the Supreme Self is Supreme consciousness. It is ever awake. It is the ‘turīya’ state, the fourth state which witnesses the sleeping state, the waking state and the dream state. This is the continuous unbroken state of consciousness.

tvaṁ no agne pitroruṣṭha ā devo deveṣvana-
vadya jāgṛtvih! tanukṛdbodhi pramatiśca kārave tvaṁ kalyaṇa vasu viśvanopiṣe

Rgveda 1-31-9

O Supreme Lord, you are best known among gods.

Oṁ ṝṛdhvaṇaṁ namaḥ

Om salutations to Him who is above everything.
The Supreme Self travels upwards. All noble and finer things are at the top. The gross and the heavier things always settle down at the bottom. They are heavier masses which cannot move. They are tāmasik in nature. The sātvik is light and moves faster. Its form is light.

**om satpathācārāya namaḥ**

*Om salutations to Him who moves along the true path.*

Those who are on the right and true path have nothing to fear since they are followed and protected by the Supreme Self. The whole universe is established on righteousness and truth. Those who are against the Supreme order have to fight a losing battle. They will be overrun by their own nature.

*yam saṁnyāsamiti prāhuryo gam tam viddhi pāṇḍava| na hyas an nyastasaṅkalpo yogī bhavati kaścana**

Gitā 6-2

*Do you, O Arjuna, know yoga to be that which they call renunciation; no one verily becomes a yogi who has not renounced thoughts.*

**om prāṇadāya namaḥ**

*Om salutations to the giver of prāṇa, the vital force.*

The vital force is the power and the king of the body. The body is alive and functions because of the vital force. This prāṇa is the power of the Supreme Self that keeps
the great elements together in the body. The Supreme Self having created the body pervades the body in the form of prāṇa. This is the higher nature of the Supreme Self.

\[ \text{om prāṇavāya namaḥ} \]

\textit{Om salutations to prāṇava, Om.}

It is the manifesting sound of Supreme Brahman. The Supreme Self is symbolised by the sound Om. It pervades the whole universe. It energises and purifies as it moves along. All things holy and auspicious are preceded by Om. All mantras start with Om. It indicates Supreme divinity. Om is the connecting medium with divine.

The partless 'Om' is turiya—beyond all conventional dealings, the limit of the negation of the phenomenal world, the auspicious and the non dual.

'Om' is thus the Supreme Self to be sure. He who knows thus, enters the Supreme Self through individual Self. (Māṇḍūkya Upaniṣad. 12)

\[ \text{om paṇāya namaḥ} \]

\textit{Om salutations to Him who is the sure winner.}

That surely can be depended on. One can bet surely on that. Those who concentrate their minds on the Supreme Self are sure to realize their Self and attain consciousness, intelligence and bliss.

This is like winning the biggest lottery. The sure
chance of winning all there is in the world. We have to bet all our life on that and there is no loss at any stage of this betting.

\[ \text{ayam nidhiḥ sarame adribudhno gobhiraśvebhir-vasubhirnyṛṣṭahḥ rakṣanti tam paṇayo ye sugopā reku padamalakamā jagantha \] 

Rgveda 10-108-7

\[ O \text{ envoy, this treasure secured in the cave of the mountain consists of cows, horses and riches. We, panis, protect it who are good watchers. All in vain, shall be your approach to this solitary spot.} \]

\[ \text{ōṁ pramāṇāya namaḥ} \]

Om salutations to Him who is Self certifying.

All creations of the Supreme Self are supremely proportionate.

The plants, animals and human beings all are created most proportionately, guided by Supreme intelligence.

The flowers with petals and color and scents; the trees with corresponding girth and height with leaves and fruits; The animals on earth, in water and high above in air, all with forms according to functions; The human beings with legs, hands and the brain to think and act: All are proportioned supremely functional as well as elegant and beautiful. This śloka also means the proof for the existence of Supreme Self.

We cannot prove the existence of the Supreme Self by any other thing. It is like taking the help of sunlight to prove the existence of the sun. Our very existence is the proof of the truth of the Supreme Self. The whole existence is the Supreme Self, the Supreme Brahman.
That is the all-pervading Supreme spirit Śrī Hari Nārāyaṇa.

The Supreme Self is Self assertive. He exists by Himself, supports by Himself and he supports all.

All are supported by him. He does not rest on anything. He is his own proof. All things need to be sworn by that, since that is the Supreme truth.

Its nature is consciousness and bliss. Its power is prāṇa, the vital force. All things depend on that. That does not depend on anything.

“That which is in truth absolutely pure and is of the nature of consciousness; that very thing, when viewed by delusive vision, is experienced as objects of the world”.

om prāṇanilayāya namaḥ

Oṃ salutations to Him who is the home or dissolving ground of the prāṇas, the vital force.

The home of mukhya prāṇa is the Supreme Self. The essence of the vital force mukhya prāṇa is the all-pervading Supreme spirit Śrī Hari Nārāyaṇa (‘Śrī Hariḥ mukhya prāṇa antargata’).

Being subject to ātman, the prāṇas (the power of organs) dissolve in the jīva, which in true nature is one with the ātman. So the ātman is the residence of the prāṇa.

The mukhya prāṇa consisting of prāṇa, apāṇa, samāṇa, udāna and vyāna, which sustain the body dissolves in the jīva (soul). Thus he is the house of the prāṇās.
The jīva or the soul which is kept in association with the body organs is itself the prāṇa. And as the soul is eternal part of the Supreme Self and dissolves in the Supreme Self Paramātma, he is the ‘prāṇa nilaya’.

The Paramātma is one who absorbs the ātman (soul and jīva) and the mukhya prāṇa into himself.

yā te tanurvāci pratiṣṭhitā yā śrotre yā ca cakṣuṣi
yā ca manasi santatā śivāṁ tāṁ kuru motkramiḥ
dḥ

Praśna 2-12

Make calm that aspect of yours that is lodged in speech, that which is in the ear, that which is in the eye and that which permeates the mind. Do not rise up.

sa veda etat paramam brahmadhāma....

Atharvaṇa 4-1-1

The Supreme Lord is the Supreme abode of vital force, prāṇa the power of Supreme Self, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa.

om prāṇabhṛute namaḥ

961

Om salutations to the supporter of prāṇa, the vital force.

The Supreme Self is the giver of prāṇa and is the supporter of prāṇa. This prāṇa is the giver of strength to the body. This is strengthened by air, water, food and other great elements. The same Supreme Self supports the great elements which support prāṇa and food. The all-pervading Supreme spirit Śrī Hari Nārāyaṇa supports the whole universe and prāṇa.
tasmai sa hovāca prajākāmo vai prajāpatiḥ sa
tapo’tapyata sa tapastaptvā sa mithunamutpādayate
rayiṁ ca prāṇam cetyetau me bahudhā prajāḥ kariṣyata
iti ||

Praśna 1-4

To him He said; as is well known, the Lord of all
creatures, having become desirous of progeny, he deliberated
on knowledge. Having brooded on that knowledge, he created
a couple—food and prāṇa—under the idea, ‘these two will
produce creatures for me in multifarious ways’.

na prāṇena nāpānena martyo jīvati kaścanaḥ
itareṇa tu jīvanti yasminnetāvupāśritau

Katha 2-2-5

The mortals do not live neither by prāṇa nor by apāna.
They live on that by which these are sustained.

om prāṇajīvanāya namaḥ 962

Om salutations to Him who keeps all creatures
alive.

Keeping oneself alive is life. This life is greater than
living. All human activities are oriented in this direction
of keeping the body and soul together as long as possible
and as comfortable as possible.

The mukhya prāṇa consists of five airs or prāṇa
vāyus; prāṇa, apāna, vyāna, udāna and samāna. These
prāṇa vāyus do all functions is the body. These vāyus
are supported by the Supreme Self.

“No mortal lives by prāṇa or apāna; But all live by
something else due to which these two find asylum”.
indrastvam prāṇa tejasā rudro'śi parirakṣitā
tvamantarikṣe carasi sūryastvam jyotiṣām patiḥ
Praṣna 2-9

O Prāṇa, you are Indra. Through your valour you are Rudra; and you are the preserver on all sides. You move in the sky—you are the sun, the Lord of all luminaries.

ōṁ tattvāya namaḥ

Om salutations to the Supreme principle.

The Supreme Self is the Supreme principle on which the whole universe is established.


These are the various forms of Supreme Brahman. This Supreme Brahman is immortal, limitless, changeless and all-pervading. Tattvamasi. Aham brahmāsmi.

ōṁ tat sat ē u tadhvaṁ a vā yuḥ ē u tadvāyavam ē u tadātmā ē u tadasatvam ē u tatsarvam ē u tatpuror-namaḥ

Mahānārāyaṇopaniṣad 68-1

Om that is the truth, Om that is Brahma, Om vāyu (air) is Brahma. Om ātma is Brahma. These are the Supreme principles.

The seven great sages, the ancient four and also the manus, possessed of powers like me, were born of (my) mind; from them are these creatures born in this world. (Gītā 10-6).
etāṁ vibhūtim yogāṁ ca mama yo vetti tattvataḥ
to vikarampena yogena yujyate nātra samśayaḥ

Gītā 10-7

He who in truth knows these manifold manifestations of my being and this yoga power of mine becomes established in the unshakable yoga; there is no doubt about it.

om tattvavide namaḥ

Om salutations to Him who knows his own nature.

