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ज्योतिर्लिङ्गम्



शक्तिपीठम्

श्री भ्रमरांब मल्लिकार्जुन स्वामि, श्रीशैलम्  
Sri Bhramaramba Mallikarjuna Swamy, Srisailam

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## Patron's Page

श्लोकार्धेन प्रवक्ष्यामि यदुक्तं ग्रन्थकोटिभिः ।  
परोपकारः पुण्याय पापाय परपीडनम् ॥

*shlokaardhena pravakSyaami yaduktam granthakoTibhiH |*  
*paropakaaraH puNyaaya paapaaya parapIDanam ||*

What hundreds of scriptures have said, I shall express in just half a stanza or **shlokaH**.

By helping others, one acquires religious merit/**puNyam**;

troubling them is not religious, it is demerit i.e., sin or **paapam**.

(This shloka is said to be written by **veda vyaasa** in the **mahaabhaaratam**)

Above **shlokaH** gives the gist of all **dharma sUtraaH**. **dharma** can be defined as “righteous living or duty, encompassing moral and ethical principles that guide an individual’s behavior and actions. It is about living in harmony with universal laws and fulfilling one’s responsibilities (in - rtam/ऋतम्) **dharma** is a complex and multifaceted concept. It can be viewed in various ways, depending on the context.

Manu defined **dharma** as ten types in the **Manusmriti** (6-92) in the following **shlokaH**:

धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।

धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥ ९२ ॥

*dhrtih kshamaa damoSsteyam saucamindriyanigrahaH |*  
*dhlrvidyaa satyamakrodho dasakam dharmalakṣaṇam || 92 ||*

They are: (1) **dh-rutiH** (courage, steadfastness and firmness) (2) **kSamaa** (forgiveness, patience) (3) **damaH** (self-control, discipline) (4) **asteyam** (Integrity, non-stealing) (5) **saucam** (purity, cleanliness) (6) **indriya nigrahaH** (senses control, restraint) (7) **dhiH** (intellect, insight, intelligence), (8) **vidyaa** (knowledge) (9) **satyam** (truth, reality) and (10) **akrodhaH** (non-anger, peacefulness).

## General Meaning

*dharma* generally refers to:

- Righteous living: Following a path of virtue, morality, and ethics.
- Duty: Fulfilling one's responsibilities and obligations.
- Law: Adhering to natural or cosmic laws that govern the universe.

## Contextual Meaning

*dharma* can have different meanings in various contexts:

- Personal **dharma**: An individual's moral and ethical duties.
- Social **dharma**: The duties and responsibilities towards society.
- Cosmic **dharma**: The natural order of the universe.

## Significance

**dharma** plays a crucial role in *vedic samsk-rti/Hinduism, Buddhism, and Jainism*.

- Guides individual behavior: Helping individuals make choices that align with their values and responsibilities.
- Maintains social order: Promoting harmony and balance within society.
- Supports spiritual growth: Facilitating personal growth and self-realization.

The concept of *dharma* is deeply rooted in Eastern philosophies and continues to influence thought and behavior in many cultures.

In *bhagavadgIta k-rSNa bhagavaan* advocates to all to follow '*svadharma*', and it is a must. He has also preached following *paradharma* (i.e.) other's *dharma* is dangerous and not to be followed. (BG-2-31;3-35).

**mahaabhaarata** war started after the failure of all avenues of arbitration, including the mediation of *shreek-riSNa*, the *avataara* of *paramaatmaa* (incarnation of the almighty) *arjuna*, blessed son of *indra deva*, the king of gods, born *kShatria* arrived with full vigor to the war field to carry out his *kShatria dharma* (i.e., **protection of dharma**). Definition of *kShatriya dharma* is given in *shloka* 43 of 18<sup>th</sup> *adhyaya-mokSasanyaasa yoga* of *bhagavadgIta*. But after seeing his highly respected elders like grandfather "*bheeSma*", his ardent *guru* "*droNaacaarya*", *kula guru-k-rpaacaarya*, etc., he was carried away by passion/*moha*. He went into disillusionment against war with his kith and kin. He forgot his *svadharma*, *kShatriya dharma* i.e., **protection of dharma**. He was taken over by *paradharma* i.e., *bandhu preeti dharma* (ardent love/duty towards relatives) - to take care of relatives as normal human beings do.

