

Punarapi Jananam.....



Chilukuru Venkateswarlu

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Submitted for approval by :

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FOREWORD

My brother Sri Nori Sreenadha Venkata Somayazulu, an eminent scholar in telugu, Hindi and Sanskrit. He wrote many Vedanta books in simple telugu and all of them are well appreciated by telugu readers. All his works were put on our web "sriramakrishnatapovanam.org" with free downloading facility. One of his books "Punarajna-Paralokam" is translated by me to English in the name of "Punarapi Jananam....."

While I was translating this epic into English my Gurudev Sri Ramakrishna Paramhansa guided me with the following instructions. "What is the use of knowing only the darker side of a human life. 1.You try to bring out the secrets of Virat Purusha and his creation. 2. How Paramatma enters into the human body? 3. How annam (food) was created to all creatures? 4. You also bring out the secrets of Aatma vidya from Upanishads and other scriptures". As instructed by my gurudev, I took out the excerpts from Upanishads Mahabharatam etc.

I remember my parents Sri Nori Suryanarayana and Seetamma and pay my respects. I also convey my gratitude to my foster mother Smt Chilukuru Syamalamba who has brought me up affectionately since my 10th year.

My sashtanga pranams at the lotus feet of my gurudev Sri Ramakrishna paranahansa and seek his blessings.

- CHILUKURU VENKATESWARLU

BETWEEN YOU AND ME



Society is rotten and stinking – It is our duty to protect and preserve it. If our body fell sick it will not affect the society. But if the mind gets sick, the society gets rotten. Why?

Mind is the mother of all desires. Even the waves in a sea might stop but the desires in a mind will not stop. Many more desires crop up even before the first one is fulfilled. When the desires did not fulfil, the man gets angry. Anger breeds hatredness. Hatredness breeds vengeance. Vengeance gives birth to violence. Such a person will resort to heinous crimes to fulfill his desires. Greed overpowers mind and encourages achieving his desires in all unrighteous ways. The greed will not die even if he is imprisoned. Why a man resorts to that? Is it due to lack of love for his own dharma and sadacharams? or does he disregards to the laws of land? Or does he lacks fear for the king (Constitution)? Or is it due to the lack of devotion to the god?

In olden days people strive in gurukulams till they attain perfect knowledge. Our puranas reveals us that Rama and Krishna also entered in gurukulams for knowledge. Even a hundred years ago the grand parents used to make their kids to sit on their stomachs and teach them to recite

the morals from Neeti satakams like Vemana and sumati satakams . They inculcate devotion in their tender minds with stories of Prahlada and Gajendra. Thus they train their minds on Ethics on one side and devotion on god on the other side. Oh! What a great solid system that existed just before a century?

Now this system is disappeared under the guise of secularism. Even grand parents do not know ethics and values of life. What can they teach to their children? On the other hand they are questioning "What gain my child benefit by learning time old morals? We want to make him an actor or a doctor etc" In this manner even the parents themselves are brain washing the child. While the Parents are dreaming the future of their children they are missing natural love and affection from their parents. As the parents are pushing their children to coaching centres and for campus selection, in turn the children also are driving their parents to old age homes when they are grown up. The undue growth of old age homes should be an eye opener to the greedy parents.

Many Doctors, Lawyers, administrators politicians and many other professionals are being produced in the above manner and ruling the society. As a result ethical values are disappeared and jungle law prevailed. There is no protection for a common man. Possession of wealth, at any cost, is the order of the day.

These are all off shoots of mental sickness. They are not visible to the doctors. Even Laws of the land also could not catch them. If one in a million is caught, he is boasting without shame that he will come out from the jail, like a cleaned pearl.

Unless the mind is controlled this disease can not be cured. If mind becomes desireless it listens to sadbudhi. If it listens to sadbudhi, chittam becomes pure and associates close to antahkaranam. (In fact manassu, budhi, chittamu and Antahkaranam are all one and one and to the size of an atom, situates in hrudayam).

Our society is built on Sanatana Dharma. Vedas are authority for those dharmas. The great rishis took out the essence from Vedas and framed in the form of Upanishads, sastras and puranas. Those dharmas

were further simplified in the form moral poems, devotional stories and the grand parents were taught to their kids at a very infant age. Now that time old tradition disappeared. But it is not a difficult task for the almighty to put it back.

In fact these thoughts are not mine. I am only an instrument, in the hands of my guru Sri Ramakrishna Paramhansa.

Thought the society is rotten and stinking, people did not lost devotion towards God. The unending Qs of devotees at all temples is an evidence of their devotion towards God. This element of bhakti bhavana is enough to retreat the lost peace and harmony in the society. Is not a small seed brings out a huge banyan tree? Now let us come to the point.

In marketing terminology the term P.O.P (Point of Purchase) occupies a significant place. Which means; normally a business man keeps many more articles useful to his customers with a view of serving him better. If a customer comes to buy an article, he buys some more articles also useful for him. In the same way T.T.D Board also providing several Sevās to the Lord so as the devotees can avail a seva of their choice.

For the first time I went to Tirumala to have a darshan of Lord Venkateswara in 1945. At that time a road was laid and dedicated for the service of devotees. In those days one bus used to come in the morning to Tirumala and the same bus returns to Tirupati before sunset. Devasthanam used to provide us vessels freely and we used to cook our own food. Hardly there were 2 or 3 special services were there apart from dharma darsanam. Now the situation is different.

Devotees are waiting in Q complex between 5 to 20 hours for darshan. Though they are confined in their compartments physically, but their minds are not confined at the lotus feet of Lord Venkateswara. Unless their mind is also made confined on god related matters, they will not get Poorna Phalam.

Keeping in view of the above, and as guided by my Gurudev I brought out 50 titles from Ramayanam, Bhagavatam, Mahabharatam

etc in an abridged form not expecting 150 pages. I made an appeal to the Board of Trustees to distribute those epics freely who are all standing in Q complexes as long as they continue the scheme of annadanam. In case the devotees develop taste in Sanatana dharmas, ethics and Sadacharams they may go for its originals and enrich their knowledge.

In fact this is a divine cause. It is the duty of the god to propagate Sanatana dharma among the people. T.T.D has enough funds to for Dharma Pracharam at their command. In case they need more funds, people will stand in Q to donate for this divine cause. That is why Mahatma Gandhi advised "Choose the right cause, means follow".

Human mind is like a balance with two pans. As they enrich purity of their mind by reciting these epics, the worldly desires, greed and other impure qualities will disappear. In other words the society which is on the verge of rotting will comeback and start practicing its time old Sanatna dharmas.

As instructed by my Gurudev I ventured to put this proposal before the learned T.T.D managing committee. Rest Lord Venkateswara will take care.

- CHILUKURU VENKATESWARLU

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PART - I

1. What is death?

Our body is a composition *Panaha bhootas* comparing of blood, flesh, bones and *indriyas*, which are perishable. When the non perishable *Jeeva* joins we call it a birth or a living being. When these two are separated it is known as death. *Jeevatma* is also known as soul. It will be housed in the body and acts as *Karta, bhokta* and *drashta*. As long as it occupies and makes the body to act and covered by an illusion to the body as "I am the doer". The moment *Jeeva* leaves, the body it becomes dead.

Every one of us had a notion that life is comfortable and death is a mark of inauspicious and sorrow. It is nothing but an *illusion* and ignorance. *Vedanta* sastra has deliberated at length and resolved that birth and death is a natural evaluation. It is like two sides of a coin. The conjunction and disunion of *Jeevatma* and the body is known as worldly illusion. This evolution of birth and death will apply to not only for humans but also for movables and immovables.

The life and death is like day and night. If the life is day, the death is night. We work on to day and again work on next day. We work with the help of the body. In course of time the energy declines and *indriyas* worm out. Thus the body takes rest in the form of death. Again this birth and death also continues for several yugas. The same is said in Bhagavadgeeta as "*Gataasoonagataasoonscha naanusochanti panditaa*" which means "Learned people will not grieve for the people who are dead or alive. The birth and death are equal for them.

*Vaasansi jeernani yatha vihaaya
sanaani gruhnati naroparaani
tathaa sareeraani vihaya jeernaa
nyanyaani samyaati navaani dehee (Geeta.2.2)*

Which means Aatma leaves the torment body and takes a new one as we through away an old garment and have new robes.

*“Jaatasya hi dhruvo mrutyuhu
dhruvam janma mruthasya cha
tasma daparihaaryerthe
satvam sochitu marhasi (Geeta.2.27)*

which means “every birth has to die and every death has to born again”. Hence it is ignorance it grieve for death and birth.

Entire day we woke up and work entire day. Are we grieving to work? In the same way are we grieving for sleeping? then why we are worrying for birth and death? Because, we are attached to body and assuming “this body is mine. The wife and children are mine”. This attachment grows and could not see the truth. The grief is to go away from all those kith and kin.

Death brings four types of agonies :

When we paste two papers together, in course of time they both become one and it will become and difficult to separate. When we try hard there will be some damage for those papers. In the same manner *Jeevatma* and the body are pasted with egotism, and attachment develop a feeling of sameness. When *Jeevatma* tries to leave the body it suffers inconsolable distress . At that juncture *Jeevatma* will face four types of agonies.

A) Agony of separation : At the time of death both the body and soul will be bonded with egotism, attachment and feels sameness. At that time the burden of physical body will be taken over by the subtle body. The agony at that time is known as “*Viseshaja dukham*” or agony of separation.

B) Agony due to delusion : At the time of death, near and dear will grieve. So the delusion hides the truth from the mind and grieves for leaving wife, children, properties etc. It is known as *Mohaja Dukham* or agony due to dilution.

C) Agony of repentance : He remembers his sinful acts did during the life time and grieves for not doing virtions acts. It is known as *Anutapaja dukham* or agony of repentance.

D) Agony for the forth coming impediments : The fruits of his sinful acts committed will appear in a vision and grieves for them. It is known as *Aagaami Drusy a Darsana Dukham* or agony for the forth coming impediments . *Jeevaatma* will grieves for his sinful *Karma phalams* at the time of death. This makes him to suffer more than the disease and old age . All this is about those who commit sinful acts only.

2. Death is also pleasant :

The garments are worn out. They cannot give protection from cold or heat. What is the use of those rags? Is it not better to have a new one instead of hanging on them? In the same way all the organs in our body are worn out and became weak. When it is proved useless, is it not better to have a new one? Hence Why should we grieve leaving such a useless body? The indriyas, wife, children are all secured after taking birth; they are all nourished with attachment. We struggle during the life time to feed them and spend all our energy for them. None of them are coming to our rescue at the hour of need. Our body and life will turns out to be an enemy. At that juncture death is separating us from the body and relieving us from the grief. We are put at rest only by the death. If we understand this fact we welcome death.

Out of ignorance only the death is causing grief to wife, children and relatives. This separation is causing distress due to undue attachment. We can say selfishness is another name for attachment. This separation is breaking the selfishness of individuals, hence they are crying. Neither the wife and children nor the dead are crying for each other. In fact they are crying for themselves. They are crying out of their greed. *Yagnavalkya maharshi* has said this fact to his wife *Maitreyi* vide ***Brihaddeeranyakopanishad 4-4-6.***

*Na vaa are patyuhu kaamaaya patihi priyo bhavati
aatmanasthu kaamaaya patihi priyo bhavati
na vaa are jaayaayai kaamaaya jaayaa priyabhavati
aatmanasthu kaamaaya jaayaa priyaabhavati
na vaa are putraanaam kaamaaya putraaha priyabhavanti
aatmanasthu kaamaaya putraahe priyaa bhavanti.....
(Bruhadaarenyam-4-4-6)*

In this manner the wealth, wife and children are all becoming dearer for selfish reasons. As such we are feeling happy when we possess them and falling in distress when we are separated. If we come to know all this is "illusion and ignorance, if we realize this truth there is no need to grieve either for the dead or for living.

Let us examine an example from our own experience. For instance, a person experiences jail punishment in connection to the freedom fight of his country he feels proud , because his mind accepts it. Suppose a thief is put to jail he grieves because his mind rejects it. A person who commits suicide will leave the body not with a spirit of detachment but to get rid of his difficulties. So he will not grieve. But others frightens even to think of suicide. Suppose a person is killed, that person will grieve while leaving the body. Thus the mind can take any amount of grief or happiness.

3. The mode of death :

It was said in *Sruti* how the *Prana* leaves the body (viz). *Indriyas* absorb in *manassu*. *Manassu* absorbs in *Prana*. *Prana* in *tejassu* and *tejassu* in *Paramatma*.

Somya purushanya prayato vaagmanasi sampadyate, manahpraane, Praanastejasi, tejaha parasyaam devataayaam (chandogyam : 6-6-8)

Again in *Brihadaranyakopanishad* chapter 4 *brahmanam* 3,4 explained how *Prana* leaves the body and takes a rebirth. *Jeevatma* leaves the subtle body reveling with the lusture of *Paramatma*. which means *Jeeva* goes out from the *subtle body* and from its vulnerable parts by making heavy breathing.

"Sa yatraaya manimaanam nyeti..... pratiyonyaa dravati praanayaiva" (Bruhadaarenyan -3.36)

This body comprising of *indriyas* made of (*avidya*) illusion will deteriorates by old age and other reasons. Then *Jeevatma* will get out from those organs so as to enter into another womb with *Prana* and limbs, so as to experience its *Karma Phalam*. It is like a ripe fruit separates from the branch and fell on ground. [*Jeeva* cannot experience his *karma phalam* unless he had a physical body with *indriyas*. So he goes in search of such body.]

*“tadyatha raajaanam.....utordvochchaasee bhavati
(Bruhadaraanyan-4-3-38)*

The moment *Jeevatma* takes a high breathe before leaving the body eyes, ears and other *indriyas* goes out ahead of him. It is like the subordinates of a king walks ahead of him.

“sa yatraaya maatmabalyam..... paraajparyavartate tha roopagno bhavati” (Bruhadaraanyan 4-4-1)

Jeevatma appears as if it became weak. [In fact *Jeevatma* will never be comes weak. Since *indriyas* were deteriorated it gives a feeling that *Jeeva* became weak.] At that time it loses its discriminating power which we call it as state of unconsciousness. Here also *Atma* will never lose its discriminating power but people thinks in that way. *Indriyas* like eyes, ears will lose their *tejassu* and absorbs into *Vignanamaya* (*atma*) who is stationed in *hrudayam*. At that time the presiding deity for eyes (the *amsa* of *Aditya*) will stop functioning and absorbs in *Aditya*. In other words the person who is on the verge of death will lose the power of sight. In the same manner all other *indriyas* also loses their powers and absorbs in *atama* . At that time we say “he lost sight”, “he is not able to hear” etc.