The Supreme Self is the Supreme knower. The Supreme Brahman is the Supreme being, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa, paramātmā. He is Brahma the creator, Śrī Viṣṇu the sustainer and the supporter, Śiva the devourer, three forms of trinity. The Supreme Self is the ‘parabrahma svarūpa’, whose nature is truth, consciousness and bliss.

He is unknown, unknowable, since he is the knower. He knows all and nobody knows him. Only he knows himself. He exists by Himself. He supports all that exists. He is the whole existence.

tvamaksaram paramaṁ veditavyaṁ
tvamasya viśvasya paraṁ nidhānam

Gītā 11-18

Thou art the imperishable, the Supreme being, worthy to be known. Thou art the great treasure house of this universe; Thou art the imperishable protector of the eternal dharma; Thou art the primal person, I deem.
om ekātmane namaḥ
d

Om salutations to the one Self.

The Supreme Self is one and is indivisible. He exists as individual souls in innumerable living beings. Though he appears different in different bodies, he is one in all the bodies. He is the sole being and spirit of all souls. He is the essence of all jīvas. He is like the sun reflected in all objects (prati bimba) in different shapes, sizes, colours and reflecting mediums, the reflected entity being the same (bimba).

He is like sun emitting innumerable sun rays. As long as the soul is attached to desires and is deathfold with limited bodies and minds, it is different from the ‘other’ souls as well as the Supreme Self, the creator.

ātmā vā idameka evāgra āsīt\n
'This ātman alone existed in the beginning'.

om śaunako ha vai mahāśāloṅgirasam bhagavantam pippalādamaṅgacḥat\n
 divisible brahmapure sam-pratiṣṭhitā bhavanti kathāṁ śṛjanti kasyaiṣa mahimā babhūva yo hyeṣa mahimā babhūva ka ēṣāṁ

Brahmopanishad

Om! Śaunaka, house holder of fame, once asked Bhagavan Pippalāda of Angirasa's family; In this body, the divine city of Brahman, installed, how do they create? Whose glory does this constitute? Who is He who became all this glory?

tasmāi sa hovāca brahmaidvīdāṁ variṣṭhāṁ prāno hyeṣa ātmā ātmano mahimā babhūva devānāmāyuh sa devānāṁ nidhanamanidhanaṁ divye brahmapure virajāṁ niṣkalam śubhramakṣaram yadbrahma vibhāti
Unto him (Saunaka) he (Pippalāda) imparted the Supreme wisdom of Brahman: That is praṇa, the ātman. He constitutes the glory of the ātman, the life of the devas. That Brahman who shines within the divine Brahma (body) as the faultless one, devoid of manifested effects, self effulgent, all-pervading, He (it is who) controls (the jīva), like a spider, controlling the king of bees. Just as spider by means of one thread project and withdraw the web, so also the praṇa (who) retires drawing back his creation. Prāṇa belongs to the nāḍis or subtle nerve chords as their devata or indwelling deity. One in dreamless sleep goes through that state to one’s own abode, like a falcon and the sky—just as a falcon goes (to its nest) borne on the sky. He states: just as this Devadatta (in dreamless sleep) runs not away even when struck with a stick, even so he does not attach himself to good or evil
consequences of the life's ordained activities; Just as child enjoys itself (spontaneously) without motive or desiring fruit, even so this Devadatta (the subject of dreamless sleep) enjoys happiness in that state.

He knows being the light supreme. Desiring light, He enjoys light. So also he returns by the same way to the dream state, like a leech; just as a leech carries itself on to the other points in front—(first) fixing upon the next point. And that state which he does not give up for a next one is called the waking state. (He carries all these states within himself). Just as a (vedic) deity bears the eight sacrificial cups simultaneously. It is from Him that the source of the Vedas and devas hang like breasts. In the waking state particularly good and evil obtain for the shining being (man's Self) as ordained.

This being or Self is fully self extended (into world forms), He is the indwelling controller of things and beings, He is the bird, the crab, the lotus, He is the puruṣa, the prāṇa, the destroyer, the cause and the effect, the Brahman and the ātman, He is the devata making everything known. Whoever knows all this attains to the transcendental Brahman, the underlying support, the subjective principle.

**eko devaḥ sarvabhūteṣu guḍhaḥ sarvavyāpī sarvabhūtāntarātmāḥ karmādhyakṣaḥ sarvabhūtādhivāsaḥ sākṣi cetā kevalo nirguṇaśca**

Brahmopaniṣad

The one Lord (self effulgent) in all beings remaining hidden, all-pervading and the Self of all beings, controlling and watching over all works (good or bad), living in all creatures and the witness, the Supreme intelligence, the one without a second, having no attributes.
om janmamṛtyujarātigāya namaḥ

Om salutations to Him who has crossed birth, death and old age.

The Supreme Self is one who subsists without being subject to the six kinds of transformations—being born, existing temporarily, growing, transforming, decaying and dying.

The birth, old age and death is for the body. The Supreme Self is not the body. That is the changeless and deathless spirit. That creates all the bodies which undergoes all changes. That is the imperishable in all the perishable bodies.

na jāyate mriyate vā vipaścī-
    nnāyam kutaścinna babhūva kaścit
ajo nityaḥ śāśvato’yam purāṇo
    na hanyate hanyamāne śarīre

The intelligent Self is neither born nor does it die. It did not originate from anything, nor did anything originate from it. It is birthless, eternal, undecaying and ancient. It is not injured even when the body is killed.

om bhūrbhuvasvastarave namaḥ

Om salutations to the three vyāhṛtīs.

The Supreme Self is known by the three vyāhṛtīs bhūḥ, bhuvaḥ and svaḥ. These are said to be the essence of the Veda. Conducting fire sacrifices with these vyāhṛtīs are the means of transcending the three worlds.

The oblations put in the fire reach the sun, from
the sun comes the rain, from rain food grows. from food beings are born'.

Bhūḥ, bhuvah and svaḥ stand for the three worlds constituting the tree of sāṁsāra. It is the Supreme Lord who has manifested as that tree.

\textit{om bhūḥ| om bhuvah| oṁ suvaḥ| oṁ mahaḥ| oṁ janaḥ| oṁ tapaḥ| oṁ satyam| oṁ tatsaviturvareṇyam bhargo devasya dhīmahi| dhiyo yo naḥ pracodayāt| omāpo jyotī raso’mrta brahma bhūrbhuvah suvarom.}

Mahānārāyanopaniṣad 35-2

Om earth, om sky, om heaven, om middle region, om place of birth, om mansion of the blessed, om abode of truth, om may we meditate on the adorable light of that divine generator who quickens our understanding. Om He is water, light, flavour, ambrosia and also the three worlds. He who is denoted by praṇava (om) is all these.

bhūmirantarikṣaṁ dyaurityaṣṭāvakṣarāṇi; aṣṭā-kṣaram ha vā ekaṁ gāyatryai padam, etadu haiväṣyā etat; sa yāvadeṣu triṣu lokeṣu tāvaddha jayati yo’ṣyā etadevaṁ padam veda.

Bṛhadāraṇyaka 5-14-1

‘Bhūmi’ (the earth), ‘antarikṣaṁ’ (sky) and ‘dyauḥ’ (heaven)—these make eight syllables. The first foot of Gāyatri (also) (tattavatuh vareṇyam) has verily eight syllables. Hence this first foot of Gāyatri consists of those three worlds. He who knows the first foot of Gāyatri as above wins whatever there is in those three worlds.

ṛco yajūmśi sāmāṇītyaṣṭāvakṣarāṇi; aṣṭākṣaram ha vā ekaṁ gāyatryai padam, etadu haiväṣyā etat; sa yāvatiyam trayā vidyā tāvaddha jayati yo’ṣyā etadevaṁ padam veda.

Bṛhadāraṇyaka 5-14-2

‘Rcaḥ’, ‘yajūmśi’ and ‘sāmāṇ’—these make eight syllables. The second foot of the Gāyatri also has verily eight syllables.
Hence this foot of the Gāyatri consists of those three Vedas. He who knows this foot of the Gāyatri as above wins as far as the knowledge represented by the three Vedas extends.

prāṇo'pāno vyāna ityaśṭāvākṣārāṇī; aṣṭākṣāram ha vā ekaṁ gāyatreyaīpadam, etadu haivāṣyā etat; sa yāvadidam pṛāṇi tāvaddha jayati yo'isyā etadevaṃ padam vedaḥ; athāsyā etadeva turiyaḥ darśatam padam parorajā ya eṣa tapati; yadvai caturthaḥ tatturīyaṃ; darṣatam padamiti dadṛśa iva hyeṣaḥ; parorajā iti sarvamu hyevaiṣa raja uparyupari tapati; evāṁ haiva śriyā yaśasā tapati yo'isyā etadevaṃ padam vedaḥ

Bṛhadāraṇyaka 5-14-3

‘prāṇa’, ‘apāna’ and ‘vyāna’—these make eight syllables. The third foot of the Gāyatri (also) has verily eight syllables. Hence the third foot of the Gāyatri consists of those three forms of the vital force. He who knows the third foot of the Gāyatri as above wins all creatures that exist in the universe.