Here Arjuna got a conflict of *kSatriya dharma* vs *bandhu dharma* and was unable to decide, went into delusion of *moha*/ignorance and decided not to war, which is against the priority *dharma*, ie *kSatriya dharma*, due to his position, the war place, and war Time.

In general, every human will enter this conflict in every walk of his/her life. Here, only his/her intellect and knowledge of **dharmā** guide. This intellect and knowledge can best be achieved by studying *bhagavadGItā* right from the **primary education system in the schools**.

To bring back *arjuna* into his *svadharma*, *k-rSNabhagavaan* explained the whole concept of *sanaatana dharmā* in around 600 shlokas. *arjuna* realized his *moha*/ignorance and became a real *karma yogi* (*niSkaama karma yogi* - yogi with detachment), without any desire as a result of the war. He fought the war keeping all his concentration on the preachings of *shreek-rSNā* (*sharaNaa gati*). (BG-18-66,73).

The *shloka* given at the beginning talks about *para hitam* and *para peeDaa*. Here the *mahaabhaarta* war is *para peeDaa* or *parahitam*? That is the present question. As per *swadharma* it is *parahitam* as it is the protection of *dharmā* on this land, and it may appear like *parapeeDaa* when we see from the angle of the agony of the families of those war victims.

The '*dharmā*' for any human is determined by his/her: **Position, Place, and Time of the situation**.

As per **kSatriya dharmā**, *dharmā rakSaNa* is important.

As per **the warrior**, following the orders of the leader is *dharmā*.

On the battlefield, fighting and trying **to achieve victory at any cost** will be *dharmā* – in *dwaapara yuga*, if it is done for the protection of *dharmā*.

As per the families sacrificing their family members in the war for the sake of *desha rakShaNa*/protection of the nation, nationalistic spirit is *dharmā*. Feeling agony for the death of the warriors who died on the field is the *bandhu dharmā* of the family members.

It appears *dharmā* is highly flexible but at the same time highly restricted to *dharmā sUtraaH* given in *dharmā shastraH*.

But here *saakSaat parmaatma shree k-rSNā* has justified these actions for the dharmic living of the society in the coming *kaliyuga*. Hence *bhagavadGItā* is a guide for future generations in *kaliyuga*. And the above shloka gives *dharmā sUkSma* as a general guideline for the common man.

*dharmo rakSati rakSitaH* (protect dharmā, dharmā shall protect you)  
*maanava sevaye maadhava seva* {Service to humanity (enlighten humanity) is service to almighty/*dharmā*}  
*satyam vada* (speak truth), *dharmam cara* (follow **dharmā**)  
*sarve janaaH shukhino bhavantu* (may all the living beings live happily)

**Acknowledgements**

As patron of the *vEda vaaNee* e-journal, I am pleased to declare that the dedicated voluntary services by our editorial team and management team have been excellent in bringing out our e-journal successfully on time and meeting the standards of leading journals since April 2023. This year we entered the third year. The second issue is ready to be released in July 2025. Particularly, I would like to *congratulate the efforts* of our Dr. Raghava S. Boddupalli, Editor in Chief, Dr. K. Subramanian (Subbu), Honorary Editor, Dr. Col. A. Amarendra Babu, Managing Director, and other members of the team working from behind in producing this e-Journal. I bow down to all. I would also request all to note the saying that “There is always a way- a better way”.

— *Shubham bhooyaat* —

— *Om TAT SAT* —

**A.H. Prabhakara Rao**

Patron

*vEda vaaNee*

Founder & President, Veda Samskruti Samiti (VSS)

July 2025



# Editorial Page ----

– Sri Rama Jayam –

Solar New Year begins on April 14<sup>th</sup>. It is also marked as the **Tamil New Year** and also as **Vishu festival** in Kerala. Vishu is not just a day to celebrate, but an attitude to acquire joy as a way of life! We are pleased to bring out this summer issue of vEda vaaNee, Vol. 3, Issue 2, July 2025, as part of the continuing effort of Veda Samskruti Samiti (VSS) to document and share essays and viewpoints of many scholars from diverse perspectives on Sanatana Dharma. We capture here a summary of the articles published in this issue.