*“Yekeebhavati, na pasyateetyaahu..... poorvapragnaa cha
(bru.u.4-4-2)*

Since all *indriyas* (ears, eyes, nose, speech, touch etc.) withdraw one after the other and absorbs in *Atma* which lies in subtle body. Therefore we say “He lost sight, speech, smell” etc. In the same way when mind is absorbed with *Atma* in the subtle body, then *manassu* stops the power of remembrance. In the same way when *buddhi* absorbs with *Atma* it loses its discriminating power. In this way *Jeevatma* leaves the body without any obstruction. *Jeevatma* chooses to leave the body either from the eyes or from any other *indriyas*. All *indriyas* comes out with *Prana*. As the *indriyas* stops functioning and *Prana* goes out of the body and becomes dead. At that state the *Jeeva* will have sound knowledge and goes to a celebrated place. With him his knowledge, *karma phalams* goes in the form, *samskaras*.

After absorbing the *tejassu* of all *indriyas*, the *Atma* will lie in subtle body with self splendor and keeps waiting at the exit point (*Naadeemukham*). At that time *Jeevatma* will have the full knowledge of the body that he is going to occupy. However *Jeevatma* is not independent. He is fastened by *karma phalams, vasanas, samskaras*. That is why he will be entangled in a cycle of birth and death. Had he been free from *Karma phalams, vasanas, samskaras* and unencumbered he will attain salvation.

“*Tadyathaa trunajalaayukaa.....aatmanamupasamharati (bru.u.4-4-3)*

How *Jeevatma* leaves the decayed body? A hairy caterpillar or a leech reaches to the end of a leaf and catches another leaf. After getting hold it will shrink its body. Thereby the hold on the former leaf will release. In the same manner *jeevatma* withdraws from the former body and assumes oneness. This is how normally *Jeevatma* transforms into another body. In the case of birds, animals and creatures also this transformation takes place immediately. In other words ordinary people will take another womb immediately. Some rishies say it takes another womb in 12 days, some others say it will be less than a year. Some others say they took another birth after experiencing *Karma Phalam* either in heaven or hell. *Upanishads* are teaching us a few more ways, also. Let us examine them.

4. Bodies are three ways :

There are three types of bodies. They are :

1. Physical body : Which constitutes with ten *indriyas* in a physical body and Heart, Lungs, Kidneys, bones, blood etc. They work in the state of awakening with the influence of nature and a few of them work in dream and deep sleep also. When this physical body stops working we call it as death. This body is created with *Pancha bhootas* viz, *Pridhivi, Vayu, Agni, Jalam, Akaasam*. The *Purusha* who lives in this body in the state of awakening is known as ‘*Vyswanarudu*’.

2. Subtle body : (*Sookshma Sareeram*) This body consists of 18 elements viz. *Buddhi, Ahankaran*, five sense organs, five subtles of sense organs, five *pranas* and *manassu*. The subtle body is known as a check of

power. This subtle body only works in a dream. *Manassu* is the principal *indriya* that functions in a dream. The *Purusha* in the state of dream is known as "*Taijasa Purusha*".

2. Subtle body (Linga Sareeram) : The body lies in an unconsciousness state while sleeping. The *Purusha* in this state is known as *As* he becomes reason for awakening from sleep, he also becomes reason for the next birth. It has all reasons to take a rebirth. That is why it is known as *Kaarana Sareeram*. those reasons (Karanam) are *karma*, *Anusmruti*, *Sabdamu*, *Vidhi*.

Karma : We are continuing the work where we stopped yesterday and completing today. From this we understand that the *Jeeva* who lived yesterday, is living today also. In the same way the *jeeva* who was before the sleep is there after a waking also.

Anusmruti : Which means remembering old memories. It is like a person remembering his yesterday's actions or I existed even before the state of my awakening also.

Sabda vidhi : *Vidhi* means sacred texts as instructed by vedas to perform yagnas, knowledge of *aatma* and other duties. The person slept today and who is going to sleep tomorrow also must be the same. Otherwise the instructions of *vedas*, sacred texts and the actions (*Yagas* etc) it instructs will become meaningless.

We all know that the body is divided into three parts. It is also said in *Upanishads* as Physical body subtle body and *Karana sareeran*. Again the body is divided into five sheaths. They are

- Annamayakosam = physical body
- Praanamayakosam = subtle body
- Manomayakosam = The five material sheaths that enclose the soul
- Vignanamayakosam = the sheath of intelligence that covered soul
- Anandamaya kosam = (*Karana Sareeram*) the subtlest and eternal of the five sheaths that enclosed the soul.

Subtle body will not have *indriyas*. So it cannot work like the physical body. So it is not correct to say that there is no separate world for it after death. After the death the individual is called as *Preta* (before the ritual rites are performed) that is why while performing last rites for the dead it is said as “for the satisfaction of the *Preta* or for the enjoyment of the *Preta*. Ever since the Jeeva leaves the body and until it is cremated that dead body is called as “*Preta*”. After cremation it is called as “*bhootam*”. Which means it belongs to the past or the body the was made of (*Pancha bhootas*) which are absorbed in those respective elements. Excepting that there is no separate world for *Preta* or *Bhoota*. If any one believes in the other way it will be their illusion or ignorance. However there are some people who are exploiting the ignorant people and do ‘*Bhoota Vaidyam*’ etc.

2. Re-birth :

After death *Jeevatma* experiences two states. They are *Gati* and *Agati*. *Gati* means going to the other worlds. “*Agati*” means which will not go to other worlds. There is another interpretation for “*agati*” is “*mukti*” or salvation. This is the supreme state for those who realised the knowledge of soul. Which is also known as “*Aatmajnanam*” This state has been extensively described in *Vedanta*. Again this *Agati* is in two ways.

1) The process of elimination: For instance a person wants to reach the terrace by climbing the steps. He questions at each step is this terrace? He notices it is not (*Neti*) then he climbs on to the next step. Again he puts the same question and gets the same answer. Finally when he reaches the terrace neither he questions nor gets any answer. So he enjoys the terrace without any interruptions . In the same way the *sadhaka* eliminates all those elements of *anatma* such as *Indriyas pranas* etc. and finally reaches the pure soul. This is also known as “*Ksheerodaraka Mukti*”

2) All is Brahman: which means the entire universe or creation is Brahma. “*Sarvam khalvidam Brahma*” or “*Sarvam Vasudevaha*” whoever takes this attitude sees Brahman in all and all creation in himself, will goes to the abode of Brahman. Both the paths will leads to salvation only.

Swedajams : Creatures like flies and ants etc. which take birth without bones are known as Swedajams. (Swedajams = worm generated by heat and damp will take birth from earth.

Animals : Creatures with bones like animals are another type. These creatures will not go to other worlds and hence they are also said to be as "Agati".

Srutis says that the first two categories as : "Na tasya Praana utkaamante atraiva samavaleeyante" (Bruheda.4-4-6) which means the *prana* of those first two categories will not go anywhere and absorbs in the abode of Brahman.

"Sa yadaarasmaacha reeraadutkraamati sahaivaitaihi sarvairutkramanti" (Kaushee Kofanished 3-4)

Which means the Jeeva while going from this world takes all those indriyas with him.

"Yevaike chaa smaallokaatprayanti chandramasamevate sarve gachanti" (kaushi Kopanished 1-2) which means those jeevas that leaves this world goes to *chandra-loka*. This is what *srutis* are telling about the movement of *Jeeva's* travel to other worlds. In the same manner *srutis* are also instrumenting that the *jeevas* seeking *gati* comes from other lokas to this loka only to perform *karmas*. However *Karma* is responsible for birth and death or *gati* and *Agati*.

'*Vedantadarsana*' is teaching us that the *jeeva* will be of an atom in size. the *Gati* of *jeeva* is said in four ways : 1. *Brahmaloka gati* 2. *Devaloka gati* 3. *Pitru-loka gati* 4. *Narakaloka gati*. *Gati* means travel. When concept of Travel is accepted there must be a path also. Hence *Vedas* described its path also as.

*Dve srutee asrunvam pitrunaamahandevaanaamuta
martvaanaam
taabhyaamidam viswamejath sameti yadantara pitaram
maataram cha (ru.ve.10.88-15)*

"The two paths open to humans. 1. *Deva margam* 2. *Pitru margam*. While *Jeeva* travels from earth to heaven they will pass through "*Antariksham*". These three lokas and two paths were described in *Vedas* extensively in several places. We shall go into those details in the coming chapters.

In each of these three lokas (*earth, antariksham, swargam*) there are eleven permanent devatas to help as taught in *Rigveda* 1-139-11).

Pridhvi Lokam : 1. *Agni*, (Principle deity) 2. *Jaataveda*, 3. *Vysvanara*, 4. *Drasavinoda*, 5. *Tanoonapaath*, 6. *Naaraaes*, 7. *Twashtaa*, 8. *Vanaspati* 9. *Graavaana* 10. *Radha*, 11. *Apaha*.

Anatariksha Lokam : 1. *Vayuvu* (Principle deity) 2. *Varuna*, 3. *Rudra*, 4. *Indra*, 5. *Parjanya* 6. *Bruhaspati* 7. *Yama*, 8. *Mitre*, 9. *Kaha*, 10. *Viswakarma*, 11. *Savita*.

Dyulokam : 1. *Adiya* (Principle deity) 2. *Aswinidevatas*, 3. *Usha*, 4. *Surya* 5. *Twashta*, 6. *Savita*, 7. *Bhaga*, 8. *Purusha*, 9. *Vishnu*, 10. *Yama*, 11. *Ekapath*.

While Jeevatma is travelling from earth to another lokam Agni will help with his ten assisting devatas. While Jeeva is travelling in Anatariksham, *Vayu* will help with other ten devatas. While travelling in *dyulokam* Aditya will help with other ten devatas. However this aspect has been described in *Srutis* in a delightful and elaborative manner.

How Puranas said about rebirth and other worlds :

Puranas reveals the essence of *Vedas* in the form of stories, morals and *dharmas* to the common people. Because everybody cannot read and digest *Vedas*. *Puranas* reveals that *Brahma*, *Vishnu*, *Maheswara*, manifested in human forms and incarnated like *Rama*, *Krishna*, *Maharshis* like *Narada*, *Mandavya*, chaste women like *Savitri*, *Anasuya*, *rakshasas* like *Hiranyakasipa*, *Ravana*, experiencing birth and rebirth. It is said that their *Karma phalams* are responsible for their rebirth. Hence *Jeevatma* having taken birth due to ignorance cannot escape from doing karmas. Each *karma* will have its *phalam*. To experience those *phalams* the *jeeva* will have to take a body. Unless the *jeeva* has the knowledge of soul he cannot be relieved from the cycle of birth and death.

Rebirth : As the *jeevatma* leaving one body and taking another body is known as rebirth. As we change the torned garments, *Jeeva* also keeps changing the decayed bodies and takes a new body. This is what *Bhagwan* said in *Geeta*.

“Jeernaani vastraani yathavihaaya navaani gruhnaathi naroparaani tathaa sareeraani vihaaya jeernanyanyaani samyaati navaani dehee (bha.gee.2-20)

Body will destroy after death. But *Aatma* me has no death. *“Vayurareila mamruta madhedam bhasmantam sareeram” (yajurveda-chap.4)* which means “body perishes after death but *Atma* has no death”. *Sruti* says *“Aatma* has neither birth nor death. It is non perishable and eternal. Let us understand the same from the conversation of *Nachikata* and *Yama* as follows:

Nachiketa :

“na jaayate mriyate vaa vipaschinnayam kutaschinna babhoova kaschit aajonityaha saswathoyam puraano na hanyate hanyamaane sareere (Kathopanished-2-18)

Yama! What is the state of *jeeva* after death?

Yama: *“yonimanye prapadyante sareeratvaya dehinaha sthanumanyenu samyanti yatha karma yatha srutham” (Kathopanished-5-7)*

Which means after the body is decayed, depending on their *karma phalams* they caught in the cycle of birth and death. Some becomes immovable like stones and trees, movables like creatures, animals and humans. They take appropriate bodies to experience those *karma phalams*. *Sruti*s never said about the heaven or hell to experience *Karma phalams*. Heaven and hell are only an imagination out of ignorance. However those who do good *karmas* will takes birth in a good place to experience those good *karma phalams*. Those who did the evil *karmas* will takes birth from a low wombs. From this we are to conclude that good *karmas* will give happiness and bad *karmas* will give grief. Hence we should know that our *karma phalams* only responsible for our rebirth.

Human birth is the most superior than all living beings. Because human race alone is capable of thinking and had the discriminating power. With that knowledge they can choose their future births with *Punya Karmas* to experience a happy life. This is not possible for birds, animals, trees etc. In spite of the same we find three types of people in humans.

1. Some live ignorantly and behave like animals. They live under the influence of *tamo guna*. After experiencing their *Karma Phalams* immediately, they take the next birth.

2. Some people do *karmas* like *yagnas* etc. with a desire of experiencing pleasures in this world or in other worlds. They live under the influence of *rajoguna*. Such *jeevas* will travel in the path of *dhoomaadi margam*. This path is known as *pitruyanam* or southern way. *Chandrayanam* or towards heaven.

3. Some *Jeevas* realise that all created objects are perishable and believes god alone is permanent. They view all the worldly objects are unworthy and get detached from them. They leaves this body attaining true knowledge of *Aatma* and attain *mukti*. They are under the influence of *satwa guna*. Such people will travel towards north which is also called as *Devayana marga, surya yana margam* and *Brahma loka margam*.

3. The ways of Jeeva – The Path to other world :

5. Dhoomadi margam : This is also known as *swarga margam*. This aspect is described more in *chandogyopanishad* chapter 5 *khandam* 10. *Dhumradasa* consists of *ratri dasa, Krishnapaksheeyadasa, Pitruloka dasa, shanmasika dakshinaaayana dasa*. In this manner finally it reaches *chandramasee dasa* and experience the *punya phalams* derived from *karmas* like *yagna, danam, dharma* etc. After experiencing they revert in the same order and takes a human birth. This return path is known as *pitruyana*.

Satapadha Brahmanam 4-6-1-1 says “Sahasarvam tanureva yajamaeano mushmim loke sambhavati” which means *jeeva* acquires a subtle body in *swarga* which is known as *chandramasi dasa*. That is why it is said that *Jeeva* takes a rebirth. So by performing *karmas* like *yagnas*, *Jeeva* will not get *mukti*.

The third path :

“*angushtamaatraha purusho jyotirivaadhoomakaha eesaano bhoothabhavasya sa evadya sa usvaha*” (Kathopanishat.4-13)

Which means the *purusha* who is of thumb size is like smokeless *Jyothi*. He exists today, tomorrow and forever. In fact he is *Brahmian* who exists in all creatures.

After *karma phalams* are decayed, the way in which Jeeva travels is known as *deveyanam*. After that the *jeeva* will not fall in a cycle of birth and death. Which means the *jeeva* reaches the abode of *Brahman* passing through *Agni dasa, Aahneaka dasa, sukla paksha dasa, uttarayana dasa, saamvatsara dasa, soorya dasa, chandramasee dasa, vidyudasa*.

Mundakopanishattu described him as *Jyothi* vide 2-2-10. Those *brahmajnanis* are *jeevanmukthas* and they will not be born again.