Now its quarternary (seemingly) visible, supermundane foot is indeed this—this that shines. That which is fourth is called ‘quarternary’ (seemingly) ‘visible foot’, because the solar being is visualised, as it were, (by yogins). ‘Super mundane’, because he alone verily shines on the entire universe from on high. He who knows this foot of the Gāyarti as above shines just like that with magnificence and fame.

saiśa gāyatreyasminsturīye darṣate pade parorajasi pratiṣṭhitā; tadvai tat satye pratiṣṭhitam; cakṣurchai satyam, cakṣurhi vai satyam; tasmādyadidānīm dvau vivadamānāveyātām, ahamādarśam, ahamāsrauṣamiti, ya evam bruyādahamadarsamiti, tasmā eva śraddadhyām; tadvai tat satyam bale pratiṣṭhitam, prāṇo vai balam, tat prāṇe pratiṣṭhitam; tasmādāhur-balām satyādogyā iti; evāṁ vaiśa gāyatreadhyātīmam pratiṣṭhitā; sā haisā gayāṁstatre; prāṇā vai gayāḥ, tat
prāṇāṁstatre; tadyadgayāṁstatre tasmādgāyatī nāma;
sa yāmevāmūṁ sāvitrīmanvāha, eṣaiva sā; sa yasmaṁ
anvāha tasya prāṇāṁ strāyate|| Brhadāraṇyaka 5-14-4

That Gāyatri rests on this fourth, (seemingly) visible, supermundane foot. That again rests on truth. The eye is truth, for the eye is indeed truth. Therefore, even now, if two disputants come saying, ‘I saw it’, ‘I heard of it’, we believe him alone who says, ‘I saw it’. That truth rests on strength. The vital force is verily the strength. Hence truth rests on the vital force. Therefore they say, ‘strength is more vigorous than truth’. Thus does the Gāyatri rest on the vital force that is within the body. That very Gāyatri saved the Gayas. The organs are the Gayas; hence it saved the organs. And because it saved the organs, therefore it is called Gāyatri. The Sāvitrī, that the teacher imparts to his pupil is this verily Gāyatri. Gāyatri saves the organs of the pupil to whom it is imparted. (Sāvitrī is; ‘tat savituh vareṇyam bhargo devasya dhīmahi’, which is considered as part of Gāyatri).

tāṁ haitāmeke sāvitrīmanuṣṭubhāmanvāhuḥ;
vāganuṣṭup, etadvācamanubhrūma iti; na tathā kuryāt;
gāyatrīmeva sāvitrīmanubṛuyāt; yadi ha vā apyevaṁ-
vidbahviva pratigṛḥṇāti, na haiva tadvāyatryā ekaṁ-
cana padam prati|| Brhadāraṇyaka 5-14-5

Some impart (to the pupil) that Sāvitrī which is in the anuṣṭup meter, saying, ‘Anuṣṭup is the goddess of speech’, so we shall impart this.

One should not do so; One should impart only that Sāvitrī which is the Gāyatri. Even if one who knows as above accepts apparently too much gift, it is not (enough) for even one foot of the Gāyatri.

sa ya imāṁstriṁhillokāṁ pūrṇāṁ pratigṛḥṇāyāt,
so’syā etat prathamam padampnuyāt; atha yāvatīyam
trayī vidyā yastāvat pratigṛḥṇāyāt, so’syā etaddvitiyam
padamāpnyāt; atha yāvadidam prāṇi yastāvat prati-
gṛṇḥīyāt, so’syā etat tṛṭiyam padamāpnyāt; athāsyā
etadeva turlyām darśatam padam parorajā ya eṣa
tapati, naiva kenacanāpyam; kuta u etāvat prati-
gṛṇḥīyāt॥
Bṛhadāraṇyaka 5-14-6

The knower of the Gāyatri who accepts these three worlds
full of wealth, will receive (the results of knowing) only the
first foot of Gāyatri. The knower who accepts all that the
knowledge represented by the three Vedas can bestow, will
receive (the results of knowing) only the second of Gāyatri.
The knower who accepts all creatures that exist in the world,
will receive (the results of knowing) only the third foot of
the Gāyatri. While (the results of knowing) its fourth,
(seemingly) visible, super mundane foot—this that shines, are
not at all to be secured by anything (equivalent to anything).
Indeed how could one accept so much gift (as any of the above).

etaddha vai tajjanako vaideho budilamāsvata-
rāśvimuvāca, yannu ho tadvāyatrīvidabrūthā atha
kathāṁ hastibhūto vahāṣīti; mukham hyasyāḥ
samrāṇa vidāṅcakāreṇi hovāca, tasyā agnireva muk-
ham, yadi ha vā api bahvivāṅgāvabhādhati, sarva-
meva tatsandahati; evam haivaivaṁvidyadyapi bahviva
pāpaṁ kurute, sarvameva tatsaṁśāya sūddhaṁ
pūto'jaro'mṛtaḥ sambhavati॥ Bṛhadāraṇyaka 5-14-8

On that subject there is this story; Janaka the emperor
of Videha said to Budila, the son of Aśvataṁśva, ‘well, you
called yourself a knower of Gāyatrī; How then, alas, are you
carrying (me) as an elephant? He replied, ‘because I did not
know its mouth, O emperor’. ‘Fire indeed is the mouth of
this Gāyatri. Even if they put a good deal of fuel into the
fire, the latter burns it all up. Just so, even if one who
knows thus commits a good many sins, he burns them all
up and becomes clean, pure, undecaying and immortal’. This
Gāyatri is verily the means of crossing over this samsāra.
om tārāya namaḥ

Om salutations to the stars.

The Supreme Self helps the jīvas to cross the ocean of saṃsāra. The vyāhṛtis; om bhūḥ, om bhuvah, om suvaḥ are the means of crossing over this empirical world.

The Supreme Self has created any number of stars in the sky which are in the process of evolution for the creation of life. Each star is many times bigger than the sun. Each is many million light years away from the other. Many are expanding and exploding stars, many are collapsing stars leading to black holes and consequent big bang. They are all various phenomena of matter and energy, studied under astronomy.

om savitre namaḥ

Om salutations to Him who generates all the worlds.

Among the millions of stars some will eventually become the habitat of the human beings like earth. By that time, probably man on earth will have unravelled mysteries of nature on earth and will be ready to start fresh on some other planet. All these are guided by Supreme intelligence which the individual Self may eventually attain.

om prapitāmahāya namaḥ

Om salutations to the great grand father.
He is the father of Brahma, the creator. Brahma himself is born from the umbilical chord of the Parabrahma svarūpa, Śrī Nārāyaṇa.

The Supreme Self is the beginningless and is the source of all creation.

*om yajñāya namaḥ* ||

_Om salutations to the yajña._

The Supreme Self is a great juggler who puts in something as sacrifice and brings out something much nobler.

This yajña is the dynamic metamorphosis ever going on. The whole universe is a yajña. Yajña is something we put into the fire as oblation and something nobler will come out.

The world yonder is indeed the fire, O Gautama. Of that the sun is the fuel, the rays are the smoke, the day is the flame, the moon is the embers and the stars are the sparks. Into this fire, the deities offer the oblation of faith. Out of that oblation king Soma arises.

Similarly Parjanya is the fire, air is the fuel, the cloud is the smoke, lightening is the flame, thunderbolt is the embers and the rumblings of thunder are the sparks. Into this fire, deities offer the oblation of king Soma and out of that rain arises.

The Earth indeed is the fire, year is the fuel, ākāśa is the smoke, night is the flame and directions are embers and intermediate directions are the sparks. Into this fire, the deities offer the oblation of rain. Out of that oblation, food arises.
Man is the fire, speech is the fuel, prāṇa is the smoke, the tongue is flame and the eye the embers and the ear the sparks. Into this fire, the deities offer the oblation of food. Out of that oblation, the seed arises.

Woman indeed is fire and into this fire the deities offer the oblation of seed. Out of that oblation, the fetus arises.

These are the five fires (pañcāgni), the sacrificial fires ever raging in the universe.

Whatever we offer to the Supreme Self as sacrifice, He returns them to us sanctified and multiplied.

Yajñas are of many types: Dravya yajña (offering wealth), tapo yajña (offering meditation), jñāna yajña (knowledge sacrifice) and Self sacrifice (vital airs).

\[ jñānayajñena cāpyanye yajanto māmupāsate\]
\[ ekatvena pṛthaktvena bahudhā viśvatomukham \]
\[ Gitā 9-15 \]

Others also sacrificing with the knowledge sacrifice worship me, the all faced, as one, as distinct and as manifold.

In all the sacrifices, offering food is the main criteria to be followed.

\[ yajñāśiṣṭāśināḥ santo mucyante sarvakilbiṣaiḥ\]
\[ bhūnjate te tvaghām pāpā ye pacantyātma kāraṇāti\]
\[ Gitā 3-13 \]

The righteous who eat the remnants of the sacrifice are freed from all sins; but those sinful ones who cook food (only) for their own sake verily eat sin.

\[ vijñānam yajñam tanuteḥ karmāṇi tanute’pi ca\]
\[ vijñānam devāḥ sarvēḥ brahma jyeṣṭhamupāsateḥ\]
\[ vijñānam brahma cedvedaḥ tasmācēcchena pramādyatiḥ\]
\[ śarlre pāpmāno hitvāḥ sarvān kāmān samaśnuta iti\]
\[ Taittirīya 2-5-1 \]
Knowledge actualises a sacrifice and it executes the duties as well. All the gods meditate on the first born brahma, conditioned by knowledge. If one knows the knowledge-brahman, and if one does not err about it, one abandons all sins in the body and fully enjoys all enjoyable things.

**om yajñapataye namaḥ||**

Om salutations to the protector and master of all yajñas.