In the Patron's page, Sri. A.H. Prabhakara Rao recognizes that conflicts arise in our mind at a time of crisis such as the war, a nation is compelled to face on occasion. What is the right course of action (Dharma)? He addresses this question resorting to a shlokaH, which gives the gist of all dharma sUtraaH. "By helping others, one acquires religious merit/puNyam; troubling them is not religious, it is demerit (i.e.) sin or paapam". This shloka is said to be written by Maharshi Veda Vyaasa in Mahaabhaaratam. In another paper mentioned below on Dharma – A Primer, we return to more details on this critical subject.

Section 1 of this issue contains four research papers. The Sanskrit word "Karma" – action - takes on several meanings depending on the context. Bhagavad Geetha points out that no one can remain salient even for a moment without action of some kind. In his paper **Shades of Karma**, Dr. Subramanian points out through a short story that all our required actions in pursuit of our duty would be aligned with four dimensions: fulfill the obligations (past); meet the immediate needs (Present to the "self" and others); facilitate what is good for the future. Any action would be Tranquil, Turbulent and Inertial. Sitting back in silence and appearing to have renounced everything, may indeed not be the true liberation (*Sanyasam*), if the motive behind is a personal need for avoiding actions, being fearful of the outcome or due to blind following rooted in ignorance!

The second paper is titled: **Dharma – A Primer**. The term "Dharma" is subject to extensive descriptions and interpretations. In this essay, an attempt has been made to give a comprehensive overview of Dharma from various sources of Vedic literature and



other traditions. “Dharma is an inherent force in human beings which holds the individual and society together. One cannot live a life in this imperfect world with rigid ideologies. In-depth studies and knowledge of Dharma serve us as the beacon of light as we journey through the voyage of life” concludes the author Dr. Balu Athreya.

Four important medicinal herbs from Valmiki Ramayana are discussed in the article titled, **Vital Medicinal Herbs Allied with the Epic Srimad Ramayana** authored by Smt. Usharani Sridhara. They include: *Mṛta Sanjīvani* (*Selaginella bryopteris*), recommended for: Digestive health, Respiratory support, Immune boosting and Healing of wounds. It is also known for Antioxidant Activity, Stress and Anxiety relief and Anti-microbial Properties. *Viṣālya Karani* (*Tridax procumbens* L.) is a potent medicinal herb associated with restoration and healing of wounds. *Sandhāna Karaṇi* (*Cissus quadrangularis* L.) is known for its ability to heal wounds and setting of bones. All these herbs are important ingredients in Ayurveda.

The paper **shravaNaaH & citta** - Possible connections between Ancient Indian Science & Technology and Quantum Field is authored by Sri A. H. Prabhakara Rao. This study explores the scientific link between shravaNaaH (divine investigators and witnesses in Yamaloka) and citta (thoughts, emotions, and intentions in the human mind /body on this earth). To describe such possible distant links between seemingly far off distances, the author invokes several analogies including tools of modern technology such as: Sensors, Data Loggers, Data Processors, Algorithms, Artificial Intelligence, Database, Cloud Storage, etc.

Section 2 of this issue contains four articles on Sanatana Dharma. The Section begins with a short article describing **Tōraṇa Gaṇapati** installed at the Sri Sarada, Dakṣiṇāmnāya Śrī Śāradā Pīṭham, Śṛṅgēri (Śṛṅgagiri), Karnataka, India. This unique shrine of Lord Torana Gaṇapati stands as testimony to the Acharyas’ prayer to the Lord to avert obstacles. It is customary for devotees and pilgrims visiting Śṛṅgēri, to first have darśana of Sri Torana Gaṇapati and then proceed to have the darśana of Sri Saradamba and the various other deities and the Jagadguru.

Essay on Veda Mantra (Vedic Prayer songs) presents in each issue the meaning and significance of one of the commonly recited prayers. It is authored by Dr. Raghava Boddupalli. This issue contains a verse from **Durga Suktam** - Panacea to the Minds that

Fear Afflictions, is a prayer song (Mantra). Following is a summary: I take refuge in Goddess Durga, the one who is of fiery hue, shining by the glow of her heat, who emerged from the self-luminous Paramatman, worshipped by those who desire for the fruits of action. O Goddess, who helps us cross sufferings and leads us to the other shore of liberation (freedom from needs and wants), salutations to you.