“*gataaha kalaaha panchadasa pratishtaa devaascha sarve pratidevataasu karmaani vignana mayascha aatmaa parevyaye sarva ekeebhavanti*” (*Murdakopanishattu* : 3.17)

Which means there is no *Brahmalokam* or *brahmapadam* as such. There is no place anywhere like the abode of *brahman*. It is only a word coined to indicate *Brahman*. It is a state outside nature. Which means when the *Jeeva* attains *mukti* and leaves the body, those elements associated with the body will be absorbed in their respective *Pancha bhootas*. Viz eyes with *Aditya* etc. *Jeevatma* decays his *karma phalams* and absorbs into *paramatma* who is the Eternal Being. It is said like this. The reflection of the sun appears in a pot of water. When the pot is broken, the reflection joins into *Aaditya* (original Sun.)

4. Karmas (Actions)

Karmas are three types. **1. Aagaami Karma.** Which means the *Phalam* for those *karmas* are not yet reawarded. **2. Sanchita Karma.** When the *phalams* of *karmas* are accumulated, they are known as *sanchita karma*.

3. Prarabdha karma. A Portion of *sanchita karma phalams* are taken out to experience with the present body. *Prarabdha karma* is not independent to perform any *karma* by itself. It only experiences those *karma phalams* that are already accumulated. It is like a dissipated arrow which nobody can stop.

However *sanchita karma* can be averted by worshipping God, performing *Punya karmas* etc. with that faith we pray Lord Siva as “*Sanchita papa vinasaka lingam tat pranamami*”. That is why all scriptures encourage us to do desireless (*nishkamakarmas*) *karmas*. When the *karmas* are desireless, the question of accumulating its *karma*

phalams do not arise. When there are no *karma phalams* left to experience, then there will be no re-birth which is also known as *mukti*.

Birth based on Guna-Karmas :

This creation consists of four types of living beings. 1. *Udbujams*. They are trees and others which comes out breaking the earth. 2. *Swedajamulu*. They are insects like ants, flies etc. some might also be created from the blood and nerves in a human body. 3. *Andajamulu*. They are born from the eggs. Birds and some animals comes under this category. 4. *Jarayujamulu*. They are born and their organs are developed in mothers stomach and comes out after growth. This will happen from the intercourse of male and female like humans, animals etc.

Evers nice this creation was created the births took place with an intercourse by male and females. It was described in *Tittireeyopanishattu* (chapt.valli-sloka-1) as follows : “From *Paramatma Antarisham*, from *Anatariksham vayu*, from *vayu Agni*, from *Agni water*, from *water earth*, from *earth oshadhis* (cereals like paddy, wheat, barli etc.) from *oshadhis Annam*, from *Annam sperm*, from *sperm Jeeva*”

From the above we learn that Karma is the seed for birth, death, rebirth, the other worlds.

5. Conclusions :

1. Birth and death are natural. It is ignorance to grieve for death.
2. Attachment and selfishness are the cause for grief and fear of death.
3. Jeeva carries with him the good and bad *karma phalams*. Hence he is bound to experience those righteous and unrighteous *karma phalams* which means *Jeeva carries* as *sanskaras* and *vasanas* of his previous birth with his subtle body.
4. *Jeeva* takes a suitable birth based on his *karma phalams* of previous birth. Each *jeeva* experiences his own *karma phalams* and not others.
5. Insects, birds and animals will have rebirth immediately. But those who had mixed *karma phalams* will wait for a suitable

body to take rebirth in the path of *pitruyanam*, which means its rebirth depends on its balance of *sanchita karmas*. Since *Aatma jnanis*, do not have the balance of sanchita karmas they reach Brahmlokam on the path of *devayana*. They attain salvation and absorbs in *paramatma*. They will not have rebirth.

6. Aatma is not perishable. Body is only absorbs in *panchabhootas* after it is decayed. The last rites we do for the dead will not reach them. It is ignorance to think they received the food etc. offered to them. His *karma phalams*, *sanchita karma* and true knowledge will decide his next birth: The moment his physical body is cremated no longer he will remain as preta. He will remains as an element (Bhoota) of nature.
7. There is no authority to establish the existence of *Swargam* and *Narakam*. Each religion calls it in different names to satisfy the common people. *Jeevatma* has no option except to choose another suitable body for its next birth. *Swargam* and *narakam* are purely illusion and imaginary. Religions and puranas of each faith created a few names such as “*chitragupta*, *yama*, the day of judgement, regenerating the soul”, and the made the common man to believe. Ignorant people are carried away with these stories.
8. Based on the balance of sanchita karmas, we had several births. Jeeva continues to have many more births. Unless all his sanchita karmas are totally destroyed. He can not escape from rebirth. Then only he will attain mukti.
9. The last rites performed to a dead person are only based on their faith. None of them will reach him. Hence whatever we do, we should know it well, before we perform. Then only they will yield fruits.
10. Talking about evil spirits, devils are only a blind belief and has no basis. Those who have blind belief and are brain washed can not come out of that rut.

11. Whether the body is cremated or burrying in ground has the same affect. In both the cases the body absorbs into the pancha bhootas. It is purely based on their faith and customs.
12. Death might come in any form viz. disease, calamities, or otherwise. But the time and method of Jeeva leaving the body and its path of travel remains same as said above.
13. There is no basis to say that Swarga and Naraka are separate lokas. In the same way it is not a fact to say people enjoy or suffer in those lokas. It is nothing but a blind belief to say, they all comes back and takes a rebirth after experiencing in those lokas. Because all are not taking a birth in the same way. Some are taking birth as rich and some are taking birth as poor. Some are jnanis and some are ignorant. They are all not going on the same day to these lokas. There is no clarity in saying day of judgment or khayamat kadin. Will it tales place of the end of Kalpam? It that is the case, people are dyeing every day. Where are they waiting? Now of those faiths are standing to reason . However well and haven are not different lokas. Both are this earth only based al their experiences.
14. There are people of several religions and different customs are in this world. Each one thinks their faith alone is superior. They don't stop at it. But abuse other faiths. But the birth and death are common for all. Since we had a human birth, with discrimination and intellect, we should respect each other's faith.

6. Rebirth and other worlds in other religions:

There is no clarity in saying about the day of judgment or Khayamet Ka Din. Will it takes place to the end of this Kalpam? If that is the case, People are dieing every day. Where are they waiting? None of these faiths are standing to reason. However hell and heaven in are on not different lokas. Both are this earth only, based an their experiences.

Let us have a look at how other religions view rebirth? or Do they believe in other worlds?

Yoodu Religion : Believes in rebirth and resurrection. Those who do good acts will experience good *karma phalams* and such people alone can realize God. Other sinners will take birth like animals. They do not have any specific belief on heaven or hell. With regards to resurrection there are differences of opinions among their religious heads. A section of them believes that sinners will experience "*Jahannum*" (hell) for twelve months. They also believe that virtuous people will associate with God for a long time (which is equal to heaven). There they do not have hunger or thirst. They will not have a physical body. But they wear a crown on their head (*Shekhinah*). When they don't have a body how can they wear a crown? They say it is a symbol of knowledge for the next birth. Those who violate *TORAH* (commandments of God) will suffer in hell. But they do not say clearly whether the punishment is permanent or temporary.

Buddhism : Buddhism says that life does not end after the body is decayed. Which means it accepts the concept of other world. How? Either by way of rebirth or salvation. In other words the *karma phalams* of its previous birth will decide the next birth. Those who performed *nishkama karmas* will attain salvation. Those who did *karmas* with a desire will have another birth. If those *samskaras* are virtuous he will take a good birth. If he does sinful acts he will have a low birth. But it did not say anything about the heaven or the hell.

However it emphasizes moral and ethical values. They do not believe a power like God to award *karma phalams*.

One side they say there is nothing like *Aatma*. At the same time it says we leave one body and take another body. It also believes in salvation (*Nirvanam*). They are all contradicting to each other. Buddha cited *Jyothi* as an eternity of a man. In other words one *Jyothi* will light another *Jyothi* before it is extinguished. In the same way the last knowledge of the present life will become the first knowledge of the next birth. In this way an uninterrupted life line continues. Though they do not accept the eternal *Aatma*, but they accept the uninterrupted life line.

Jainism : Their theory more or less agrees with the Hindu faith. They also agree that the body is perishable and *Aatma* is eternal. They also agree that the present birth will be based on the *Karma Phalams* of

previous birth. Good *karma phalams* leads to good birth and bad *karma phalams* leads to low births. It believes that desireless actions will give a human birth and actions with desires leads its next birth as animals or birds. Though it does not specify about heaven and hell, it is understood that good birth is equivalent to heaven and other births as hell. They also say virtuous acts will facilitate *Aatma* to absorb in *Paramatma*.

Zoroastrianism : Parsis also more or less agree with the *karma* theory of Hindus. It believes that virtuous *karmas* give Swarga and evil acts will give hell. The sinners will be exonerated after experiencing their evil *karma phalams*. Absorbing in god is automatic for all humans as long as they do our. Virtuous *karmas* continuously. *Ahuramazda* (*paramatma*) is kind by nature, as such he shows mercy, on the sinners also. He is to entangle in the cycle of birth and death till he decayed his bad *karma phalams*. There are no separate lokas like *swarga* or *naraka*. Mind is capable of creating hell or heaven. Hence one should keep his mind pure.

Christianity : Based on the theory of yoodus the christianity and Islam religions are flourished. Hence their views on death, rebirth, the other worlds are resembles with yoodus. Christianity accepts resurrection. However a section of christians do not agree the resurrection of *Aatma*. Resurrection is not rebirth, it is something like "back to life". What is buried is only the body and not *Aatma*. Nobody can bury *Aatma*. It is impossible for an *Aatma* to come back to life since it has no death. Even body also will not come to life once it is buried. However the power of *Aatma* of Lord Christ might have come back to guide his disciples and followers, Christ came out from the tomb ate fish fry and honey. This type of super human actions appears in all most all religions.

Christianity will agree rebirth. They call it as "the day of judgement, resurrection of the dead and the assignment of heaven or hell". From this what we understand is they agree 1. Day of judgement 2. Resurrection 3. Assigns heaven or hell based on virtue or sin. Hence it does not differ with yoodu or Islam in these aspects. Then what is the status of *Aatma* from the time of decaying of body till it resurrection? For this they say two ways. 1. Universal resurrection which means Justice

will be done at mass at the time of *pralayam*. 2. Individual Resurrection. In this case the future of the individuals will be decided on the merit of each case.

Individual Resurrection. The future of individuals will be decided on its merits viz. a) virtuous people will go to heaven. The people who committed sinful acts will be purified with expiatory acts and reach the abode of God.

Islamism : The faith of Yoodus and Jorashtrians appears in Islam. They also believe final judgement day (*khayamat ka din*) and all the people dead will come out from their tombs. They will be sent either to heaven or hell depending on their *karma phalams*. They believe that *Aatma* will wait till the final day of judgement. They also say those *Aatmas* bare the respective bodies lying in the tombs before coming for the final day of judgement. The messengers of God will decide heaven or hell based on their *karma phalams*. Till the final day of judgement they all assemble *al-Berzhak*. It is well described in *khuran*, that there are seven varieties of heavens and hells. The descriptions resemble as described in *Garuda purana* of Hindu scripture.

Sikh religion : the faith of sikhs are closely resembles to Hindu faiths. They also believe in rebirth, other worlds and *karma* theory. They believe *Aatma* has no death. In their prayers they say "Oh God! So far I have taken so many, births viz, animal, serpent and birds" from this we understand they believe that birth takes place based on *karma phalams* of previous births.

In conclusion of this chapter above we learn that all religions believe that death is not the end, but there is rebirth and other worlds. Body is perishable, *Aatma* is eternal. The place and prosperity of rebirth will depend on their *karma phalams* of the previous birth.

Buddha, Jain and *Sikh* religions are an off shoot of *Hindu religion* and believes in the same. Whereas *Christian* and *Islam religions* an off shoot of *Yoodus* and are similar to each other. In the case of resurrection of dead we find the unenmity of *Aatma* in Yood, Christian and Islam religions. The final day of judgement and the day judgement, resurrection, assignment of Hell and Heaven for the dead resembles our (Hell) *Yamalokam* in Hindu faith. However we do not find these faiths

in *Buddhism* and *Jainism*. Because they do not believe that *Aatma* is eternal.

Hindu vedanta also do not confirm the existence of heaven and hell. It makes use of these stories to correct the ignorant and to put them in right path. Therefore all religions are accepting that the reason for our birth is based on the *karma phalams* of our previous birth. With a view of getting uninterrupted good births each religion has instructed many moras, ethicals and *dharmas*. Hence it is upto the individuals to make use of them.

Moksha :

Each religion has said about *moksha* in different ways. *Buddhism* says griefless life itself is *moksham* (nirvanam) which can be achieved with this physical body. The ways it suggested was desireless actions and with true spiritual knowledge. It is something like the state of a *Jeevan mukta* as suggested in upanishads. Jainism also suggests more or less the same way.

Jorashtrian believes that *moksha* can have by service and kindness. By developing detachment in mind, and desireless services will leads to *moksha*. If believes one need not try to keep away from the worldly pleasures for gaining *moksha*.

Each religion has given good thought for *moksha* but differs in their approach. In Hindu's nondualistic approach *Muktha* himself becomes *Paramatma*. "Jeevobrahmaiva naaparaha" which means jeeva comes out of body consciousness and absorbing in his real state. The same is said in Buddhism as nirvanam or *kaivalyam*. All these names are suggesting moksha only. In *Islam* they do not try for *mukthi* because it is enough if a sinner seeks protection from *Allah*, and he will give *moksha*. Christians believe that they can live in a state of *moksha* by retaining their individuality. We may call it dualistic way.

We had a reasonable discussion on death, the other world, rebirth *mukti*. Before we proceed further we shall discuss one or two important aspects. Each man will have three debts to clear, viz *Deva*, *Pitru*, *Rishi*, of the three debt of *pitru* is important. Man aspires good birth and progress in other worlds. By having a son or daughter, he reaches *brahmalokam*

and gets superior lokas. Those who do not have *children* cannot progress. Even birds and animals aspire infants. So let us know about last rites in brief.

PART - II

1. Introduction :

2. Birth and death In respective their nationality religion, caste, are common to all between the birth and death the life styles differ from individual to individual. We notice Birth and death is common for an atheist, thiest, a gnani, an ignorant happens in the same way. No body can escape from this cycle of birth and death.

3. The life begins with birth in this world and ends up with death. However there are a different views and faiths on rebirth and the other world. Because they can not be seen with eyes. In a way life means an effort to avoid death. Even creatures, birds, animals also developed a taste for life and trying to escape from the death. Man is trying to escape death and trying for longevity even before his birth. Every religious activities such as “ Seemantarm, punsana, Jatekarma and may other semskeras are performed to increase his longevity. Even before he commences a religious now, he says in his (Ayushyabhivrudhyardham). In spite of all death becomes inevitable, sooner or later.