‘aham hi sarva yajñānām bhoktā ca prabhu eva ca—
‘I alone am the enjoyer and also the Lord of all sacrifices’.

rājantamadhvarānām gopāmṛtasya dīdivim|
vardhamānaṁ sve dame||

_Rgveda 1-1-8_

The Supreme Lord is the Supreme leader and conductor of all yajñas, the sacrifices.

**om yajvane namaḥ||**

Om salutations to the performer of yajñas.

tavāgne hotram tava potramṛtvyaṁ tava neṣṭraṁ
tvamagnidṛṭyataḥ tava praśāstraṁ tvamadhvarīyasī
brahmā cāsi grhapatisca no dame||

_Rgveda 10-91-10_

Oh Supreme Lord, yours is the function of the invoker (hotṛ). You perform the duty of the sanctifier (potṛ); you perform the function of the conveyer or leader (nestṛ); you are the fire kindler (agnidṛta); you act as a conductor (adhvaryu). You are the priest in chief, the brahman. You are the master of the house the host or the yajamāna.
The Supreme Self is the conductor and performer of all yajñas in the universe. He is the fire of the five fires (pañcāgnis) mentioned above. He lights up the whole world. He is the fire, he is the fuel, he is the oblation and something nobler comes out of this process, from him alone.

\textbf{om yajñāṅgāya namaḥ	extcopyright} 974

\textit{Om salutations to the part of the yajña.}

The Supreme Self is the inseparable part of the yajña. He is the fire, the fuel, the oblation and the performer of the sacrifice. What comes out is again offered for the good and well being of his creation.

"That Supreme Lord who is the embodiment of yajña, is the great being having the Vedas for feet, the sacrificial post for the molars, the sacrificial rites for the arms, fire for tongue, the darbha grass for hair, and Brahma for head. He is a divine form having night and day as eyes, the six Vedas as ear ornaments, ghee as the nose, sruvas as mouth, the sound of sāma chant as voice. He is the great one with dharma and truth as arms endowed with all glories and the holy acts are his foot steps. Penance is his nails, the sacrificial best his knees. The Vedic chants are his intestines, the act of sacrifice is his sex organ and the herbs are his seed. The atmosphere is his soul. The mantras from his hind parts. His movements are attractive. The soma juice is his blood. The sacrificial pits are the shoulder. The sacrificial offering is the incense. The havya and the kavya represent his great speed. The prāgvaṁśa is his body. He is brilliant and adored by the
The institutor of the sacrifice, in the case of the sacrifice offered by a sāṁyāsin who has attained Supreme knowledge in the manner already described, is his own Self; His faith
is his wife. His body is his sacrificial fuel. His chest is his altar. His hairs are his holy grass. The Veda he has learnt is his tuft of hair. His heart is his sacrificial post. His desire is his clarified butter. His anger is his animal to be sacrificed. His austerity is his fire. His sense control is his immolator. His gifts are his dakṣinas. His speech is his hotṛ priest. His breath is his udgāṭṛ priest. His sight is his adhvaryu priest. His mind is his Brahman priest. His hearing is his agnid priest. The span of his life is his preparatory rite. What he eats that is his oblation. What he drinks that is his drinking of soma juice. When he delights himself that is his upasad rite. When he walks, sits and stands that is his pravargya rite. That which is his mouth that is his āhavaniya fire. That which is his utterance that is his offering of oblation. That which is his knowledge that is his homa sacrifice. When he eats in the afternoon and forenoon, that is his samid homa (oblation of fuel in the fire). The three divisions of the day—forenoon, midday and evening relating to him are his savanas; the day and night are his darśapūrṇamāsa sacrifices. The half months and the months are his cāturmāsya sacrifice. The seasons are his paśubandha sacrifice. The samvatsaras and parivatsaras are his ahargana sacrifice. Death is the avabhṛta or completion of his sacrifice. That person who knows this, namely the conduct of a sāṁnyāsin covering all the duties from agnihotra to sattra and terminating in death overcome by old age—and who dies during the period of sun's movement to the north attains to the overlordship of gods like Indra and then reaches identity or companionship with the sun.

On the other hand he who dies during the period when the sun moves to the south gets only the greatness of the manes and then attains to the identity or companionship with the moon. A brāhmaṇa who knows separately the greatness of the sun and the moon realizes these two.
But he who has become a knower of Hiranyakarbhā wins further. From that knowledge which was acquired in the world of Hiranyakarbhā, he attains to the greatness of Brahman, the Supreme who is existence—knowledge-bliss, at the dissolution of the world of Hiranyakarbhā.

Thus the secret knowledge here and in this Upaniṣad is concluded.

**om yajñavāhanāya namaḥ** 975

Om salutations to Him who is the carrier of yajña, the sacrifice.

tadya ittham viduḥ ye ceme'ranye śraddhā tapa ityupāsate te'rciśamabhisambhavantyarciso'harahna āpūryamāṇa pakṣamāpūryamāṇapakṣādyāṇa śaḍuḍan- geti māsāṁ stān

māsebhyaḥ saṁvatsaragyam saṁvatsarādāditya- mādityāc∧candramasam candramaso vidyutaṁ tat- puruṣo'mānavaḥ sa enānbrahma gamayatyeṣa deva- yānaḥ panthā iti

Among them those who know thus (the knowledge of five fires) and those who are devoted to faith and austerity in the forest—they go to light; from Light to the day; from the day to the bright fortnight, from the bright fortnight to those six months to the year, from the year to the sun, from the sun to the moon and from the moon to the lightening. (From the region of Brahman) A person who is other than human (comes and) causes them, existing there, to attain Brahman. This is the path of the gods.
om yajñabhṛte namaḥ

*Om salutations to the supporter of the yajñas.*

The Supreme Self promotes, protects and supports all his devotees who conduct the yajñas (sacrifices). He is the Vaṣaṭkāra of all the sacrifices and he is the enjoyer of all the sacrifices and also the bestower of the fruits of sacrifices. He is the carrier of the sacrificer to the Brahmataloka as described in the earlier śloka.

The whole universe is supported by the sacrifice. From the sacrifice comes the rain, from the rain comes the food, from the food beings are born and supported. The sacrifices are the cause of life and prosperity in the universe.

The creator, having in the beginning of creation created mankind together with sacrifice, said, 'By this shall you propagate; let this be the milch cow of your desires (Kāmadhenu)' (Gitā 3-10).

devānabhāvayatānena te devā bhāvayantu vaḥ
parasparam bhāvayantah śreyah paramavāpsyatha

*Gitā 3-11*

*With this do you nourish the gods and may those gods nourish you; thus nourishing one another, ye shall attain to the highest good.*

codayitrī sūntānāṁ cetanti sumatīnāṁ yajñam
dadhe sarasvatīḥ

*Rgveda 1-3-11*

*The Supreme Lord is the impeller and protector of all yajñas.*

om yajñakṛte namaḥ

*Om salutations to the performer of yajñas.*
The Supreme Self is the performer of sacrifices. He is the fire in the five fires that runs this universe. These five fires are the same divine energy which is never created nor destroyed, guided and controlled by the Supreme intelligence as per the Supreme order.

\[
\text{niyatasya tu sannyāsah karmaṇo nopapadyate}\]
\[
mohāttasya parityāgastāmasah parikīrtitaḥ\]
\[\text{Gītā 18-7}\]

Verily the renunciation of obligatory action is not proper. The abandonment of the same from delusion is declared to be tāmasic.

\[
dhūḥkhamityeva yatkarma kāyakleśabhayāttyajet\]
\[
sa kṛtvā rājasam tyāgam naiva tyāgaphalam labhet\]
\[\text{Gītā 18-8}\]

He who abandons actions on account of fear of bodily trouble (because it is painful), does not obtain the merit of renunciation by doing such rājasik renunciation.

\[
yajñena yajñamayajanta devastāni dharmāṇi prathamāṇyāsan te ha nākam mahimānaḥ sacanta yatra pūrve sādhyāḥ santi devāḥ\]
\[\text{Rgveda 10-90-16}\]

Deva, yajña and dharma are what constitute the divine nature of this life in the universe. Every word in the veda has the power to support the qualities of objects in nature.

Gods worshipped the Supreme Lord with sacrifice. These have been the easiest ordinances. The great ones attain heaven where the earlier realised one’s dwell in their resplendence.

\[\text{om yajñine namaḥ}\]

\[\text{Om salutations to the principal of the yajña.}\]
The Supreme Self is the Supreme deity of all the sacrifices. It is to him all the oblations are offered through the fire. The fire is nearest to Supreme Brahman and is the Supreme devotee of the all-pervading Supreme spirit Śrī Hari Nārāyaṇa. He dutifully and promptly carries the oblations offered by the Supreme devotees to the Supreme Self.

agnimīle purohitam yajñasya devamṛtvijam|
hotāram ratnadhātamam∥ — Rgveda 1-1-1

The Supreme Lord is the leader, conductor, protector of the yajña. He is the hotṛ and dātṛ and also chief priest.

om yajñabhuje namaḥ∥ — 979

Om salutations to the enjoyer of sacrifices.

Those who perform the yajña (fire sacrifice), jñānayajña (knowledge sacrifice), annadāna yajña (food sacrifice), tapah yajña (meditation sacrifice) prānapāna yajña (vital force sacrifice) and those who participate also enjoy the fruits of the sacrifices.

om yajñasādhanāya namaḥ∥ — 980

Om salutations to Him for whom the yajña is the approach.