**Significance of *Ratha Saptami***, authored by Dr. Somanchi (Tangirala) Visalakshi, provides details and significance of our existence on planet earth, as part of the Solar system! *Ratha Saptami* is a Hindu festival that falls on the seventh day (*Saptami tithi*) in the bright half (*Shukla Paksha*) of the Hindu month Magha (Feb. 4, 2025). It is symbolically represented in the form of the sun god Surya turning his *Ratha* (chariot) drawn by seven horses, with Aruṇa as the charioteer, towards the northern hemisphere, in a north-easterly direction. It also marks the birth of Surya Bhagavan and is hence also celebrated as Surya Jayanti (the sun-god's birthday). *Ratha Saptami* is symbolic of the change of season to spring and the start of the harvesting season. For most Indian farmers, it is an auspicious beginning of the New Year.

***Suddha Sadhakamu – A Way to Moksha Siddhi*** - Path, Pure Consciousness, purported to achieve *Moksha* (emancipation) or Heavenly Bliss, was rendered by the Saint, revered Shri Kumara Devulu of Vruddha Chalam (Virudhachalam, Cuddalore District, Tamil Nadu) was discussed by Sri T.S. *Haragopal* in Telugu language. *He presented the Doctrine of Suddha Sadhakamu* i.e. attaining *Moksha* with the body – *Sa Deha Adhigamanamu*, in a scientific manner and reasoning.

Section 3 on Sanatana Dharma News contains three items. First is a report on the anointment of **Sri Satya Chandrasekharendra Saraswathi as the 71<sup>st</sup> Acharya of Sri Kanchi Kamakoti Peetam** by Acharya Sri Sankara Vijayendra Saraswathi Swami. This anointment occurred on the *Akshya Tritiya tithi* (April 30, 2025). The new Acharya has joined the Kanchi Kamakoti Peetam family, one of the most important *peetams* in India, to carry forward the '*Guru Parampara*' tradition.

We also include a message on a "heartfelt tribute" - the tribute concert presented in the **memory of Sri Garimella Balakrishna Prasad**, at the Bharatiya Vidya Bhavan auditorium recently in Hyderabad. This concert and the speeches that followed emphasized the deep respect and admiration in the hearts of all the musicians who

performed and in the hearts of the audiences who turned out in large numbers as a mark of respect to Sri Balakrishna Prasad.

**Chi. Sreevatsa Akella**, disciple of Guru Sri M.V. Viswanadh, performed **Bharatanatya Arangetram** on Friday June 20th 2025 in the Sri Sringeri Mutt Auditorium, in the premises of Sri Siva Ramakrishna Kshetram (Ramakoti), Satyanarayanapuram, Vijayawada, Andhra Pradesh. Fifteen-year-old Sreevatsa is hailing from Phoenix, Arizona, USA, and he is in the 10th Grade. His Bharatnatya Arangetram performance was covered by the Hans India newspaper.

We welcome all comments and suggestions as well as your ideas to improve and enhance the **vEda vaaNee** publication. We also solicit research papers, essays, poems and other written articles that are based on Sanatana Dharma. The goal is to learn, spread and assimilate the vast body of knowledge and promote a culture that seeks the goal of Sanatana Dharma: “*Sarve JhanaH Sukhino Bhavanthu*: May everyone and indeed everything remain happy, in peace and harmony!”