4. Man has realised there is life in other world even after death. The fear of death has been transformed from his previous birth in the form of samskaras. That is why we are seeing this fear of death in all living creature. We are to understand fainting due to illness, sleep like events are a death of temporary nature and the real death is of long term. From this experience he has imagined there is life again after death and there is also another world. Therefore he thought that he can win over this world and the other world with the help of samskaras. Bodhayana pitrumedha sootramulu 3-1-4 says as “Jaata samskaarenaamum lokam Abhijayati mrutasamsk are enaamum lokam.....” That is why he last rites created to win over the other world. Though we have many castes, religions and customs these last rites remains same with minor changes.

2. Rituals and its objectives :

We can short list the reasons for performing last rites as follows :

a) The fear of death is common in all living creatures from ant to Brahma.

b) Humans believe that there is life after death. This belief is common in all countries and religions. But we do not find the same in animals since they do not have thinking Power. However we observe in crows a peculiar behavior. If one crow dies all the crows in that locality gathers and cry standing around the dead crow. They also have a dip in nearby water.

c) The love or taste for life is common for all living beings

d) Perhaps these last rites are created for the health of his family members and in the interest of the society. That is why the dead body is cremated or buried however dear the deceased might be. Had it been retained in the house dangerous diseases might have spread. This did not prevailed in animals and in primitive man. Because they did not build houses and lived in open forests.

If we analyze the above four reasons we might draw some more logical and meaningful conclusions. Let us discuss them :

3. Fear for death

We observe this ferry death in all living creatures including trees. As such each one is trying to escape from it. We also notice the sufferings of Jeeva before leaving the body. Death is not as simple as birth. Suffering with deceases, accidents, suicides, premature deaths due to calamities are might be a few reasons for it. The death is leaving the remaining family members in darkness. Thus all relatives are coming to an end abruptly . With all, the death has become more and more fearful. Though death is inevitable, we are trying several ways and means to avert it. Finally he is accepting his defeat. Because it is a natural phenomenon. Knowing well that he cannot avoid death he has made the rebirth little bit simple. Bodhyana gruhya sootres says as

*“jaatasyavai manushya sya dhruvam maranamiti vijaanee
yaattasmajjate na prahrushyenrute cha na visheedeth (2)”*

*"Akasmadaagatam bhumakasmadevagachati. Tasmainatham
mrutamchaiva sampasyanti suchetanaha tasmataram
pitaramaacharyam patneem putram sishyamante vaasinam
maatulam sagothramasagothram vaa
daayamupayacheddahanam samskarena samskurvanti (33)*

4. Life after death :

Mankind believes that life exists even after the death. This has been accepted and confirmed by respective religions scriptures with authority. They all say in one voice that rebirth is as good and as waking up from a dream or sleep. But after waking up from sleep the body is not decomposed, he is able to breath properly, prana is functioning. Where as after death body is decayed, there will be no breathing. Prana leaves the body. This is the major difference in both the states of body. Though Jeeva does not have a body it remains in life in some form or the other till it acquires another body. So this faith only makes the man to think of his last rites in that state.

5. Taste for life :

Jeeva develops love for the body and attached to wife, children and relatives even after leaving the body. It is believed that Out of grief for them he will be wandering around them and their surroundings. To relieve the jeeva from such a grief a few rituals were arranged. "Oh father! You also follow in the same path as my ancestral parents were travelled. You also reach the same place and live with them comfortably.

*"Prehi prehi pathibhihi pvoobhiryatraa naha poorvepitaraha
pareyuhu ubhaaraajanaa swadhayaa madantaa yamam pasyasi
varunam cha devam" (Rig.ve.10-14-7).*

Adharva Veda 18-1-54 and Pa.Cree.Su.3-10-24 also to comfort the preta. These mantras are suggesting a careful application of treatment.

*"mainamagne vidhahomabhisochho manyatva chanchikshipo maa
sareeram yadaa srutam krunavo jaatavedyotemanam
prahinutaat pitrubhyaha" (Rig.ve.10-16-1)*

"Oh Agni! This preta is gentle. Is it proper on your part to reduce him to ashes?"

“srutam yadaakarasi jaatavedyothemenam paridattaat pitrubhyaha yadaa gachchatmasuneeti metaa madha devaanam vasaneerbhavaati” (Rig.ve.10-16-2)”

You burn this body but hand over this preta to our piteu devatas.

In this manner there are mantras in vedas which reveals the distress of separation from the departed soul. These all indicates the love for life.

This is a sort of send off to the soul while sending him to the other worlds by providing a subtle body, and other materials required for him on his way. This indicates a separation between the living and dead. It suggests to him the path he is to travel. To cross vaiteerani they donate a cow for him as a proper guide. These customs might differ from religion to religion but the idea behind it, remains same. All that his sons and relatives wants him reach a good place, and prays the soul may enjoy comforts and he should rest in peace.

6. Why should we cremate or bury :

A dead body decomposes fast. Any rotten material will be thrown out. This is our time old practice. In the same manner the dead body also to throw away in the interest of living people. If we keep dead body with us it decomposes develop worms, and cause deceases. Since we developed love and attachment to the body we cannot through it away like a rotten tomato. Hence either we cremate it or bury depending on our custom.

7. Last rites for the dead body :

No one can keep the dead body with them forever. We do not know in what manner our ancestors disposed off the dead bodies prior to our civilization. We are to presume they must have lead a wandering life and as such they must have to another place, leaving to dead body. Or they must have thrown into the rivers.

Rigveda 10-16-1 to 4 mantras and In adharva Veda 18-12-14 mantras reveal us about Agni samskaara.

Performing last rites to the departed souls differs depending on their faith and, customs. Those who purify the soul with Vedic mantras are said to be as superior.

Rigveda 1-105-3,8 and 51, mantras reveals that in olden days father used to hold the right over property till the end of his life and takes responsibility of protecting the family. Unless a son demands for a share in property he will not part with it. Saints, sadhus, sanyasis, orphans and those who dies with epidemics, those bodies are left in running waters like rivers.

8. Cremation :

9. Hindus believe Agni is the best carrier of oblations offered in yagnas and delivers to respective devatas. All yagnas and religions sacrifices are performed with this faith. Hence they also believe that Agni is the right courier to carry the departed soul to swarga.

2. Even in the primitive days they did not have liked to eat away their kith and kin by cruel animals. So they must have cremated.

3. If the dead body is cremated no other jeeva can misuse this body. Hence it is put on fire till it reduces to ashes. We read in puranas and scriptures as "Parakaya pravesam". It is said that Adi Sankara also entered the body of a king on a specific occasion.

4. Jeeva cannot reach heaven without a body. Only Agni can provide him Jyothissareram. Agni alone can do it.

*Vahnim yasasam vidhatasya ketum supraavyam dootam
nadyoartham dwijanmanamrayimiva prasastham raatim
bharadhbhrugave maatariswaa!" (Rig.ve.1-60-1)*

Oh Agni! You are the messenger of carrying all havyams in all yagas. Your glory is filled in between the earth and heaven.

*"Samgachaswa pitrubhihi samyameneshtaa poortena
paramevyoman hitwaa yaapadyam punarasthamehi
samgachaswatanvaa suvarchaaha (Rig.ve.10-14-8)*

Oh Father! You meet devatas, in heaven with your past punya phalam. Come back to "Dhriyamaaenam" and take a new body.

*"Aapeta veeta vicha sarpataa tosmaaeetam pitaro lokamakran!
Ahobhiradhbhiraktubhirakturvaktam
yamodadaatyavasaanamasmai"*

The priest takes round the baurrial ground the dead body three times with this mantra. Which means "Oh pretas! You vecate this place as my father is going to the superior lokas Lord Yama has purified this land and gave it to my father.

Since Agni cannot burn Aatma, it burns the body and separates Aatma. This is known as "Nainadahati Pavakaha" unless Aatma is not purified in this manner, it wanders around the body as it was associated for several years. Thus Hindu religion has given a superior place for Agni. With that faith only this cremating process was introduced. However cremation is prohibitted for children under two years and persons died with epidamics like small pox, Calera, pregnant women, sadhus, sanyasis etc.

10. Last rites as said in Vedic times :

This part of the rituals were described in Rigveda 10-11-19 and Adharva Veda 18th Kandam as follows :

1. Unless the death is confirmed he will not be cremated. Hence these Mantras from Rigveda 7-53 are recited in the ears of the dead to confirm his death. If there was no response in the body he will be permitted for cremation. Before reciting the above mantras he will be put to certain expiatory acts, such as shaving head and mustaches.
2. Once the dead body is given bath, he will be taken out and shut the doors immediately. Expiatory mantras from Adharva Veda 5-19-12 will be recited depending on the nature and time of death.
3. It is said in Adharvana Veda 1-19-2-111 that the body be carried on a cart drawn by two bullocks.
4. Adharva Veda 18-2-58 says that the body is to cover with new cloths at the cremation ground.
5. Adharva veda 18-2-58 says that the dead bodies face to be pasted with cow dung.
6. Adharva veda 8-2-59, 60 says that Swarna Pindam the bow arrows and mani will be taken out from the hands of brahmin, kshatriya, viya's hands respectively.

7. In this manner the last rites were practiced in Veda times. With a few changes even today those customs are followed.

10. How to carry a dead body and why :

Authority : Aagama gruhya sutramulu 4-1

Para.gruhasta sutramulu 3-43

The body has to carry on bullock drawn cart. Any deviations in this mode expiatory acts were suggested in manusmriti 5-104.

11. Procession to the cremation ground :

12. Eldest is the doer of all karms. All relatives over 2 years of age are to follow the dead body including women. Youngest wife will leads the women reciting mantra Bo.Pa.sutra 1-4-3.
13. In olden days cow used to be sacrificed they cremation of Anustrani-vaitarani. If any obstructions happens that cow is to be abandoned vide Bo.gru.sutra 1-4-1. Sac.

12. Cremation :

After placing the body on pyre, a gold coin, a bow and a gem was to put in the hand of a dead brahmain, kshatriya and vysya respectively vide Aswalayana.Gru.sootra 4 and Bodhyana 1-8, 3-5.

13. Wife will line on pyre with dead body :

In olden days the wife will on the left side of the dead on the pyre to go with him to heaven. At that time Bodhayana gr.sootra 1-8, 3-5 reads as "you leave your wife to live in this world. You leave all your wealth to your children" The brother of the deceased brings back his wife from the pure and tells her "you marry again and live with anyone as you like" vide Aswalayana 4-24. This practice had the approval of Rig veda 10-18-8,9 and Adharva Veda 18-3-1,2.

14. Cremation is a yagna :

It is believed as the again carries the oblations of yagna to devatas, this agni also takes the to heaven safely. The Agni that lit the fyre is known as Aavahaneeyagni. Aswalayana 4-12 and Bodhyana 1-2 says "Oh Agni! You burn this body to ashes and take it to heaven safely" Rig veda 10-16-1 also confirms it.

15. Collection of remains (bones) :

The remains of bones are to be collected before 13th days. The impurity or defilement period is said as 10 days for brahmins and Kshadriyas 15 days for vasyas, 30 days for sudras. Vide parasara smruti 3-4.

16. Death timings :

The time and date and its good and bad differs from place to place and based on customs.

17. Nagna Sradham :

Before collecting the remaining bones from the pure, a full course of rations like rice, dall, tamarind etc. will be (uncooked) will be donated with mantra. Then the remaining bones will be collected to dip in sacred waters.

18. Navaahmi Sradham :

After death first 9 days, the deceased will be offered food in the form of grains, pulses and other rations (uncooked) are offered to a brahmin in compensation of regular food. The dead persons prana will be invoked into a stone (sila) offers water bath mixed with gingle, rice etc. (mruthika snanams) Aswalaya instructed to offer all the nine offerings of food on that day itself.

19. Nitya Kalma :

It is a process of rituals for 9 days. The idea behind this is, Jeeva cannot experience any phalam without a body. The physical body we are all having is produced in 9 months in the womb of a mother. In the same way a pindam with rice powder is made and invoke life with the help of mantras. This pinda also takes 9 days to develop all organs and becomes a fitting body for the benefit of jeeva to experience coupled with mantras phalams in the other world. This process was described elaborately in Rigveda 10-5 mandalam 15th sooktam.

20. Dasaham : (10th day)

The daily karma (9 days) will be stopped on the 10th day. The sila (stone) invoked prana also will be dispersed with suitable mantras. All

relatives and friends to offer head shave and water jalatarpana, Tila tarpana for the benefit of the deceased. If the deceased is a male, there will be some more final customs also will be followed on this day.

21. Ekadasaham :

The impurity will be cleared on 11th day after a purified bath with mantras. A Bull also will be allowed let free in the village for the benefit of cattle breeding. Few more Agni honours are reformed as a measure of purification.

22. Dwasaham :

This also known as “Sapindeekaranam” which means the deceased also will be clubbed with his ancestral parents elders in sharing pindas in annual ceremonies. In this process he will be given a place in pitru lokam. The moment he joins pitru devatas, the senior most will be elevated to heaven.

23. Exceptions :

Sadhus, Sanyasis, children of less 12 years old and such others are exempted from sradhams and cremation.

PART – III

THE ORDER OF THE CREATION

(This part is taken from Aitareya Upanishad)

THE CREATION OF VIRAT PURUSHA

- 1-1:** *Aatma*, through its power of *samkalpa* or thought, created the worlds. Before that creation, the worlds with present forms and names existed only within and as, *Aatma*. There was nothing other than *Aatma* before *Aatma* created the worlds. *Aatma* only, made the *samkalpa* to create the worlds.
- 1-2 :** *Aatma* only created the four worlds called *Ambhas*, *Mareechi*, *Mara* and *Aapah*. The world of *Ambhas* is on the other side of the *Dyulokam*. Heaven is the support for the loka of *Ambhas*. *Mareechi* is the *loka* below the *Dyulokam*. Below *Mareechi* also is the loka of *Mara* or *Bhoolokam*. This means *Mara* or *Bhooloka* has the characteristic of death. Therefore, Death is the nature of all the creatures in this loka. Below the *Bhooloka* or earth is the *Aapoloka* (or the world of water). Since it is being received by the lokas at the bottom, it has the name *Aapoloka*. Though all these *lokas* are created by *pancha bhootas* their names are made based on their special nature and specific gunas.
- 1-3:** The creation of *Loka Palakas*: *Aatma* thought further in this manner “I have created the *lokas*. Now I must create protectors for all thses *lokas*. Otherwise they will be destroyed”. Thinking in this manner, it took the primary *bhootha* of Water and from it, created a human form with all Indriyas. This means, the *Aatma* created the *Virat* form with Water or *Aapas* as the main ingredient. This human-like form itself is known as *Virat Purusha*.
- 1-4 :** In this mantra, the creation of Indriyas and their presiding deities are described.