The Supreme Self is attained by the sacrifices. In reality, there is nothing that is ‘ours’ to sacrifice. Everything belongs to the Supreme Self. We are his creations and so are the objects and means of sacrifices. He is the source, he is the performer, he is the promoter
and the protector, he is the supporter and he is the enjoyer of sacrifices. Also he is the bestower of the fruits of sacrifices. Though he is the warp and whoof of the sacrifices, the performer is sanctified and purified. Such is the glory of the Supreme Self.

This realization that the whole sacrifice, the oblation, the fire, the fuel, the spark and the cinder, the smoke and the fruit of the sacrifice are all the dynamic metamorphosis that is guided, controlled and carried on by the Supreme Self, is the true knowledge. We are only the spark of that great fire.

aham hi sarva yajñänām bhoktā ca prabhureva ca
Gītā 9-24

om yajñāntakṛte namah

Om salutations to the end or the fruits of yajña.

The end of the yajña is marked by the ‘pūrṇāhuti’. The choicest and the most loved possessions of the sacrificer are offered to the Supreme Self in the midst of the chanting of vedic hymns to the all-pervading Supreme spirit Śrī Hari Nārāyaṇa, indicating that there is nothing nobler and dearer to the devotee, to the performer of yajña than the all-pervading Supreme spirit Śrī Hari Nārāyaṇa, the Supreme enjoyer of all the sacrifices.

na hi dehabhṛtā śakyam tyaktum karmāṇyāsēṣataḥ
yastu karmaphalatyāgī sa tyāgītyabhidhīyate
Gītā 18-11

Verily, it is not possible for an embodied being to abandon actions entirely; but he who relinquishes the rewards of actions is verily called a man of renunciation.
om yajñaguhīyā namaḥ

Om salutations to the secret of the yajñas.

The jñānayajña or the knowledge sacrifice is the most esoteric of all the yajñyas. Any sacrifice done without the desire for the fruits of sacrifice is the secret of sacrifice. This type of sacrifice without desire for rewards is the Brahman.

aniṣṭamiṣṭam miśram ca trividhaḥ karmaṇaḥ phalam bhavatyatyāginām pretya na tu sannyāsinām kvacit

Gīta 18-12

The three fold fruit of action (evil, good and mixed) accrues after to the non abandoners. but never to the abandoners.

The whole secret of yajña is input and output. What we so, so shall we reap. What we think, we reflect. The Supreme Lord is the ordainer of all benefits and outputs of sacrifices.

om annāya namaḥ

Om salutations to the food.

Food is strength and support of life. It is the food that is the main stay, the means and end of life. Everything is food, the energy. Food is Brahman. The vital force prāṇa is supported by food.

athātmane’nnādyamāgāyat; yaddhi kiṅcānṇāmadaya-te’nenaiva tadadyate; iha pratitiṣṭhati

Bṛhadāraṇyaka 1-3-17

Then it obtained edibles for itself by singing. For whatever
food is consumed by (creatures) is consumed by vital force itself; (and) it resides in that food.

te devā abruvān, etāvadvā idam sarvam yadannam, tadātmana agāśīḥ, anu no'sminnanna ābhajasveti; te vai mā'bhisāmviṣāteti; tatheti, taṁ samantam pariṇya-viṣantaI tasmādyadanenānnamatti tenaītaṣṭṛpyanti; evam ha vā enam svā abhisāmviṣānti, bhartā svānāṁ śreṣṭhaḥ pura etā bhavatyannādo'dhipatiryā evam veda; ya u haivaṁvidaṁ sveṣu prati pratirbubhūṣati na haivālam bhāryebhyo bhavati; atha ya evaitamanu bhavati, yo vaitamanu bhāryānbubhūrṣati sa haivālam bhāryebhyo bhavati

Bṛhadāraṇyaka 1-3-18

The gods said, ‘Whatever food is there amounts only to this much, and you have obtained it all for yourself by singing. Now make us sharers of this food’. ‘Well then’, said the vital force, ‘Sit around facing me’. ‘Very well’, (said the gods), and sat down encircling it. Hence any food that one partakes of through the vital force satisfies these gods (the organs). So do his kinsmen sit around facing him who knows thus; He becomes the support of those kinsmen, the best among them, their guide and chief, and he is a good eater of ood. Any one among his kinsmen who wants to compete with such a knower is certainly capable of supporting his dependents. But who ever follows him, or wants to support his dependents under him, is alone capable of doing so. Food and vital force depending on each other is Brahman;

annam brahmaṁyeka āhuḥ, tanna tathā, pūyati vā annamṛte prāṇat; prāṇo brahmaṁyeka āhuḥ, tanna tathā, śuṣyatī vai prāṇa ṛte'ṇnāt; ete ha tveva devate ekadābhūyam bhūtvā paramatāṁ gacchataḥ; taddha smāha prātṛdaḥ pitaram, kim svidēvaivaṁ viduṣe sādhu kuryāṁ, kimevāsmā asādhu kuryāṁiti; sa ha smāha pāṇinā, mā prātṛda, kastvenayorekadhābhuyam bhūtvā paramatāṁ gacchatīti; tasmā u haitaduvāca vīti; annam
vai vi, anne hîmâni sarvâni bhûtâni vištâni; ramiti; prâno vai raṁ, prâne hîmâni sarvâni bhûtâni ramante; sarvâni ha vâ asminbhûtâni višânti, sarvâni bhûtâni ramante, ya evaṁ veda॥

Bṛhadāraṇyaka 5-12-1

Some say that food is Brahman. It is not so, for food is decomposed without the vital force. Others say that the vital force is Brahman. That too is not so, for the vital force dries up without food. But these two deities themselves being unified attain their perfection.

Food indeed is ‘vi’, for all these being dwell in food (the body). The vital force indeed is ‘ram’, for all these beings are happy if there is the vital force. The vital force is the king of all organs. It is the support of the body:

sā ha vāguvāca, yadvā aham vasiṣṭhāsmi tvam tadvasiṣṭho’śīti; yadvā aham pratiṣṭhāsmi tvam tatpratiṣṭho’śīti caksuh; yadvā aham sampadasmi tvam tat-sampadasīti śrotaram; yadvā ahamāyatanamasmi tvam tadāyatanamasīti manaḥ; yadvā aham prajātirasmī tvam tatprajātirasīti retaḥ; tasyo me kimannam, kim vāsa iti; yadidaṁ kīncā śvabhya a kṛmibhyā a klītapatangebhhyastaste'nnam, āpo vāsa iti; na ha vā asyānannaṁ jagdham bhavati, nānannaṁ parighītam, ya evametadanasyānnaṁ veda; tadvidvāmsaḥ śrotiyā aśiṣyanta ācāmanti, aśitvācāmanti; etameva tadana-managnam kurvanto manyante॥

Bṛhadāraṇyaka 6-1-14

The organ of speech said, ‘that pre-eminence which I possess is yours’. The eye; ‘that steadiness which I possess is yours’. The ear; ‘that prosperity which I possess is yours’. The mind; ‘that resort which I am are you’. The organ of generation; ‘that procreant which I am, are you’. ‘Well’, what will be my food and what my dress? ‘What ever food is there, including that of dogs, worms, insects, and moths, is
your food, and water is your dress’. He who knows the food of the vital force as above never has to eat or accept anything that should not be eaten. For the above reason sages versed in the Vedas sip a little water before and after taking food. Then they think that they are dressing this very vital force.

sarvam vai te’nnamapnuvantili ye’nnam brahmo-
pāsate| annagham hi bhūtānām jyeṣṭham| tasmātsarsva-
usadhamucyateli annād bhūtāni jāyante| jātānyannena
vardhanet| adyate’tti ca bhūtānil tasmādannam
taducyata iti ||

Taittirīya 2-2-1

All beings that rest on the earth are born verily from food. Besides, they live on food, and at the end they get merged in food. Food was verily born before all creatures; Therefore it is called the Medicine for all. Those who worship food as Brahman acquire all the food. Creatures are born of food; being born they grow by food. Since it is eaten and eats the creatures, therefore it is called food (This is annamaya koṣa).

(As compared with this Self made of the essence of food, as said before, there is another inner Self which is made of air. By that is this one filled. Of this prāṇa indeed is the head, vyāna is the right side, apāna is the left side, space is the Self, the earth is the tail that stabilises). This is prāṇamaya koṣa.

Similarly there is manomaya koṣa as indicated here: Of the preceding (physical) one, this one indeed is the embodied Self, as compared with this vital body, there is another internal Self constituted by the mind. By that one is this one filled up. Of that (mental body) the Yajur mantras are the head, the Ṛkmantras are the right side, the Sāma mantras are the left side, the Brahmaṇa portion is the Self (trunk), the mantras seen by Atharva Āṅgirasa are the stabilising tail.
The vedas declare the prayers to gods for the fulfilment of desires for a glorious living. Then this manomaya kośa is filled up by vijñānamayakośa.