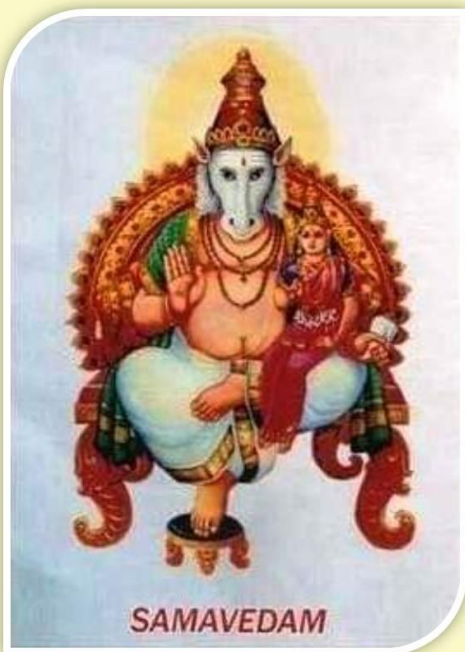
– DhanyawaadhaaH –

**Editorial Team**  
vEda vaaNee e-journal



## Section One

# Research Articles



# Many Shades of “Karma”

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## Abstract

No one can remain still, without any action, even for a moment. Anyone who says “I am doing nothing” is still doing something: Living/breathing/digesting, ...., thinking, etc. It includes claiming “I am doing nothing!” Everyone and everything is compelled to engage in action all the time, by their Guna or interconnectedness with nature! <sup>(1)</sup> Any action could be Tranquil, Turbulent and Inertial, which in turn reflects the effect or impact of all actions. Tranquil actions are governed by Knowledge, Turbulent actions are driven by needs and wants and Inertial are acts of delusion and despair due to Ignorance! Sitting back in silence and appearing to be renounced, may indeed not be the true liberation (*Sanyasam*) one seeks, if the motive behind is a personal need or fearful of the outcome in engaging in the right action or blind following rooted in ignorance! It is always better to pursue the actions (duties) that come our way as part of our life, rather than carry the burden or load for someone else. In that case, neither do we pursue our duty nor let the other pursue his/her duty!

## Introduction

Karma is a Sanskrit word very frequently used in Vedic Scriptures. As is often the case in Sanskrit, the same word takes on several meanings depending on the context in which it is used. Karma is used to refer to the rituals to be performed in honor of the elders who have passed away. It also refers to religious practices or daily activities required for good health. One could also say “It is my Karma” to imply that which is pre-ordained. Karma could also imply duty or the right thing one is supposed to do. There are many prefixes such as Nitya Karma, Naimithya Karma, Sanchitha Karma, Prarabdha Karma, etc. They mean Daily activities; Purposeful actions; Accumulated effects of actions over time; Outcome which appears ordained, respectively. But all these words and their meaning surround the common theme, which comes from the root

of the word, “Kri” which means to do or to act. Hence Karma refers to action. We exist and live in the world of activities. Hence “Karma” is inescapable. In this essay, we shall look at the nuances of Karma or the many shades of Karma!

## Our duty or Karma

*Bhagavad Geeta* states:

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥3-5॥

*na hi kaśhchit kṣhaṇam api jātu tiṣṭhatyakarma-kṛit*

*kāryate hyavaśhaḥ karma sarvaḥ prakṛiti-jair guṇaiḥ*

No one can remain still, without any action, even for a moment.

Everyone and everything is compelled to act by their connections (*Guna*) with nature! <sup>(1)</sup>



No one can remain still, without any action, even for a moment. Anyone who says, “I am doing nothing” is still doing something: Living/ breathing/digesting, . . . , thinking “I am doing nothing!” Our heart beats on an average 60 times/minute or 80,000 to 1,00,000 times per day! The body produces about two (2) million new red blood cells every second. All objects (including humans) are spinning along with the earth at a great speed that maintains the order of day and night! The earth as a planet travels non-stop around the sun that creates the annual cycles and the seasons! Thus, what we see as action or “Karma” depends on how open we are to see ourselves as an undivided part of our own physical existence. We shall discuss this more in a section further below.

If we are compelled to action without a break, then how should we engage in all such actions?

The guiding principle from Bhagavad Geeta:

Your responsibility resides in performing your duty (*Karmaani Eva AdhikaarAsthe*). (B.G. 2-47).

What is this duty? Does it change with time and circumstances? Are my duties different from your duty? Are there many duties? What are the shades of the duty? What are the shades of Karma?

The following is an illustrative story<sup>(2)</sup>. Once there was a king who found no happiness in his life. He prayed to God, long and hard seeking ways to find happiness. Finally, his prayers were answered. The Lord told him, “Find the poor man in the far-off village, in a remote area tending to the field. He will explain to you the source of happiness”! The king travelled to the far-off village and found the poor man. He was in his tattered clothes and

with bare minimum resources. But he was happily tilling the field, to grow crops. His happiness seemed to know no bounds. The king asked, “What is your source of happiness?” The poor man replied, “My king. I am certainly very limited in my means and resources. But I have figured out how to divide my rewards for proper use. I share a quarter of my harvest to feed my parents. That is my obligation, as I am nothing but a shade of the past generations. I share the second quarter of my resources with my wife. This is our commitment, to always care for each other. She is an integral part of who I am. I share my third quarter with my siblings and neighbors who are in need, for reasons and circumstances beyond their control. This is my righteous behavior, to society, to be the keeper of my brothers and sisters. Finally, I share the fourth quarter of my reward with my children. This is my preparation and planting the seeds for my future. So, my King, I grow whatever I can in the field, just as a means for taking care of these four quarters. Since my entire life has meaning and purpose, I have little time to worry about anything else. I am happily engaged in all my life activities merely to carry out this duty – my Karma”.