Paramatma, keeping *Virat Purusha*, in view which was initially in the form of a *Pinda*, performed tapasya on it with his *Samkalpa*. This means that, he desired to bring out a *purusha* form, from that *pindam*. With his *sankalpa* (tapasya) the *pindam* broke like an egg, and the mouth of the *virat purusha* came out from it: from that mouth, speech came out and from that speech (presiding deity) *agni* was born. From the holes of his nose, *prana* was formed and the power of breathing in and out took place. From the breath, the power of smelling also developed. After that, globe-like eye structures were formed in the *virat purusha's* face. From those globe like eye structures, the sense of seeing and the complete external eyes were formed. From these *indriyaas*, called eyes, Aditya (Sun God) was born. After that two indriyaas of ears were born for the *Virat Purusha's pinda* and from them, all the directions were formed.

After that, the *indriya* of sense or skin was formed. From that skin, were born the *romas* (hair) to enable the touch sensation in the *Virat Purusha*. From the sense or organ of touch of the *Virat Purusha*, *oshadhis* and herbals were formed.

After that, the heart was formed for *Virat Purusha*. From that *hrudayam* sense organ, or the mind was born. From that mind organ, the moon was born.

After that, the naval organ was formed for *Virat Purusha*. From that naval, *Apanam* was born. From *Apanam*, *Mruthyu* was born. After that, the male sex organ (*Jananendriyam*) was born to *Virat Purusha*. From that *Jananendriyam*, semen (white sperm) was formed. From that semen, its presiding deity of water was born.

(Here it is to be noted that the creation was started *from* water and the withdrawal of all creation through *pralayam* also *takes* place (*Pralayam*) through the water)

In this manner from *Virat Purusha*, his organs and the presiding deities of those organs were created.

2-1: In this manner, *Agni* and other presiding deities fell into the ocean, which means the ocean of water containing *Avidya*, *karma*, *kaama*, grief etc- in which all external diseases, old age and death, were born which swallows the life of all beings. This ocean is an endless

grief. There is no place in it for anyone to take rest. All these created sensual pleasures and their resultant waves of sin are all temporary.

Paamatma then created hunger and thirst for that Virat Purusha. All presiding *devatas* of those *Indriyaas* asked Paramatma “We are all hungry. Therefore, provide us food and a place to sit and eat and live. The creation of food and water is described in detail in the later part of this scripture.

(If hunger and thirst are unavoidable even for *Virat Purusha*. In the same manner those are because unavoidable for the *devatas* presiding over the *Indriyaas* that are born to *Virat Purusha*. Therefore they needed food to quench their hunger and thirst. But all *Indriyas*, though hungry and thirsty, they are different by nature. So, their *Annam* also has to be different and their place of enjoyment has also to be different)

2-2: On hearing the request of *devatas*, *Paramatma* produced a *pindam* in the shape of a cow, from the waters. *Devatas* said that it was insufficient for them. *Paramatma* again created a *pindam* in the image of a horse from the waters. *Devatas* again said that, that too was not sufficient for them. (Here it is not sufficient means that it is not convenient for them to sit and eat their food comfortably. So they wanted a better and comfortable place to eat).

2-3: Then, *Paramatma* created another image which resembled the *virat Purusha*. *Devatas* were happy with that image, which truly resembled *Purusha*. They felt it was the more comfortable and beautiful in form. That form was also what the *Paramatma* created from himself.

Paramatma then directed all *devatas* to enter into that form and settle down in their respective places. *Devatas* called that form as *Sukrutam* which means, an attractive form ; it was indeed a great and a good act. *Paramatma* made that form as *Sukrutam* ; and it is doing good acts even to day. This image was created by *Paramatma* with his mystic powers.

2-4 : *Agni* who is the presiding deity of speech entered into the mouth of that form (*Sukrutam*). *Vayu* entered in the form of *Prana* into its

nostrils. *Aditya* (Sun) entered in the form of sight into its eyes. The deities of all directions entered into the ears of that form of *Sukrutam*. Vegetation, grains, trees and other *Oshadees* formed from its hair of his skin. Moon entered in the form of mind into his heart. *Mruthyu devata* entered into the *Naabhi* or Navel, in the form of *Apana Vayu*. Water entered in the form of semen (with sperm) into the *Jananendriyam* of that person.

2-5 : All devatas thus entered into their respective places in that *Virat Purusha* and settled down. The only two remaining elements, without a place of protection to live were hunger and the thirst. They both requested Paramatma “Kindly show us also a proper place to settle and live in *Virat Purusha*”. Then, *Paramatma* told them, “ I will make you to belong to all those presiding deities. As a result, whichever deity receives oblation (to satisfy hunger and thirst), that oblation, will satisfy other *devatas*”. This system created by *Paramatma* is prevailing even today.

(When the eyes feel hungry, they see good sceneries to satisfy their hunger and thirst. When the ears feel hungry, they satisfy their hunger by hearing pleasant words or music etc. In this manner, the hunger and thirst of all organs were satisfied by *Paramatma*).

3-1 : Then *Paramatma* thought within himself “I have created *Indriyas* and their presiding deities. Now I have to create *Annam* (food) for these lokas and *loka palakas* (presiding deities)”.

This is necessary because, *Paramatma* added hunger and thirst to them and they need to be satisfied.

3-2 : Thinking as above, *Paramatma*, made a *samkalpa* and desired to create *Annam* for the presiding deities. Therefore, he mediated again on water. As a result, a frozen, and solidified form came out from the waters, which was capable of supporting the movables and non-immovable’s on it. That was *Annam*.

3-3 : *Devatas* started running away from *annam* for fear of death. Which means those, Devata are the eaters of *Annam*. The *Purusha* tried to stop the *annam* with the power of his speech. But the could not stop it.

(Had he could stop *annam* with his speech on that day, even today we could have satisfied our hunger with a cry for *annam* (food). Since the *Adi purusha* could not succeed that day, we are also not able to secure *Annam* by the power of speech.

3-4 : Then, the *Viraat Purusha* tried to stop and take the *annam* with his power of *Prana* (power of smell) through his nostrils. But he could not succeed. Had he succeeded in taking food with a breath at that time, now, we would be able to satisfy our hunger by mere smelling *annam*. That did not happened.

3-5 : Then, the *Virat purusha* tried to stop and take *Annam* by eyes. But he could not succeed. Had he succeeded in taking food with his eyes at that time, now, we would be able to satisfy our hunger at the sight of *annam*. That also did not happen.

3-6: Then, the *Virat purusha* tried to stop *Annam* with the ears. But he could not succeed.

3-7 : Then, he wanted to catch and eat *annam* with his skin. But he could not succeed.

3-8: He thought of eating *annam* with mind. But he could not succeed.

3-9: He wanted to catch and eat the *annam* with *Jananendriyam* or sex organ but, he could not succeed.

3-10: In this manner *Virat Purusha* again tried to catch and eat *Annam* with *Apanam*. He could succeed in taking in the food with this *Indriya* of *Apanam* only. From then onwards *Annam* is being taken by *Apana Vayu*. The *Vayu* that we breathe inside is *Apana Vayu*. Hence *Apanam* is the real *bhokta* (One who eat) of *annam*. But the *Bhokta* is not *Aatma*.

3-11: *Paramatma* thus created the *pindam* with all *indriyas* and their presiding devatas which are all depending on *Annam*. Then, he thought "what is the use, of *pindam* with all *Indriyaas* and *annam* when I am not there?"

(A country becomes unruly and creates confusion if there is no ruler. In the same manner, if *Para Brahman* or *Aatma* does not live in that body, he created will become useless. Hence the *Paramatma* wanted a way to enter the body.)

He thought “If the speech, the smell, the touch, and other *indruiyas* are functioning by themselves independently what rate are I to play? So I live as . Now there are two ways open to me to enter viz 1. from the foot 2. From the skull”.

3-12: *Paramatma* broke the skull and entered into the body, which is known as “*Vidruth*” and is the superior way of entering into the *Virat Purusha*’s body. That is the reason why the guru puts his hand on the skull at the time of *mantropadesam*. Thus “*Vidruth*” is the way to have the *darshan* of *Paramatma*, which gives great joy or *ananda*. It is also known as *Nandanam*. After entering into the body, *Paramtma* resides in three primary places. One is the *Netra sthanam*, called as *Jagrada Avastha* or waking state. This is this wakeful world. Second is the *kantha sthanam*, called as *Swapnavastha*-or the state of dream. The third is the *hrudaya sthanam*, or the *sushupthi sthaanam* –or the sate of deep sleep.

3-13: In this manner, *Paramatma* enters into the body of *Purusha* and becomes part of *pancha bhoothas* and *indriyas*. He resides in them as an observer (*Saakshi*) and feels like “ I am seeing, I am hearing, I am smelling, I am comfortable and so on”. In other words, the formless *Paramatma* has now assumed a form and acts as *Jeeva*. This *Jeeva*, with the help of guru, acquires *Aatma gnenam* and comes to know that, there is no one in this body, except himself. Then he comes to know, “Who else is there in the *Purusha*, except me? I have seen and experienced this *purusha*. This *purusha* is *Poorna* (complete) *Brahman*”.

3-14 : For this reason, the *Paramatma* is called “*Idamdra*” and is famous in all the worlds by that name. The *Devatas* like indirect worshipping and hence they worship with this name.

The sum and substance : *Para Brahman* is responsible for creation, rule and destruction of all lokas. He is *Sarvagna* (Omniscient) and *Sarvaamtaryami* (Omni-present). He started creating all worlds from *Aakasham* onwards and all the remaining objects without the help of any external support. After that, he created all living beings. He then entered into all those creatures so that they could recognize each other. After acquiring knowledge with help of a *guru*, the *Jeeva* could now see

himself in all. He realizes the fact, “*Aham Brahmasmi*’ or “ I am myself is Brahman”. So *Para Brahman* is himself residing in all cratures. Except *Para Brahman*, there is no one else in this world.

Prior to the creation, there was nothing except Aatma. He himself spread all over like the vast sky (*aakasham*). In his words that, “I have experienced the Para Brahman; I myself is Para Brahman”. Thus the entire internal secrets of all creations are simply revealed.

In this manner the creation of all *lokas* is described in this chapter. In substance, the true knowledge of *Brahman* alone is goal of all life.

Each human will have three births :

4-1: The *Purusha* in one sense means a human male. In another sense, it covers any human being. The human being is having three types of birth. In the form of semen with sperm it takes birth in the body of a man. This semen (with sperm) is the essence of the man collected from all indriyas of his body and is in the form of lustrous essence or tejas. The man is retaining it in himself and growing the ‘form” of his *Aatma* in himself. The semen with sperm that is germinated in his body is finally deposited by the man in the woman’s body and is thus creating the pinda. In this manner the semen with sperm it transferred from within himself into the body of the woman, which actually becomes the first birth of the man as this own son.

(In this manner the man is re-producing himself in his wife in the form of the fertilized sperm. That is why, the sruti says in respect of putra as, “Aatmaavyputranamasi”).

4-2 : This sperm that is deposited in the woman, will also beget all the indriyas like a man or woman. The pregnancy will not gave any great hardship to the woman because all the indriyas that the panda forms similar to her own indriyas and also indentify with her different indriyaas.

The woman starts protecting and growth of panda that entered into her body from her husband’s body, with appropriate food and other comforts. This is all the process of the first birth of the human.

4-3 : Till the child is delivered, the woman will protect and grow the child in her womb. After she delivers the child, the father will perform all Samskaras to the new born child, such as Jatakya karma. In other words the father is performing all such Samskaras for himself or his own form in name of his son. In this manner, by producing children and grand children through the children, the world and humanity will grow. The second birth of the human really (takes place,) after the human comes into this world from the mother's womb.

The relative roles of the father and mother are stated in his evolutionary process .

4-4: The father's *Aatma* itself is re-born in the form of a son. With the *Samskaras* performed on him, the new child becomes the representative for his father. After that, the form of the father's *Aatma* in the son grows further and he goes away from there to another place to enjoy his *karmaphalam*. This way, he is taking his third birth, away from the father and the mother. This going away is like the leech leaving from ne leaf to catch hold of another leaf. This is the third birth of the human being.

Thus, we find, the *Jeeva* goes from father's *Garbha* (semen with sperm), to the mother's womb and from there to the physical world, where the father performs Jatakarmas etc giving him a new birth. From there he goes away again, which is his third birth. The births are over now and death comes, which leads him into a father's *garbha* again. This cycle of "**punarapi jananam punarapi maranam, punarapi jananee jathare saynam**" continues until the *jeeva* attains pure consciousness or the true knowledge, which will be diseased talked abut in coming mantras.

4-5: Vamadeva : I (Vamadeva) learnt all the secrets of the birth. Devas (Like speech and its presiding deity agni) while I was in my mother's womb. Before getting liberated from the cycle of birth and deaths, I took several births which were binding me like iron chains. I broke away from all those strong chains, with the help of this *tatwa Janana* (wisdom of the true self).

The example of Vamadeva is cited in this Mantra. He learnt the secrets of all deities controlling the indriyas even when he was in the mother's womb. How could he do it? Was there a Guru for him in the womb? For this, there are other instructions in scriptures. The person who progressed to a certain extent in *Jnana* or *Yoga* Path, retains that knowledge in his next birth also, and starts his journey of his path from where he left in previous birth. It is like the carried forward the closing balance of 31st March as an opening balance on 1st April without any change.

- 4-6:** *Vamadeva* thus realized that the Aatma itself is *Brahman*. After fulfilling all the desires in this physical world all indriyas, reach the abode of *Aatma*. The abode of *Aatma* is beyond Indriyas and joys. With this *Aatma Jnana*, *Vamadeva* realized all these joys of Aatma, and became *Jeevan Muktha*.

This *Mantra* gives the example of the great sage, *Vamadeva*, a realized soul, as a proof of what happens when all the desires are completely fulfilled, which *means* he becomes absolutely desireless. A totally desireless person becomes *Jeevan Mukta*.

What are the Characteristics of Aatma?

- 4-1:** What is *Aatma* that we are worshipping or that, we are trying to worship? We always see both the cause and action, In other words both the physical doer and the causal factor is *Aatma*?

Is that living being or the *Jeeva* which could able to see, hear, smell, sounds, and also between tasty and tasteless things?

We seem to discern two *Aatmas* in this body. One is the instrument (Indriyas) which is divided into several forms. With the help of that instrument, the man is seeing, hearing, tasting and discriminating. But that is not Aatma. The one who is the real *seer*, or the real witness who is experiencing all external things though the *indriyas* is *Aatma*.

A person has lost his eyesight in the middle of his life. he is still able to remember all those objects which he has seen when he had the eyesight. In the same manner he is able to recognize the person by hearing his present sounds (or speech) and by comparing

tallying them with the ones he had heard from the same person when he had the power of hearing. Unless the original seer in the body is one and the same, one cannot enjoy such power of discernment from different experiences of the past. So all the *indriyas* of hearing, seeing, touching, smelling, discriminating etc are not *Aatma*. But only the witness, seeing through all of them is *Aatma*.

In this *Mantra*, the importance of the witnessing is stressed. One must go beyond the world of *indriyas*, identify with them and become identified with the real witness who gives the *indriyas* their power and who really is the experience of everything.

4-2: In human beings, the *tejas* or the lustrous essence is what we call as the heart or the manassu. That itself is the consciousness or Chaitanyam. That alone is the ruler.