Of that preceding vital one, This mental one is verily that embodied Self. As compared with this mental body, there is another internal Self constituted by valid knowledge. Of him the faith is verily the head, righteousness is the right side; truth is the left side, concentration is the Self (trunk); the principle called mahat (consciousness) is the stabilizing tail.

\[
\text{tasyaiṣa eva sārīra ātmāḥ yaḥ pūrvasyaḥ tasmādva etasmāt prāṇamayaḥ anyo'ntara ātmā manomayaḥ tenaiṣa pūrṇaḥ sa vā eṣa puruṣavidha evaḥ tasya puruṣavidhatām anyavam puruṣavidhaḥ tasya yaju-reva śīrāḥ rgoḍakṣinaḥ pakṣaḥ śāmottaraḥ pakṣaḥ ādeśā ātmāḥ atharvāṅgirasaḥ puccham pratiṣṭhāḥ tadapyeṣa sloko bhavati}
\]

Taittiriya 2-3-1

Of that preceding (mental) one this (cognitive) one is verily the embodied Self. As compared with this cognitive body, there is another internal Self constituted by bliss (ānandamayakośa). By that one is this (jñānamayakośa) one filled up. This one, as aforesaid has verily a human shape. It is humanly shaped in accordance with the human shape of the earlier one. Of him joy is verily the head, enjoyment is the right side, hilarity is the left side, bliss is the Self (trunk). Brahman is the tail that stabilizes.

\[
\text{annam brahmeti vyajānāt annāddhyeva khalvi-māni bhūtāni jāyante annena jātāni jīvantī annam prayantyabhisahvisantīti tadvijñāyaḥ punareva varuṇam pitaramupasāśāraḥ adhīhi bhagavo brahmetiḥ tagm hovaca tapasā brahmvijijñasasvā tapo brahmetiḥ sa tapo'tapyataḥ sa tapastaptvā}
\]

Taittiriya 3-2-1
(He) realized food as Brahman. For it verily from food that all these beings take birth, on food they subsist after being born and they move towards and merge into food. Having realized that, he again approached his father Varuṇa with the formal request. O, reverend sir, teach me Brahma. To him Varuṇa said, 'crave to know Brahman, well through concentration.'

annam na nindyāt| tadvratam| pṛāṇo vā annam| śārīramannādam| pṛāṇe śārīram pratiṣṭhitam| śārire prāṇaḥ pratiṣṭhitaḥ| tadetadannamanne pratiṣṭhitam| sa ya etadannamanne pratiṣṭhitam veda pratitiṣṭhati| annavānannādo bhavati| mahān bhavati prajayā| paśubhirbrahma varcasena| mahān kṛtyā|| Taittirīya 3-7-1

His vow is that he should not blame food. The vital force is verily food, and the body is the eater of food. The body is fixed on the vital force. The vital force is lodged in the body. Thus (the body and vital force are both foods; and) He who knows thus that one food is lodged in another gets firmly established. He becomes a possessor and an eater of food.

annam na paricakṣāta| tadvratam| āpo vā annam| jyotirannādam| apsu jyotih pratiṣṭhitam| jyotiṣyaṁpaḥ pratiṣṭhitaḥ| tadetadannamanne pratiṣṭhitam| sa ya etadannamanne pratiṣṭhitam veda pratitiṣṭhati| annavānannādo bhavati| mahān bhavati prajayā| paśubhirbrahma varcasena| mahān kṛtyā|| Taittirīya 3-8-1

His vow is that he should not discard food. Water indeed is food. Fire is the eater of food. Fire is established in water. Water resides in fire. Thus one food is lodged in another food. He who knows thus that one food is lodged in another gets firmly established. He becomes a possessor and an eater of food.
annam bahukurvīta| tadvratam| prthivī vā annam| ākāso'nnādah| prthivyāmākāsāh pratiśṭhitaḥ| ākāse prthivī pratiśṭhita| tadetadannammane pratiśṭhitam| sa ya etadannammane pratiśṭhitaṁ veda pratiśṭhati| annavānannādō bhavati| mahān bhavati prajyā paśubhirbrahmavarcasena| mahān kīrtyā||

Taittirīya 3-9-1

His vow is that he should make food plentiful. Earth is food; space is the eater of food. space is placed in earth. Earth is placed in space. Thus that one food is lodged in another gets firmly established. He becomes a possessor and an eater of food.

na kaṃcana vasatau pratyācakṣīta| tadvratam| tasmādyayā kayā ca vidhayā bahvannam prāpunyāt| arādhyasā annamityācakṣate| etadvai mukhatuo'nnagmh rāddham| mukhato'smā annagnī rādhyaet| etadvai madhyato'nnaghm rāddham| madhyato'smā annagnī rādhyaet| etadvā antato'nnaghm rāddham| antato'smā annagnī rādhyaet| ya evam vedal kṣema iti vāci| yogaksēma iti prāṇāpānayōḥ| karmeti hastayōḥ| gatiriti pādayōḥ| vimuktiriti pāyau| iti mānushē samajñāḥ| atha daiṅhī| tṛptiriti vrṣṭau| balamiti vidyuti||

Taittirīya 3-10-1. 2

His vow is that he should not refuse anyone come for shelter. Therefore one should collect plenty of food by what so ever means he may. (And one should collect food for the further reason that). They say ‘food is ready for him’. Because he offers cooked food in his early age with honour, food falls to his share in the early age with honour. Because he offers food in the middle age with medium courtesy, food falls to his share in his middle age with medium honour. Because he offers food in this old age with scant esteem, food falls to his share in old age with scant consideration. To him who knows thus, comes the result (as described). Brahman
is to be meditated on; as preservation in speech; as acquisition and preservation as exhaling and inhaling. As action in the hands; as movement in the feet; as discharge in the anus; these are meditations on the human plane. Then follow the divine ones; (Brahman is to be meditated on) as contentment in rain; as energy in lightening.

sa ya evamvit| asmāllakāt pretya| etamnamā
mayamātmānupasaṅkramya| etam praṇamaya-
mātmānupasaṅkramya| etam manomaya
mupasaṅkramya| etam vijānamayamātmānupasaṅ-
kramya| etamānandamayamātmānupasaṅkramya| imāhīlokān kāmānī kāmarūpyanusāncaran| etat
sāmagāyannāste| hāśvu hāśvu hāśvu

ahamannamahamannamahamannam| ahamannādo-
3'hamannādo3'hamannādaḥ| aham ā slokakṛdahagm
ślokakṛdhagm ślokakṛt| ahamasmi prathamaja
ṛtāśya| pūrvaṁ devebhya amṛtasya nāśbhāyī| yo mā
dadāti sa ideva mā3"vāḥ| ahamannamannamadanta-
mā3dmi| aham viśvaṁ bhuvanamabhyaḥbhavā3m| suvarna jyotih| ya evam vedaḥ ityupaniṣat

Taittirīya 3-10-5, 6

He who knows thus attains, after desisting from this world, this self made of food. Then attaining this Self made of vital force, Self made of mind, Self made of intelligence, Self made of bliss and roaming over these worlds with command over food at will and command over all forms at will, he continues singing the sāma song. Oho! Oho! Oho! I am the food, I am the food, I am the food; I am the eater, I am the eater, I am the eater; I am the unifier, I am the unifier, I am the unifier; I am Hiraṇyagarbha, the first born of this world consisting of the formed and the formless, I am earlier than the gods, I am the navel of immortality.

He who offers me thus (as food), protects me just as I am. I, as food, eat him up who eats food without offering.
I defeat the entire universe. Our effulgence is like that of the sun. He who knows thus gets such results. This is the upaniṣad.

The gods also live on the offerings made by the human beings. They get satisfied by looking at the food;

tamaśanāyāpipāse abrūtām āvābhyāmabhiprajā-nīhīti te abravīdetāsveva vāṁ devatāsvābhajāmyetāsu bhāginyau karomīti tasmādyasyai kasyai ca devatāyai havirgyhyate bhāginyāvevāsyāmaśanāyāpipāse bhavataḥ

To him hunger and thirst said, 'provide for us (some abode). To them he said, 'I provide your livelihood among these very gods; I make your share in their portions'. Therefore when oblation is taken up (for offering) for any deity which so ever, hunger and thirst become verily the shares with that deity.

sa Īkṣateme nu lokā lokapālānnum ūrjā iti so'dbhya eva puruṣām samuddhṛtyāmūrchayat

He thought, 'This, then are the senses and the deities of the senses. Let me create food for them'.

so'po'bhyatapat; tābhyo'bhitaptābhyo mūrtirajā-yataḥ yā vai sā mūrtirajāyatānām vai tat

He deliberated with regard to water. From the water, thus brooded over, evolved a form. The form that evolved was verily food.

tadapānena jighṛksat tadāvayat saiso'nnasya graho yadvāyurannāyurvā eṣa yadvāyuḥ

He wanted to take it up with apāna. He took it up. This is the devourer of food. That vital energy which is well known as dependent on food for its subsistence is this vital energy (called apāna).
Deities of Prastāva is the Prāṇa, the deity of Udgītha is the Sun and the deity of Pratihāra is the Food.

annamiti hovāca sarvāṇi ha vā imāni bhūtā-
nyannameva pratiharamaṇāṇi jīvanti saīṣā devata
pratihāra manvāyattā tāṁ cedavidvān pratyahariṣyo
mūrdhā te vyapatiṣyattathoktasya mayeti tathoktasya
mayeti
Chāndogya 1-11-19

‘Food’ said Uṣasti; ‘All these movable and immovable beings live by partaking of food only. This is the deity that belongs to Pratihāra. If you sang the Pratihāra without knowing him, after having been warned thus by me, your head would have fallen down.

tadyabhaktam prathamamāgaacchettaddhomīyagm
sa yām prathamamāhutim juhuyāttām juhuyāṭprāṇa
ya svāheti prāṇastṛpyati
Chāndogya 5-19-1

Therefore the food that comes first should be an object of oblation. That eater, when he offers the first oblation, should offer it with the mantra ‘svāha to prāṇa’; there by prāṇa is satisfied.

prāṇe tṛpyati cakṣustṛpyati cakṣuṣi tṛpyatyāditya-
stṛpyatyāditye tṛpyati dyauṣṭṛpyati divi tṛpyantyāṁ
yatkiṇca dyauścādityaścādhitisṭhatastattṛpyati tasyānu
tṛptīṁ tṛpyati praJayā paśubhirannādyena tejasā
brahmavarcaseneti
Chāndogya 5-19-2

Prāṇa being satisfied, the eye is satisfied; the eye being satisfied, the sun is satisfied; the sun being satisfied, heaven is satisfied; heaven being satisfied, whatever is under heaven and the sun is satisfied. Through it satisfaction, the eater himself is satisfied. (He is satisfied) also with off spring, cattle, food, lustre and the holy effulgence born of sacred wisdom.
atha yāṁ dvitīyāṁ juhuyāttāṁ juhuyādvyaṁāya svāheti vyānastṛpyati ||
vyāne tṛpyati śrotam .tṛpyati śrotre tṛpyati candramāstṛpyati candramasi tṛpyati diśaṁstṛpyanti dikṣu tṛpyantīṣu yatkiṁca diśascā candramāścādhiti-
ṣthanti tattṛpyati tasyānu tṛptiṁ tṛpyati prajayā paśubhirannādyena tejasā brahmavarcasneti ||
Chāndogya 5-20-1, 2

Then when he offers the second oblation, he should offer it with the mantra ‘svāha to vyāna’. Thereby the vyāna is satisfied. The ear is satisfied. Moon is satisfied. Quarters are satisfied. Whatever is under the moon and quarters is satisfied. Through its satisfaction, the eater himself is satisfied.

atha yāṁ tṛtyāṁ juhuyāttāṁ juhuyādapānāya svāhetypānastṛpyati ||
apāne tṛpyati vāktṛpyati vāci tṛpyantyāmagni-
strpyatyagnau tṛpyati prthivī tṛpyati prthivyāṁ tṛpyan-
tyāṁ yatkiṁca prthivī cāgniścādhitiṣṭhatastṛpyati
tasyānu tṛptiṁ tṛpyati prajayā paśubhirannādyena
telasā brahmavarcasneti ||
Chāndogya 5-21-1, 2

Then when he offers the third oblation, he should offer it with the mantra ‘svāha to apāna’. Thereby apāna is satisfied. Speech is satisfied. Fire is satisfied. The earth is satisfied. The earth being satisfied, whatever is under earth and fire is satisfied. Through its satisfaction, the eater himself is satisfied.

atha yāṁ caturthīṁ juhuyāttāṁ juhuyātsamānāya svāheti samānastṛpyati ||
samāne tṛpyati manastṛpyati manasi tṛpyati
parjanyastṛpyati parjanye tṛpyati vidyuttṛpyati vidyuti
tṛpyantyāṁ yatkiṁca vidyucca parjanyaścādhitiṣṭha-
tastṛpyati tasyānu tṛptiṁ tṛpyati prajayā paśubhiri-
rannādyena tejasā brahmavarcasneti ||
Chāndogya 5-22-1, 2
Then when he offers the fourth oblation, he should offer it with the mantra 'svāha to samāna'. Thereby the samāna is satisfied. The mind is satisfied. Parjanya (Rain god) is satisfied. Lightening is satisfied. Lightening being satisfied, whatever is under lightening and parjanya is satisfied. Through its satisfaction, the eater himself is satisfied.

atha yaṁ pañcamīṁ juhuyāttāṁ juhuyādudānāya svāhetyu dānastṛpyati∥

udāne tṛpyati tvaktṛpyati tvaci tṛpyantyāṁ vāyustṛpyati vāyau tṛpyatyākāśastṛpyatyākāśe tṛpyati yatkiṁca vāyuścākāśascādhitiṣṭhatastṛpyati tasyānu tṛptiṁ tṛpyati prajayā paśubhirannādyena tejasā brahmavarcaseneti∥

Chāndogya 5-23-1, 2

Then when he offers the fifth oblation, he should offer it with the mantra 'svāha to udāna'. Thereby the udāna is satisfied. The skin is satisfied, the air is satisfied, ākāśa is satisfied. Whatever is under the air and ākāśa is satisfied. Through its satisfaction, the eater himself is satisfied.

If anyone, without knowing this, offers the agnihotra, it would be just like a man removing the live embers and pouring the oblation on the ashes. (Chāndogya 5-24-1)

atha ya etadevaṁ vidvānagnihotram juhoti tasya sarvesu lokeṣu sarvesu bhūteṣu sarvesvātmasu hutam bhavati∥

Chāndogya 5-24-2

But if one, knowing it thus, offers the agnihotra to prāṇa, his oblation is poured into all the worlds, all the beings and all the selves.

tā āpa aikṣnta bahvyāḥ syāma prajāyemahīti tā annamasṛjanta tasmādyatra kvaca varṣati tadeva bhūyiṣṭhamannam bhavatyadbhya eva tadadhyannādyam jāyate∥

Chāndogya 6-2-4

'That water willed' 'May I become many, may I grow
forth’. It created food. Therefore when it rains, abundant food grows there; it is from water that food for eating is produced.

annośitaṁ tredhā vidhīyate tasya yaḥ sthaviṣṭho dhātustatpurīṣam bhavati yo madhyamastanmāgamśam yo’niṣṭhastanmanah∥

Chāndogya 6-5-1

‘Food when eaten, becomes divided into three parts. What is its grossest ingredient, that is fasces; what is the middling ingredient that is flesh; and what is the subtlest ingredient, that is mind. Mind is made up of food, prāṇa is made up of water and speech is made up of fire.

annoṁ vai prajāpatistato ha vai tadreta-stasmādimāḥ prajāḥ prajāyanta iti∥
Praśna 1-14

Food is nothing but the Lord of all creatures. From that indeed issues that human seed. From that are born these beings.

om annādāya namaḥ∥

984

Om salutations to the eater of food.

The Supreme Self eats up the whole universe as food. He is also the food and also the eater of the food. He is the matter as well as energy consuming matter. The eater himself becomes the food. He is the fire which consumes all the fuels. He is the fuel which contains fire. He is the Vaiśvānara, the fire in the digestive juice which digests all foods.

tadu ha saunakaḥ kāpeyaḥ pratimanvānaḥ pratyeyāyātmā devāṁ janitā prajānāγm hiraṇyadagmṛṭro babhaso’nasūrīrmahāntamasya mahimānāmahurānadyamāno yadanannamattītī vai vayam brahma-cārinnedamupāsmahe dattāsmai bhikṣāmiti∥

Chāndogya 4-3-7
Kāpeya Śaunaka, reflecting on those words (the brahmacārīn said, ‘Prajāpati, the one God who swallowed up four great ones; He is the protector of worlds, mortals do not see him who dwells variously) approached him and said: He who is the Self of all gods and the creator of all beings, who has undecaying teeth, who is the devourer, who is the wise one who is himself never eaten, but who devours even those who are not food; and hence the knowers describe his magnificence as immeasurable—such, indeed, is the Brahman, O Brahmacārīn, whom we worship. (Then he told his servants) Give him food.

om ātmayonaye namaḥ

Om salutations to the source of all.

The Supreme Self is the source of all souls. He is the creator of the great elements. He is the creator of all beings on earth, water and sky. His power is prāṇa, the vital force. He is the cause of all the universe. He is the Supreme energy pervading all matters and creatures. It is from the Supreme Self, the individual souls emanate just like the sparks from the fire. But these sparks are self effulgent, changeless, deathless sparks which is the indivisible and inseparable part of the Supreme Self. And therefore is accompanied by the vital force, consciousness and intelligence.

ākāso vai nāma nāmarūpayormirvahitā te yadan-
tarā tadbrahma tadamṛtaghī sa ātmā praṇāpatet
sabhām veśma prapadye yaśo’ham bhavāmi brāhma-
ṇānāṁ yaśo rājñāṁ yaśo viśāṁ yaśo’hamanuprāpatsi
sa hāham yaśasāṁ yaśaḥ śyetamadatkamadatkagm
śyetam lindu mābhigāṁ lindu mābhigām

Chāndogya 8-14-1

Verily, what is called ākāśa is the revealer of name and form. That within which they are, is Brahmā, that is immortal. That is the ātman. I attain to the assembly hall and abode of Prajāpati. I am the glory of the brāhmaṇas, the glory of the kṣattriyās, the glory of the vaiśyas. I wish to attain that glory. I am the glory of the glories.

om svayamjātāya namaḥ||

Om salutations to Him who takes birth on his own.

The Supreme Self, the pervading Supreme spirit Śrī Hari Nārāyaṇa is the instrumental cause as well as the material cause. There are no factors which make him to take incarnations. He on his own takes birth from time to time to express his Supreme glory.

viśvataścakṣuruta viśvato mukho viśvato hasta uta viśvataśpāṭī sam bāhubhyāṁ namati sam patatrain-

Mahānārāyanopanisad 1-13
dyāvāpṛthivī janayan deva ekaḥ||

The Self luminous reality is one without a second and is the creator of heaven and earth. (Having created the universe by himself and out of himself) He became the possessor of eyes, faces, hands and feet of all creatures in every part of the universe. He controls all of them by dharma and adharma (righteousness and unrighteousness) represented as his two hands and the constituent element of the universe which have supplied the souls with the material embodiment represented as patatra or legs.
pūrṇāt pūrṇamudacyate | Bṛhadāraṇyaka
From the fullness comes the fullness.