This part taken from Prasnopanishad

How Food is created for Creatures ?

1-1 to 4

Prajapati, the creator desired to create various living beings. To achieve this goal, he performed great tapas, a form of penance involving meditation on specific goals.

By performing such tapas (or *tapasya*), *Prajapati* created two related entities (mithunam). One is *rayi* (matter or material) and the other is *Prana* (power or energy). His intention was that these two creations of his will lead to further creation of all live beings.

Rayi has two meanings Annam (Food) and moon. Even Vedas said that moon is Annam. Moon is responsible for creation and growth of liquids, grains and Vanaspathis on earth which are transformed into Annam or food. Therefore all *padarthams* (food or Annam) are treated as moon or coming from moon.

In the same manner, Sun and Agni (Fire God) are responsible for the power and energy needed for producing materials. Therefore the growth of creatures is based on both *Annam* (Food) and *Pranam* (Energy) .

Sun and moon are Power and materials respectively (or Pranam and Annam) . These are akin to twins. One does not exist without the other in any living being.

1-5: Sun and Agni are the real Energy or Prana. Moon is the material or *Padaardha*. Sun himself is the Bhokta or user of the Material. Moon is Rayi or Material (used by the Bhoktha)

The material is a combination of the physical and subtle; and those with definite physical shape and those with less definite physical shape (solid, liquids and very fine microscopic materials).

Sun (or *Agni*) is thus responsible for all the activities of all creatures. Therefore Sun is the *Prana* for all creatures. Moon is the materials (*padardam*) in all creatures.

Both Materials and *Prana* are finally one and the same – whether having form or formless; whether physical or subtle, whether solids or liquids.

This description indicates the oneness of matter and energy at the subtlest level , and their inter convertibility.

1-6: The sun rises in the east. From there he spreads his rays all over. Therefore he holds all the Pranas on the eastern side, in his rays.

In the same way when he travels on the western, southern, northern, upper, lower, and all other directions (like Northeast, Northwest etc) he holds all the Pranas (or energy of creatures) of those directions in his rays.

In other words where ever an activity of creatures is found, it is to be understood that it is due to the power bestowed by the Sun only.

It is implied that since all his rays are spread all over the world and *Prana* is there in all those rays. Therefore he is the one who is really holding the *Prana* energy in his rays and keeping all beings in action with the *prana* energy.

1-7: Viswa roopa, the one who has the whole Universe as his form and Vyswaanara, the one who is the *prana* of the *viswa* or universe, arises as *Agni*. This is so stated in the Vedic verse.

Sun (or *Agni*) is the bhokta of all matter. He spreads the *prana Sakthi* to all lokas or worlds. This matter becomes all forms and shapes of all creatures.

Therefore, Sun is also the *viswaroopa*, meaning that, the world form is actually the form of Sun himself, who spreads the *prana sakthi* energy from himself to every corner of the Universe. The Rig Veda describes this as follows.

1-8: Sun's form is in fact the form of the whole world; He is shining through his rays in all the worlds or *lokas*; He is omniscient in his wisdom ; He is the support of all beings; He is the light of the world; He is the giver of heat and energy;

Sun's greatness in all his form is realized by the wise rishis, or, Brahmavettas.

1-9: In reality, *Prajapati* is the *Samvathsara*, or the period of time called year.

This *Prajapati* has two paths of travel.

One is *Uttarayanam* and the other is *Dakshinayanam*. The duration of each is six months.

Whoever performs superior karmas of both *Ishtam* and *Poortam*; such people reach Chandra loka, the world of the Moon God; reside there for some time; and then come back to earth.

Istham = Agnihotram, tapas, Satyam, worshiping the guests, protecting cattle etc.

Poortam = Digging wells, lakes, building temples, *annadanam* etc.

Those who perform *Istham* and *Poortam* type karmas travel in the path of *Dakshinayanam* and reach *Chandra loka* which is the usual abode of *pitru devats*. The rishis who desire for sons and perform the above karmas; they go in the path of *Dakshinayanam* and later come back to earth to take birth.

Rayi or matter, forms the path for these *pitru devatas* in their journey. Those who have attachment for worldly pleasures and do karmas for such purposes, go to *Pitru loka*; and they will surely come back to the earth for taking next birth.

This *Dakshinayanam*, or journey of the *pitrus* is also known as *Pitruyanam*. The Jeva who travels in this path cannot attain the permanency of *moksha*.

The following mantra talks of the alternate path of *Uttarayanam*.

1-10: Who observe *Brahmacharya* and *Tapasya*; have control over senses, have devotion in attaining the knowledge of *Aatma*; such people will travel in the path of *Uttarayanam*, to the *Surya loka* (the world of the Sun God)

Sun alone gives *Sakthi* or power to all creatures. Since stay in this world is eternal, endless, and fearless, the *pitrus*, or ancestors, going there do not need to return back to earth.

Since Sun is the repository and cause of *Sakthi*, he gives the necessary strength to those who seek knowledge of *Aatma*. Those who reach *Surya loka* do not return to earth, which means they do not have rebirth. This freedom from the "birth and death cycle" through *Suryaloka prapti* is *mukti*, as it has permanency.

Some scriptures add further that those who reach the abode of Sun as above, go from there to the Higher *Brahma lokam* and live with the *Brahma* till the end of the period called *kalpa*.

At the end of the *Kalpa*, along with the *Brahma*, all such *Pitrus* in *Brahmaloka* get absorbed in *Para Bahmam*. This order of liberation is called *karma mukthi*.

1-11: Sun is known as the presiding deity of the wheel of time, which is described by the Great Rishis. They took one year as the basis for measuring time.

The year is divided in the following manner based on Sun's movement in the sky and the effect of such movement on earth.

Some Rishis say that *Surya loka* is situated at the top of the sky (heaven) and Sun has six forms and five paths (*Paadhas*).

The six forms mentioned refer to the six seasons or *rithus* of the year, in which earth undergoes huge changes from *rithu* to *rithu*. This goes on year after year in a cycle . each *rithu* has approximately two

months each. It is the God of Sun who is causing all these *rithus* on earth and therefore he is the father of them.

When the two *rithus* of *Hemanta* and *Sisira* (of snow fall and fall of leaves) are considered as a single *rithu*, Sun is considered as having five paths (or five Paadhas) .

Through these *rithus*, Sun remains as the father who gives rains to the world and takes care of life.

Some *Rishis* observed time as below :

The All-pervading Sun rides on a chariot which has seven wheels. That chariot is yoked with seven horses. This probably refers to the seven colours in the Sun's rays. The combination of these seven colours is known as Sun light. Sun's chariot has six leaves – by which, the *rishis* actually refer to the six seasons.

In this manner, a year's time is vividly described by the Great *Rishis* of the past. Since sun acts as father of all the activities in time, he is also considered as presiding deity of time.

1-12: The month – is really the *prajapati*, or the creative force. Month has two parts, *Krishna Paksham* is – when moon loses colour each day from Pournami to Amavasya. *Sukla Paksham* is when moon gains colour from Amavasya to Pournami. *Krishna Paksham* is considered the inert matter Or Padardham. *Sukla Paksham* is considered the energy giving *Prana*.

Therefore, *rishis* who worship *Prana* perform *yagnas* in *Sukla Paksham*.

Those *karmas* that are specified as *Istam* are performed in *Sukla Paksham*.

Some *rishis* however do not differentiate between *Sukla Paksham* and *Krishna Paksham* in doing these *karmas*.

This is because, light and darkness come and go each day and matter-energy interaction goes on happening each day – and creation and destruction, or *sristi-pralaya* both happens each day.

1-13: Day and Night together is *Prajapati* or the creator.

Prajapati is the time. Day time is Prana or Energy. Night time is the inert matter or Padardham.

Since day time is the force of *Prana* (or energy) for *Prajapati*, it is considered that, copulation between man and woman leads to wastage of the *prana* and is harm to life. In short copulation in day time is not considered advisable.

Those who indulge in maithuna or copulation in the night do not waste their prana force and actually maintain their *Brahmacharya* (celibacy). That *maithunam*, which is brazen and open, and done in day time when all others are awake- disturbs the *prana* in us. But, that which is done in the quiet of the night, within the precincts of Dharma – is considered as not disturbing the mind of the man and women and keeps their peace. They retain the fruits of practicing the brahmacharya vrath.

1-14: *Annam* (Food) is the creator or *Prajapati*. It is from *Annam* only that *Rethas*, the life giving power is semen, is produced. From *Rethas*, life takes form.

Rethas in man, contains the needed force, while the needed matter is produced in woman. Their *maithunam* produces the life form. Both come from Food only. Therefore, food is the creator or *Prajapati*.

1-15: Those who follow this *Virat* of *Prajapati* as stated in the previous mantra, beget a *mithunam* or a duo. A son and daughter is the duo, called as *mithunam* here.

Dharmic individuals who perform their karmas as described so far, finally reach *Brahmalokam*.

Those who follow these vows of Dharma laid down by the creator lead Dharmic life and get the best possible fruits of their conjugal life.

The *Brahmalokam* said is really refers to *Chandra loka* only.

Brahmalokam is the ultimate lokam to reach and the process for it is also earlier mentioned in this chapter.

1-16: Those who do not indulge in deception, dishonesty, delusion and such other bad practices can attain the *Brahmalokam*. And, only those who lead virtuous life, attain the *Brahmalokam*. Thus we learnt the process of creation not leaving the effects of the year,

the month, the day and night, the practice of virtuous life, ideal time for copulation, effect of choosing bad time for copulation and so on.

How Prana Controls indriyas in a body ?

2-1: The term Gods, or Devatas occurs frequently in all *Upanishads*. All these terms refer to – only those forces which are controlling various functions in the nature, in the living beings and in the non-living things.

They are not the supreme *Brahman*, but are designated and empowered to perform their respective functions. For example, God of fire is responsible for the fire function. God of rain is responsible for he rains and so on. In living beings also, the same Gods control the related functions and enable the living beings to do their work.

2-2: That *Devata* is *Aakasa*, the God of sky. Askasa, Vayu, Agni, water and Earth – these are the Pancha bhoothas. So who is the most important of all organs in the human body?

Once, the tongue, the mind, the eyes, the ears etc, the Indriyas of action, the Indriyas of senses etc in the body, proudly declared their respective powers are holding up the body and running the organs.

2-3: While the Indriyaas and Organs were boasting like this, the best and the most important of all of them, namely, the *Prana* (life energy) said “ Do not be under illusions about your greatness. I am holding up the body by dividing myself into five *Vayus*, namely, *Prana*, *Apana*, *Vyana*, *Udana* and *Samana Vayus* and making the body to function”.

However, the *Indriyas* and organs did not agreed the words of *Prana*. They are not aware that *Prana* done gave them power to function. Thus *Prana Sakthi* is behind all powers in the body.

Prana Sakthi is spread all over the body. The sense organs and organs of action are only the instruments of the *Prana*. The All –Pervading *Prana Sakthi* in the universe and the *Prana Sakthi* within the body are one and the same.

2-4: The demonstrate the reality of its words, and to keep up its self respect, the *Prana* prepared to leave the body. As it started the process of leaving the body, all other organs became weak and had the feeling that they too were forcibly leaving the body.

When *Prana* decided again to stay back in the body and returned all other organs also started functioning.

In a honeycomb, if the queen bee leaves the comb, all other bees also will leave. In a similar manner, all sense organs and organs of action are all dependent on the *Prana*.

Having realized their limitation and dependence on *Prana*, now all the organs praised and worshipped the *Prana*.

2-5: *Prana* becomes *Agni* and burn things. *Prana* becomes Sun and shines all over the world. He becomes the clouds and gives rains. He becomes *Indra* and rule over the beings and destroys demonic forces. He is the *Vayu* earth and the moon. He is Gross as well as subtle. He is external.

2-6: As all the spokes of the wheel depend on its axle of the wheel, so also, all organs are dependent on *Prana*.

The *mantras* of *Rig*, *Yajur* and *Sama Vedas*, the *Yagnas*, the *Kshatriyas*, the *Brahmins* are all dependent on *Prana*.

There is no *Vedajnanam* or *Yagnas* without *Prana*.

The *Varnasrama* Dharma cannot function without *Prana*. Therefore *Prana* is the force behind the sustenance of all.

PRANA TATWAM

2-7: Oh *Prana!* You are the *Prajapati*. You yourself is moving into the *Garbha*, the womb or the place of conception of new life.

You yourself take birth again. Humans and all other creatures offer oblations to you through various organs.

You live in all those *Indriyas* as the *bhokta*.

Whatever inputs go into us through the eyes, ears, tongue, nose and skin etc- they are all only for the use of *prana* energy inside us.

Without the *prana energy*, who else in the body can make use of any of these inputs?

2-8: Oh *Prana!* As Agni, which carries all offerings and ablutions from humans to Devatas, you are the choicest and the best carrier for Devatas.

In the same manner, you are the ceremony performed by the humans, in honour of their ancestors.

You are the first *Pindam* that is offered to *Pitrudevatas* at the time of *Sraaddha* Ceremony.

The great, initial efforts of rishis like the great Atharva and Angirasa, who found the eternal truth, is really you only.

As we all know, in our culture, every year on a fixed day and at some other fixed times of the year, a sacred ceremony to re-invite the dead ancestors back from their heavenly abodes, offer them our respects and also offer them a meal called *Pinda* is performed. This is called the *Shraaddh* ceremony. The whole ceremony is *Prana energy* only and the first *pinda* also is the form of *prana* only. He who can carry the *pinda* from the earth to the heavenly ancestors is no other than Prana?

Likewise, when *Yagnas* are performed, offerings are made to all Gods, through the God of fire. Here again, Prana only, acts as fire which takes all our offerings to the various Gods.

2-9: Oh Prana! You are Indra. With your splendor, you are Rudra. You are the protector of all the worlds. You are the sun who always travels in the sky. You are the Lord of all heavenly and earthly lights (Iyothis)

2-10: Oh *Prana!* When you take the form of a cloud and start raining, all of your creatures express much happiness that their food is being created by you through the rain.

2-11 Oh *Prana!* You are the *Vraatya*, nobody has ever done any *Jathakarmas* (naming, marriage and such other formalities to you. Because nobody was born before you to do such *Jathakarmas*. You are the Agni, called Ekarshi. You are the Lord of all both, all existence. We make all offering of food to you.

Oh *Prana!* You are our father.

The word *vraatya* is used here to indicate that Prana was the first to be born, and no one else was born before prana. It is therefore Prana is Brahman.

2-12: Oh Prana! Do not leave this body which is yours, in which, you are pervading in word (the tongue) , the ear, the eye and the mind.

Make this body of yours, auspicious and blessed one. Do not leave it.

2-13: Oh Prana! All that exists in the three worlds function under your command.

Therefore, Protect us, like a mother protects her child. Give us intelligence and Artha (earthly treasures).

Thus, everything is under control of Prana, Prana only gives us everything.

How Prana vayu divides into five vayus?

3-1: This question is about the movement of prana within the body.