óm vaikhānāya namaḥ ||

Om salutations to Him who digs the earth.

The Supreme Self took the incarnation of the Varāha to dig the earth to destroy the demon Hiraṇyaka in the deep earth (pātāla).

óm sāmagāyanāya namaḥ ||

Om salutations to the singer of sāma songs.

The sāma chants are invigorating, wish fulfilling and blissful. The whole nature sings sāma chants. The sound of flowing water, blowing winds, burning fire and the soundless udgītha ‘om’ are the sāma songs.

yaḥ punaretam trimāトレonityetenaivākṣareṇa param puruṣamabhidhāyīta sa tejasī sūrye saṃpannaḥ yathā pādodarastvacā vinirmucyata evam ha vai sa pāpmanā vinirmuktaḥ sa sāmabhīrunīyate brahmalokaṁ sa etasmājjīvaghanāt parātparam pu- riśayam puruṣamākṣate || Praśna 5-5

Again, anyone who meditates on the Supreme puruṣa with the help of this very syllable Om, as possessed of three letters, becomes unified in the Sun, consisting of light.

As a snake becomes freed from its slough, exactly in a similar way, he becomes freed from sin, and is lifted to the world of Brahma (Hiraṇyagarbha) by the sāma
mantras. From this total mass of creatures (that Hiraṇyagarbha is) he sees the puruṣa who penetrates every being and is higher than the higher one (Hiraṇyagarbha).

vedānāṁ sāmavedosmī
gītā 10-22

**om devakīnandanaṁ namaḥ** 989

*Om salutations to son of Devaki, Śrī Kṛṣṇa.*

Śrī Kṛṣṇa, who gave Bhagavadgītā to the humanity is the incarnation of the Supreme Self the all-pervading Supreme spirit Śrī Hari Nārāyaṇa.

All the luminous bodies in the sky including the planets and the stars, all fires, and in the same way the three worlds, their guardian angels, the three Vedas, the three vedic fires, the five oblations, the entire group of devas—all this is the son of Devaki.

**om sraṣṭre namaḥ** 990

*Om salutations to the creator of all the worlds.*

The creation is his nature. He goes on creating, supporting and devouring. He is the imperishable inside the perishable bodies. He is the self effulgent Light who shines all the bodies and shines through the bodies. He as the enjoyer experiences the qualities of the objects he has created.

He creates the individual souls, creates the desired objects and creates this illusion of enjoyer, enjoyed and the enjoyment.
tadetat satyaṁ—
yathā sudīptātpāvakādvisphulingāḥ
sahasraśaḥ prabhavante sarūpāḥ

tathā'kṣarādvividhāḥ somya bhāvāḥ

prajāyante tatra caivāpi yanti// Munḍaka 2.1.1

That thing that is such. is true; As from a fire fully ablaze, fly off sparks in their thousands that are akin to the fire, similarly O good looking one, from the imperishable originate different kinds of creatures and into it again they merge.

om kṣitīśāya namaḥ//

Om salutations to the Lord of destruction.

This ‘kṣiti’ is opposed to ‘srṣṭi’.

All things good and bad come to an end as ordained by the Supreme Self. All finite and limited objects are bound by clock and scale.

om pāpanāśanāya namaḥ//

Om salutations to the destroyer of sins.

The devotee of the Supreme Self is freed from all sins. The cause of sin is ignorance and unawareness. The Supreme Lord grants Supreme knowledge, dispassion and devotion which are the beacon lights for the intellect. The intellect thus freed from desires attains Supreme consciousness and experiences bliss.

All sins are destroyed by prayer, worship and meditation on the Supreme Self. The chantings of his
name Śrī Hari Nārāyaṇa daily for a few minutes destroys all sins committed due to ignorance.

**om śaṅkhabhṛte namah**  993

*Om salutations to the wearer of śaṅkha, the conch.*

Sound is Brahman. Śrī Viṣṇu, sports the conch ‘pāñcajanya’ which is the cause of creation of five great elements.

**om nandakine namah**  994

*Om salutations to Him who stands for spiritual illumination.*

Whatever object we think of, we attain to that. Those objects come to him, since the desirer is the Self. It is only due to ignorance, of not knowing the nature of Self, that we go after objects. There is no attainment whatsoever in the pursuing of objects. If we have to experience bliss, we have to attain the Self.

The prayer, worship and meditations should become the end in itself to experience joy and bliss. Since the higher nature of the Supreme Self is joy and bliss, one who meditates on the Supreme Self attains to his nature.

**om cakriñe namah**  995

*Om salutations to Him who sports the sudarśana cakra.*
The Supreme Self turns this wheel of saṃsāra. Time is the cycle which repeats itself. The time is linear for those who live in the world of relativity and duality.

Time is a wheel from the cosmic point of view, from the point of reality.

arā iva rathanābhau kalā yasminpratīṣṭhitāḥ  
taṁ vedyam puruṣam veda yathā mā vo mṛtyuḥ  
parivyathā iti  

Praśna 6-6

You should know that puruṣa who is worthy to be known and in whom are transfixed the parts like spokes in the nave of a chariot wheel, so that death may not afflict you anywhere.

om śāṅgadhanvane namaḥ  

Om salutations to Him from whom all the organs of experience has emanated.

We see through the eyes. The eye is the instrument for seeing. The seer is the Self. This is same in all. We hear through the ear. The ear is for hearing. The hearer is the Self. This is same in all. Similarly the nose, tongue and skin are the instruments for smelling, tasting and touch. The smeller, taster and experiencer is the Self, who is same in all.

This experiencer is also the consciousness. This is the nature of the Self. The other nature of the Self is intelligence and bliss. All bodies and organs are the means to experience the qualities of nature. No object, person or god in heaven is free from the qualities of nature. It is only the Supreme Self, the Supreme Brahman, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa who is
free from all qualities. The consciousness is free from all qualities of nature. It is the support and background of all qualities as well as the experience. The Self takes the help of any number of bodies to experience the qualities of nature. It creates various organs and bodies to enjoy the qualities of objects in nature.

If that wants to see in day brightness, it becomes the human being. If that wants to see in dark, it becomes the cat and the bat. If it wants to see in water, it becomes the fish and the shark. If it wants to see through air, it becomes the eagle. It takes any body and organ to experience all the qualities of nature.

\textbf{om gādādharaṁ namaḥ||} \hfill 997

\textit{Om salutations to Him who wears the mace.}

The higher nature of the Supreme Self is Supreme intelligence. With this intelligence, pervading whole nature, it creates all plants, animals, human beings and what all exists in nature.

The embodied soul accompanied by this intelligence uses this as a tool for experiencing all qualities of objects in nature. These qualities become the bait and the hook as well as the reward. The whole world is the game of hide and seek, the play of māya, the illusion.

\textbf{om rathāṅgapaṇaye namaḥ||} \hfill 998

\textit{Om salutations to Him who holds the wheel in his hands.}
The Supreme Self is the controller of this wheel of this universe. This wheel is also of time. The finite and limited objects continuously evolve from one form to another, guided by Supreme intelligence.

indriyebhyah parā hyarthā arthebhyaśca param manah| manasastu parā buddhirbuddheratmā mahānparaḥ

mahataḥ paramavyaktamavyaktat puruṣah paraḥ| puruṣānna param kiñcitsā kāṣṭhā sā para gatiḥ

Kātha 1-3-10, 11

om aksobhyāya namaḥ|| 999

*Om salutations to Him who is never overtaken by anything.*

The Supreme Self is all encompassing, all-pervading. He is of the size of the atom as well as the limitless consciousness and time and space. He is free from all qualities. He is the Supreme divine energy, which is never created nor destroyed. It takes only different forms. Its divine power is prāṇa, the vital force.

That is the paramātman, the Supreme Self, the Supreme Brahman, the all-pervading Supreme spirit Śrī Hari Nārāyaṇa as the macro and also that is the individual soul, the Self in individual bodies in micro form.

om sarvapraharaṇāyudhāya namaḥ|| 1000

*Om salutations to the wielder of all arms.*
paro mātrāyā tanvā vṛdhāna na te mahitvamanvā-
śnuvanti!

na te viṣṇo jāyamāno na jāto deva mahimnah
paramantamāpā! Ṛgveda 7-99-1, 2

The Supreme Lord is different from all that subjected
to change and he brings out changes in all nature and other
elements. The Supreme Self is not limited to any fixed number
of arms. He is one and is all. All things which are used for
contacting and striking are his weapons. He is the
satyasankalpa, whose true desires always come true. He is
the Lord of all.

dhanyam tadeva lagnaṁ tannakṣatraṁ tadeva
puṇyamāha! karaṇasya ca saḥ siddhiḥ yatra hariḥ
prānnamaskriyate∥

Whatever lagna (zodiacal sign) there is in which Hari
is first saluted and that indeed is blessed, that nakṣatra
(star) is blessed and that day is holy. That gives also
fulfillment to the senses.

Śrī Purandaradāsa, the Supreme devotee of the all-
pervading Supreme spirit Śrī Hari Nārāyaṇa sings:

This week is the good week, This day is the good
day, This time is the good time, This moment is the good
moment, when we remember the Śrī Purandara Viṭṭhala,
that moment is the most auspicious.

If a man bows down his head in salutation to the
creator and Lord of all the three worlds, who is endowed
with limitless powers, the sins committed by him in his
innumerable past births and number less kalpas (creative
cycles) are destroyed.

∥ Śrī Kṛṣṇārpaṇamastu ∥
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