3-2: This Prana takes birth from Aatma. Prana covered itself all over Aatma, just like a shadow follows the man. In other words, like shadow, Prana too has no independent existence beyond Aatma.

When shadow disappears also, the man continues to exist without any harm. In the same manner, even if Prana disappears, Aatma exists. Prana enters the body along with the Sankalpas of the mind, that is, its desires and thoughts.

3-4: As a king delegates his powers to many officials under him, to rule over the country, the mukhya Prana (the first prana) also delegates various duties to the other pranas.

3-5: This mukhya Prana employs Apana Vayu in the organs of creation and excretion – will function to create and to remove the excretion from the body. The Mukhya Prana itself takes care of the sense organs viz ears, mouth, nose and eyes.

It engages the Samana Vayu to distribute the food to all parts of the body fairly and equally. It will digest the food, water and other materials and carry the energy to all organs as required to their needs.

From the *Samana vayu*, seven flames develop and give energy to the two eyes, two ears, two nostrils and the mouth. The seven flames start from the stomach, where the samana vayu exists initially as *Jatharagni*, and it then spreads to the seven sense organs.

3-6: *Jeevatma* resides in *hrudayakosa* (Heart).

There are about 101 prime nerves in the *Hridaya kosa*.

Each primary nerve has 100 subsidiary nerves.

In each subsidiary nerve, there are 72 nerves emanating from it.

For each such nerve, there are several thousands of nerves spreading to various organs.

All these are working under the control of Vyana Vayu.

3-7: In the 101 prime nerves, there is one important nerve by name *Sushumna*.

Udana Vayu controls movement of parana along this nadi. *Udana vayu* does certain key functions even after death.

Those who perform righteous *karmas* prescribed in Vedas and *Sastras* are carried to heaven and other superior lokas.

Those who perform prohibited and sinful acts are carried to the lower lokas (hell) and then, they are born as animals, creatures, trees etc.

Those who perform both righteous and sinful acts in a mixed way are born as humans.

This work of carrying the individuals to their respective destinations after death is done by *Udana vayu*.

While the *sthoola sareera* dies, the *sookshma* and *karana sareeras* live on to enjoy or suffer the deeds done during the life time. *Udana Vayu* carries them to their deserved destinations after the death.

3-8: Sun or Surya is the real external *Prana*, because he alone grants *Prana* to the eyes of individuals. Sun rays only rise and spread light everywhere so that eyes see the objects.

The devata that lies on earth (bhoomi) controls Apana Vayu which moves inside the body.

Samana Vayu spreads in the space between the earth and the sky.

The vayu in the atmosphere on earth is the Vyana Vayu.

3-9: *Tejas* (Splendour or prakasa) is in reality the *Udana Vayu*. *Tejas* means *Agni*.

In *Agni* both heat and light exist.

Those, in whom, the *Udana Vayu* subsides, their mind concentrated with their *indriyaas*, will go in search of another birth.

That means if *Udana Vayu* is withdrawn, the body will become dead. At that time the speech organ and other *Indriyas* will get absorbed into the mind.

Mind, concentrated with all the *indriyaas*, will leave this body and takes another body.

This is the reason, we come to this birth, along with our previous birth's *vaasanas*, and *papa-punya karmas phalams* (as sanchita karma).

3-10: At the time of death, whatever thought and desire a person has, the individual *Jeeva* will absorb those thoughts with the main *Prana*. That main *Prana* will join *Agni* (*Udana*) and they take the *Jeeva* to the lokas as per these thoughts or Sankalpas.

The *Aatma* in each individual is covered by five Koshas called *Annamaya*, *Pranamaya*, *Manomaya*, *Vignanamaya*, and *Anandamaya Koshas*.

Annamaya Kosha is the physical body. *Pranamaya*, *Manomaya*, *Vignanamaya koshas* will form into the *subtle body or sookshma sareera*. *Anandamaya Kosham* will form as *Kaarana Sareera*.

To say a man is alive; *Aatma* should live in the *Kaarna Sareeram*, *Kaarana Sareeram* should live in *Sookshma Sareeram*, *Sookshma Sareeram* should live in the *sthoola sareera* or *physical body*.

Death means – physical body is left behind and *subtle* body with *karana sareera* comes out of it. For the new birth, the separated *subtle* body is responsible. Therefore at the time of death, whatever thought the mind has, with those thoughts, *Jeeva* enters *Pranamaya Kosha* and travels for taking another birth.

- 3-11:** In this manner the successors of the wise man who knows about the *Prana*, will live on, which means, their family line will flourish forever. The wise man himself becomes immortal (divine).
- 3-12:** In this way, that wise man reaches to immortality, who learns and understands about *Prana*, its origin, its place, its greatness and its rule over others, its fivefold division, their individual working and its internal nature. Yes. He truly attains to immortality.

States of awakening, dream and deep sleep.

4-1 and 2 :

When Sun sets, all his rays are withdrawn into himself. When the Sun rises, the same rays are again spread all over the world.

In the same manner the *Indriyaas* of a man are withdrawn into his mind when he sleeps. All the *Indriyas* lie with mind which is the superior devata among them.

That is why, the physical body which has a name and form cannot hear, see, smell, taste, or feel the touch of anything, when the individual is in sleep. He cannot also enjoy, excrete or move about. When this happens, we say, the person is sleeping.

- 4-3:** This body is compared with a puram (a town with nne doors).
In this body only the Pranaagnis remain awake. The pranas are like burning agnis, each performing a useful action in some part of the body or the other .

Apana Prana is the Garhya Patya Agni.

Vyana Prana is Anvaahaarya Pachanagni.

Because, it is being taken from the *Garhya pathya* agni, the *prana* is itself *Aahavaneeya agni*.

In any fire ritual or *Agnihotra karma*, three types of fires or aganis are worshipped.

1. ***Anvahara pachanagni*** – also called *Dakshinagni*. This is placed on to south side of the *Agnihotram*. This is used for submitting the *pinda* to the ancestors.
2. ***Gaarha patya again*** – This is the main agni visiable to all and is always burning in the *yagnagundam*. All other agnis needed for the *Yaga* are basically taken from this main agni only.
3. ***Aahavaneeya agni*** – For making offerings to all Gods – this *agni* is taken from the *Garhya patya agni* and used separately for the purpose.

The individual *sareera* is compared to the *Yagna* here.

In a *sareera*, *apana vayu* is compared with *Garhya patya* agni, Probably because, it always remains doing its work, *apana* is compared so. *Apana vayu* works in the lower portion of the Nervous system. This *prana* works when we are asleep also. Therefore, it is compared with *Garhya pathya* which must be awake when all other *agnis* are not awake (not burnng) also.

Vyanam is compared with *anvahaneeya pachanagni*. *Vyanam* is on the south side of the heart. So, it is also said s *dakshingni*.

Finally, *prana* is like *anvahaneeya* agni which is used for the main offereing to the *Devatas*. *Prana* is also called *mukhya prana* and is the *mukhya devata* among all *devatas* controlling the *indriyaas*.

- 4-4:** The Inhalation and exhalation of breath (*Uchvasa* and *Niswasa*) are like the haves that are offered (*ahuti*) in the *Agnihotra*. These *ahutis* or oblations (i.e., breathing in and out) are carried to the entire body equally by the *Samana* vayu. Therefore the *Samana Prana* is said to be the Hotha or the main priest. Mind is the *karta*.

Udana is considered as the fruit of *yagna* because this *Udana* takes its owner or *karta* (the mind) to the *Brahma* everyday's night in the deep sleep.

In reality, it does not exactly reach to the *Brahmam* state in sleep- but very near to it. This state is produced in the *Ananda maya kosa* or *karana sareera*. It is obviously temporary, till the deep sleep lasts.

Awakening, dreaming and deep sleep, these *Samskaras* will not work anymore because only the *anadamaya kosa* or *karana sareera* is awake in deep sleep, which is closer to the state of Brahman. It is more or less a state of temporary Samadhi. *Udana Vayu* takes the mind to the state of deep sleep.

- 4-5:** The mind enjoys its majesty or rule in the dream, but, it is unaided by any *indriyaas* in this state. What it had seen earlier in the state of wakefulness, it will see again. It hears again what it had heard earlier. It enjoys again what it has seen and enjoyed in any direction and any time earlier.

It sees those which were seen earlier and also, which were not seen earlier. It hears those which were heard earlier and also those not heard earlier. It enjoys those which were enjoyed earlier and also those not enjoyed also.

It becomes all *indriyaas* and everything by itself for this purpose.

The dreaming mind is the *karta*, the objects, the incidents, and everything that happens in the dreams.

- 4-6:** When the mind is occupied by a *tejas* or brilliance, mind does not dream any more.

In that state, the whole body is filled with Ananda or indefinable joy.

It is the *Ananda maya Kosa* or the *Karana sareera* which takes over in this state of deep sleep .

In the state of deep sleep, the *tajas* of *Aatma* is very near to the *Jeeva*. The body will be with Joy.

That is why, after a good, deep sleep, we find ourselves totally rejuvenated and fresh and happy.

4-7: Like the birds reach the tree where they built nests, all *Indriyas* settle down in *Jeevatma*, in a state of deep sleep.

4-8: In the state of deep sleep the following *Indriyas* and their *subtle* qualities are absorbed in the *Jeevatma*. They are – The earth and its subtle quality of smell; Water and its subtle quality of taste; Tejas and its subtle quality of form and shape; Wind and its subtle quality of touch; Nose and its subtle quality of smell; Space (*aakasa*) and its subtle quality of sound; Eye and its subtle quality of sight; Ear and its subtle quality of hearing; Mouth and its subtle quality of taste; Skin and its subtle quality of touch ; Hand and its subtle quality of action; Leg and its subtle quality of walking ; Mind and its subtle quality of thinking; *Buddhi* and its subtle quality of memory power; and Light and its subtle quality of brightness;

Prana absorbs and all above qualities in it and gets absorbed in *Jeevatma* in deep sleep.

In other words, all organs of senses, organs of actions, mind, intellect, *ahankara* – all of them are absorbed in *Jeevatma* while the individual is in deep sleep.

At that time the *Jeeva* lives in the *Karana Sareeram Jeevatma* is more closer to *Aatma* in deep sleep than in the state of awakening.

4-9: *Jeevatma* alone touches, looks, hears, smells, tastes, thinks and gets to know. He is the *Aatma* who is the real *karta* (doer) and has the *Vignanam* (wisdom).

Purusha is the *Jeevatma* who is without death (*aksharam*). The name, *purusha* is used as *jeeva* uses all *upadhis* like *indriyaas*.

The difference between the *Jeevatma* and *Paramatma* is said as the difference between the *Aakasa* outside and the *Aakasa* inside the four walls.

While in reality, it is one whole of continuity, due to the *upadhis* of four walls, they appear as two divided *akasasa*. It is also compared like the reflection of the sun in the many water bubbles.

For all practical purposes, the terms *Purusha*, *Jeeva*, *Jeevatma* are all used to denote the same *Aatma*. But, in certain contexts, *purusha* is used to denote the same *Aatma* but who is working through the *Upadhis*. *Jeevatma* is used to distinguish *Aatma* functioning within the individual while *Brahman* is used to designate the all pervading *Aatma*. In reality, the three terms are more often used interchangeably.

4-10: Oh friend! That has no shadow and no colour, it is pure and deathless. Whoever knows such *Paramatma* reaches to the most extraordinary *akshara tatvam*. *Akshara* means without destruction or death. *Thatvam* is the truth of that.

He becomes omniscient, the all-knowing. He also becomes all the entities in the universe within himself.

All this means that he reveals in himself the *Para Brahman*.

4-11: Oh friend! That deathless wisdom (*akshara tatvam*) in which the mind (*Manas*), the *Indriyas*, the *Prana* and also all the *pancha bhoothas* are resting in peace; that *akshara tatvam* is the wisdom, knowing which, one becomes *sarvajna* or omniscient.

He also becomes available in everything (omnipresence principle).

This, in effect, means, that such an individual sees himself in all beings and all beings in himself.

PINDOTPATTI (Prna Tatvam)

(This part is taken from Mahabharatan- Aswamedha Parvam) chapter.

Devamata Maharshi: Narada Maharshi! out of five pranas which Prana will enter the Pinda before it is born?

Narada Maharshi: Oh virtions Brahmin ! The vayu which prompts to have intimate union with creature which starts working with next vayu. *Samanavayu* in man's sperm and *vyanavayu* in women's rajassu will create a supper human power. In this manner the completion of

sperm and shonita (rajassu) will form pregnancy . This purely an act of god. The sperm of the man will becomes hard and prana enters into it before it joins woman's rajassue (Shanitam) At that time *apaana vayu* also joins *prana* through the sperm. At that time *prana vayu* will travel down ward sand *Apana vayu* travels upwards. At the time *udaana*, *Vyana*, and *saman vayus* will blow with the power of *Agni*. Those *jnaanees* who are aware of *Prana* will notice *Agni* as *udyarooopa*.

Oh Brahmin! You listen how this *prana* will work. All duals like pleasure and pain are no other than *prana*, *apaanas* only. The fire that rages in between them is *udaanam*. Eternal peace of *Brahman* is also known a *Udana tatwam*.

Prana vayu lies in heart, *Apaanavayu* at anus, *samana vayu* at navel, *Udaana vayu* in throat, *vyana vayu* travels in the entire body. These five *vayus* are also called as *Naga*, *Krukara*, *Koorma*, *Devadatta* and *Dhanunjaya*. *Naga* will stay at the door of mouth, *Krukeram* in sneeze, *koorman* in eyelids, *Devadettam* in yawn, *Dhanunjayam* remains even after death. *Samaana* and *vyana* will get united while *jeeva* sleeps . Even *jeeva* sleeps *udaana prana* and *apaana* will not leave him.

PRAKRUTI TATWAM

(This part is taken from Mahabharatam, Parvam, Chapter...)

Lord Siva : Sanatkumara ! what do we see in samadhi? How the paths of yoga and Jnana will lead? Tell me the secrets of Prakruti Tatawam.

Sanatkumara : Siva! Some say the tatwams are twenty three. They are ignorants. Because they count *Budhi* and *Manassu* as one. Those who say that the elements are twenty four will count the purified mind as *budhi* and input mind as *menassu*. (Thus they count *budhi* and *manassu* separately and say the elements are twenty four). I will tell you how those elements are to look at. Mind is both decisive and indecisive but *budhi* is decisive. Once *budhi* takes a decision it will not change. Hence it is called *budhi*. Those who think that *budhi* is different from *manassu*, will say that the elements are twenty four.

Adhistanam is the twenty fifth elements which gives existence for all those twenty four elements. Therefore those twenty four can be said as existing and also non existing.

(*Adhistanam* means support. Which means all those twenty four elements will absorb into the twenty fifth elements as rivers absorb into an ocean. In other words they exist as long as they keep away and loose their identify when they dissolve in to it.)

Those twenty four elements consists of *Pancha Bhootes*, its *subtles* , ten *indriyyas manassu*, *Budhi*, *Ahankaram*, *Prakruti* (*Bhootam* mean which exists since times immemorial.) They are *Bhoomi*, *Neeru*, *Agni*, *Vayu*, *Aakasan*, their subtle are *gandham*, *Rasam*, *Roopam*, *Sparsa*, *Sabdam*, respectively.

Ten *indriyas* consist of five *jananaudriyas* viz skin, eye, ear ,tongue, nose. These *indriyas* of senses will carry outside objects to *Jeeva*. Five *indriyas* of action are mouth, hands, legs, anus, organ of birth. They act their respective actions for *Jeeva*. They are called *indriyas* of action. Thus *indriyas* are twenty, In addition to those twenty *Manassu* (which is indecisive) *Budhi* (which is decisive,) *Ahankram* which asserts as me or mine. The twenty forth elements is *Prakruti*)

Ajnani sees all these twenty four *tatwams* in his body and *Purusha* lives in it like fire hides in wood. But ordinary people can not notice *purusha* in their body because he is fastened by *ahankaran* and jealousy. So he will be left indecisive due to lack of judgement.

Vedas are teaching this *Purusha tatwam* as *Brahman*. Which is also known as *amrutaardha* *tatwam*. (This *tatwam* is said in *Bhagategeeta* as “*Avinasitu dadwidhi*” This is the highest of all *tatwams*. In other words it commands all other *tatwams*. This is the highest Truth. Those who knows this *tatwam* can escape from death. So it is very secretive also.

Siva ! If all these *tatwams* are forward from top to bottom it is known as creation. If these *tatwams* are formed from bottom to top it will be known as *Phalayar*. (The order from top to bottom will be as follows. *Bradhman*, *Prakruti- Ahankaram – Budhi – Manassku* and other twenty *tatwams*. The reverse order is bottom to top. The state of *Bradhman* is known as *Ekatwam* or oneness.

Parmaswara! *Brahmagnamam* is bliss. Even *Devas* can not have it so easily. Only those who had steady mind, who had *taponishta*, who learnt *Veda*, and who observe *Brahmacharya* are eligible to learn this *Brahma Vidya*. *Omkaram* is known as *Pranavam*. This is a symbol that reveals *Brahma tatwam*. The combined sound of *Akaran*, *Ukaran* and *Makaran* is *Omkaram*. *Mandukyapanished* reveals as "An egoist could see himself and the world. He cannot think of *Parwatma*. There will be some defect or the other in all objects that are created (by nature). Even *Hari* and *Hara* also to work within the limitations of creation. Which means they are not independent. Should I say about ordinary living beings? But *Paramatma* alone is independent. He is above all duals such as heat and cold. He is *Ananda Swarootpa*".

No body can imagine or know about *Brahman*. There will be no change in him. It cannot be known by *indriyas*. It exists and also non exists, it is a great combination of both. Only *srimannarayana* knows this *tatwam*. *Devas*, *Sidhas*, *Rishis* and others came to know from him. Only those who do not have *karmaphalams* could be able to see him. (*Paramatma tatwam* is existing and Permanent. World is non existing and impermanent. Absorption of *Jeevatma* and *Paramatma* becomes oneness.)

Narayana is *Paramatma* with form. *Paramatma* takes form for the benefit of his devotees, to know him better. However this *para tatwam* is not visible even to *Narayana*. It cannot be known by *indriyas*. To get fastened by those twenty four *tatwams* is known as bondage. To look beyond those twenty four *tatwams* is liberation.

Siva! *Jeeva* who is free from *Ahamkaram*. All his ten *indriyas* will absorb absorption in *Manassu* and *budhi*. In that state, *Jeeva* absorbs in *Paramatma* completely and becomes over-ness.

Siva, I will explain you various *devata tatwams* that lies in a human body. So as to enable you to understand *Yoga*, I will tell you how a *yogi* looks at *viraat Purusha*.

Chandra on tongue, *Agni* on speech, *Prana* in *Pranavayu*, lightening in *Udana vayu*, *varuna* in *Vyana vayu*, *Dwadasa Adityas* in *Apaana Vayu*, *Apsarasas* in *samana vayu*, *Akaasam* in chest, *Indra* in strength, *Sun* in

eyes, *Bhoomi* in the entire body, *Vishnu* in foot, Directions in ears, Prajapati in birth organs, *Brahma* in *budhi*. For all these *Aatma* is the presiding deity.

Siva! *Yogi* will look into all these *devatas* with great respect, and steadily enters the skull. He retains *Prana* in the skull, which is also known as *Sahasraara Kamalam*, Thus the *yogi* who looks at *Brahman* knows him as '*Vyakta*'. The state of such a *yogi* is known as "*Avyaktam*" *Aatma* (which is known at that state as '*Prabudha*') notices both *Vyakta* and *Avyakta* (In fact *Prabudha*, *Budhyamana* and *Abudha* are various state of *Aatma*. Only *Aatma* tatwam will be known in various states as *Kshara*, *Akshara* and *Para*. The permanent and 25th tatwam is known as *Prabudha*. He looks at *Purusha* and *Abudha* in the same way.

(According to *Bhagared Geeta* *Kshara* means all living beings *Akshare* is the Support for the creation. *Para* means *Purushothama* tatwam which is different firm both *Kshare* and *Akshara*. *Purusha* means *Paramatma*)

Siva! In short 25th *tatwam* is *Jeeva* who attained the knowledge of *Aatma* and the 26th *tatwam* is *Paramtma*. He who knows that I am he and "They both will get united, If *Jeeva* retains a feeling as '*Prabudha* and *Abudha*' he will be reversed to *Prakruti*. Hence *Jeeva* should have a firm faith that he is no different from *Paramatma*. This is nothing but non dualistic state .

To settle down in yoga, one should keep away from senses like "*sabda, sparsa, ropa, gandha rasa*'. That is why *munis* do *Sadhana* in forests and caves. They follow the teachings of their *guru*, controls the release of impurities from the body, by that they win over hunger so as to live even with out food. He absorbs the mind with *budhi*. When mind is controlled, knowledge remains steady like lamp in an air tight place.

Siva! A *yogi* chooses a lovely place and stays in a forest to witness *Paramatma* in his *Harudayam*, Then he sees amruta swarooma, without sprit and darkness. A *yogi* who his *yoganisnta* will be relieved from rebirth, old age and reaches *Parama padmam*. They will wander freely with the help of '*Anima*' and other *Sidhis*.

SANATKUMARA TEACHES YOGA AND SANKHYA

Siva! *Manassu* is superior than *indriyas*. *Ahankaram* is superior than *manassu*. *Budhi* is superior than *ahankaram*. *Prakruti* is superior than *budhi*. *Purusha* is superior than all those elements. The *Purusha* who is spirit is making *Prakruti* consciousness. All other elements are only waves in that ocean of consciousness.

Siva, *Purusha* is free from *Gunass*. All *gunass* belongs to *Prakruti* only. Though *Purusha* do not have *gunas*, *Prakruti* and those 24 elements will cause him to have *gunas*. Whenever the *Sadhaka* realizes that *Prama Purusha* is different from *Prakruti* and ignores *Prakruti* he will blaze like a smokeless fire.

Siva! Because of *ahanvaram* the *Sadhaka* will believe that he himself is *Prakruti* and entangles in bondage. Unless *Sadhaka* is strong in mind he will be fastened with *tamoguna*. If *Jeeva*, the 25th element ignores *Prakruti* and keeps *pure bhdhi* will reach the 26th element .

The *Sadhaka*, should practice to keep away from *Prakruti* and keeps himself. It like a fish in water. In this manner *Jeeva* is to keep away from *Prakruti* to reach *Paramatma*.

Siva! This knowledge is taught by Kaila Maharshi for the benefit of mankind.

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Glossary

<i>Aadharam</i>	Support
<i>Aadhyatmika Prana</i>	Individual soul related to the supreme spirit
<i>Aakasham</i>	Sky
<i>Aatma</i>	The soul
<i>Adharva Veda</i>	One of four Vedas
<i>Agni; Agnihotra</i>	Fire god
<i>Ahangeyagni</i>	oblation are given for devatas
<i>ahankaram</i>	Pride
<i>akshara tatvam</i>	The Eternal Being
<i>Anandamaya Koshas</i>	Sheath of Aatman
<i>annadanam</i>	Feeding food
<i>Annam</i>	Food
<i>Annamaya</i>	Aatman
<i>Annamaya Kosham</i>	Sheath of Aatman
<i>Anvahaarya Pachanagni</i>	One of the agnis
<i>Apana; Apanam</i>	A Vayu
<i>Apana Vayu</i>	A Vayu
<i>Apara Brahmam</i>	With form and without form
<i>ardha</i>	Wealth
<i>Avidya</i>	Ignorance
<i>Bashyams</i>	Commentaries
<i>Bhokta</i>	Who eats
<i>Bhoodevi</i>	Earth
<i>bhoomi</i>	Earth
<i>bhoothas</i>	Living beings
<i>Brahma lokam; Brahmaloaka</i>	Abode of Brahma
<i>Brahmacharya</i>	First of the four ashramas
<i>Brahmavettas</i>	Who realized the knowledge of Brahman

<i>budhi</i>	Intellect
<i>Chakrayudha</i>	A weapon of Vishnu
<i>Chandra loka</i>	abode of pitru devatas
<i>dakshana</i>	Gift given to a brahmin after a religious function
<i>Dakshanayanam</i>	The half-year during which the sun moves from north to south
<i>Dakshinagni</i>	One of the four agnis
<i>Dharma Patni</i>	Wife married with vedic mantras
<i>Dyuloka</i>	which is above the heaven
<i>Garhya Patya Agni</i>	One of the agnis
<i>gayatri mantra</i>	A mantra
<i>havis</i>	Offering to gods at a yagna
<i>Hemanta ruttu</i>	2 months in a year
<i>Hota</i>	Priest
<i>hrudayakosa</i>	A sheath in the heart
<i>Indriyas</i>	Organs
<i>Ishtamu</i>	Agnihotram, tapassu, satyam, worshipping the guest, protecting cattle etc
<i>Ishtamu - Poorta karmas</i>	superior karmas
<i>Jathakarmas</i>	Ceremony performed by dwijas at the birth of a child
<i>Jatharagni</i>	The digestive heat of the stomach
<i>Jeeva; Jeevatma</i>	Soul
<i>Jnana</i>	Knowledge
<i>Kaarana Sareeram</i>	Physical body
<i>Kalam</i>	Time
<i>Kalas</i>	Dream
<i>Kalpa; Kalpam</i>	A day for Brahma or 1000 maha yugas
<i>karma</i>	Action
<i>karma phalam</i>	Fruits of action
<i>karta</i>	Doer
<i>Koshas</i>	Sheaths
<i>Krishna Paksham</i>	The dark half of the month
<i>Kshatriyas</i>	One of the four varnas

<i>Loka; lokas</i>	World
<i>Manassu</i>	Mind
<i>Manomaya</i>	One of the sheaths in the heart
<i>mantra</i>	Magical formula
<i>Moksha; moksham; mukti</i>	Salvation
<i>Nirguna Para Brahman</i>	Formless Brahman
<i>Niswasa</i>	Breathing out
<i>Omkaaram</i>	Another name of Para Brahman
<i>Omkaara Makara Uukara's</i>	The independent letters in Omkaaram O, Ma, U
<i>padardham</i>	Food
<i>Pancha bhoothas</i>	Five principal elements
<i>Para Brahman</i>	Supreme Spirit
<i>Parama Purusha; Paramatma</i>	The Supreme Spirit
<i>Pindam</i>	Round mess
<i>Pippalada Sakha</i>	A family line of a maharishi
<i>Pitrudevatas</i>	Ancestral parents
<i>Pitru-loka</i>	The abode of ancestral parents
<i>Pitruyanam</i>	The path of ancestral parents
<i>Poorta karmas</i>	Digging wells, lakes, building temples, annadanam etc
<i>Prajapati</i>	Brahma
<i>Prana</i>	A Vayu
<i>Prana Sakthi</i>	Prana Vayu
<i>pranam</i>	A Vayu
<i>Pranamaya</i>	Prana Vayu
<i>Pranamaya Kosham</i>	A sheath in the heart
<i>puram</i>	Town
<i>Purusha</i>	Para Brahman
<i>Rayi</i>	Material
<i>Rig Veda</i>	One of the four Vedas
<i>roopam</i>	Form or figure
<i>Rukh, rukkus</i>	A mantram
<i>ruthu</i>	Season; 2 months part of a year

<i>Sabda</i>	Sound
<i>Sadhaka</i>	One who accomplishes
<i>Saguna Brahma</i>	Brahman with form
<i>Sakthi</i>	Power
<i>Sama Vedas</i>	One of the four Vedas
<i>Samadhi</i>	Deep meditation
<i>Samana Vayu</i>	A Vayu
<i>Samskaras</i>	Making perfect; purity
<i>Sankalpas</i>	Will; mental resolve
<i>Santanam</i>	Succession of family line
<i>Sarva drashta</i>	Brahman
<i>Sarvagna</i>	Brahman
<i>Sastras</i>	Science; law
<i>satyam</i>	Truth
<i>Sisira</i>	Two months part of a years
<i>Sookshma Sareeram</i>	To live in physical body
<i>Sradha</i>	Devotion
<i>Srushti - Pralayam</i>	Creation-Dissolving
<i>Sukla Paksham</i>	Light half of the lunar month
<i>Surya</i>	Sun
<i>Surya loka</i>	Abode of sun god
<i>Sushumna</i>	Nerve
<i>Susrusha</i>	Serving guru
<i>Taapams</i>	Heat
<i>Tapassu; tapasya</i>	Meditation
<i>Tejassu</i>	Brightness
<i>Uchvasa</i>	Breathing in
<i>Udana Vayu</i>	A Vayu
<i>Udanam</i>	A Vayu
<i>Upanishad</i>	A supplementary text for Vedas
<i>Uttarayanam</i>	The sun moves from south to north
<i>Varnasrama</i>	Duties of varnas viz Brahmana, kshatriya, Vyasa, Sudra
<i>Veda Mantras</i>	Collection of hymns and prayers as said in

<i>Vedaganam</i>	Veda
<i>Vedas</i>	The recital of Veda
<i>Vignanam</i>	Divine knowledge; collection of hymns and prayers
<i>Vignanamaya Koshas</i>	Wisdom
<i>Vrata</i>	A sheath of Jeevatma
<i>Vratyudavu</i>	Religious vow; A course of conduct
<i>Vyana Vayu</i>	Brahman
<i>Vyanam</i>	A Vayu
<i>vydeeka karmas</i>	A Vayu
<i>Vyswanara</i>	Karmas as prescribed in Vedas
<i>yaga</i>	The sun and agni
<i>Yagna</i>	An act of worship
<i>yagna karmas</i>	Sacrifice
<i>yagna vedika</i>	Performing of sacrifice
<i>Yajassu</i>	Platform of a sacrifice (yagna)
<i>Yajur Veda</i>	Details of the formation of sacrifices
	One of the four Vedas