The story need not be taken literally. It gives a broad framework for the advice, “Do your duty”. Each of us has three dimensions of time to contend with – the past, present and future – and the obligations that pertain to these three time periods: Preserve and protect our legacy (what made us who we are today); Strengthen the present as a core; Plan and ensure that the future is well paved for. In many respects these three dimensions of duty based on the time frame pertain to every one of us. While the past and the future are always aspects external to oneself, the present has two



components: one component is intimate and personal (represented by the care for the wife in the above story); the second component is external to the self, represented by the siblings and the neighbors. Thus, we have four shades of duty: Pertaining to the past, present (internal and external) and the future. Looking at life in this way, life seems very simple after all!

The above story can give us a universal framework to focus our efforts, to carry out the duty and find a genuine sense of happiness in the process. Then why is it so difficult?

If we look at the story closely, it suggests that all four parts of the duty pertains to the self – my elders, my family, my children and my wife. When one sees one's duty only through this narrow prism of “I” and “me” - what pertains to the self - then even the very simple duty becomes narrow and self-centered. When we do not grow out of these narrow confines, the prescription for boundless joy of carrying out one's duty becomes self-limiting, desire driven with all the attachments that come with it. There begins the slippery slope of a well-intended objective devolving into a self-driven process with lack of satisfaction and hence the unhappiness that comes with it.

Now let us apply the principle: *Tat Thwam Asi* (You and the universe are integral in each other). This principle helps to broaden our perspective of our duty. We can think of our duty in every aspect of life: our land, air, water, space, nature, our workplace, our thoughts, ideas, emotions, people we know, ..... We are connected and part parcel of this larger universe. Each of these aspects of our universe and many more, have four dimensions: past, present (intimate and external) and the future. Our duty broadens to all these aspects. Viewed from this perspective our duty is boundless and

never self-limiting. They are the limitless shades of Karma!

Any of our actions through body, mind and intellect are always governed by our Knowledge, Bias and Ignorance. These three reins or connectors are ever present. Their proportion and preponderance of one over the other two results in our experience (Vasana), which could be Tranquil (Sathvikam), Turbulent (Rajasic) and Inertial (Thamasam). Bhagavad Geeta Chapter 14 provides an amazingly precise description of this “Connector – Science”: Guna Thraya Vibhaga Yoga (Self-control through the management of the three connectors (Guna)). Following are a few verses from Bhagavad Geeta that further highlight the nuances on the shades of Karma, with respect to the prevailing Tranquility, Turbulence and Inertia in our action:

#### **Action (Karma) Vs. renunciation (Sanyasam):**

There is often the mention of “letting go”, “walking away” or not getting involved. On the surface they may appear as noble acts or desirable courses of action. But it may not always be the case. BG highlights such giving up one's actions as being driven by ignorance, agitation or turbulence (due to self-driven needs and wants) or a well-informed course of action. The following three verses highlight these three courses of action:

नियतस्य तु सन्न्यासः कर्मणो नोपपद्यते ।

मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥18-7॥

*niyatasya tu sannyāsaḥ karmaṇo nopapadyate  
mohāt tasya parityāgas tāmasaḥ parikīrtitaḥ*

Giving up actions (Karma) or engagement in required activities in the name of non-attachment (Sanyasam) is not proper. Such

abandonment is driven by one's ignorance, and it is delusion (Thamasam) (B.G. 18-7).

दुः खमित्येव यत्कर्म कायक्लेशभयात्यजेत् ।  
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥  
18-8 ॥

*duḥkham ity eva yat karma kāya-kleśha-bhayāt  
tyajet  
sa kṛtvā rājasam tyāgam naiva tyāga-phalam  
labhet*

There may be activities (Karma), which are required to be carried out, but are not pursued for reasons of personal needs, fear, sorrow or physical pain. Such withdrawal from duty arises out of emotional or agitated state of mind. In this case the person does not gain the fruits of liberation (Sanyasam), since such abandonment is a turbulent (Rajasic) response to desire or attachments such as pleasure/pain, fear/bravery, love/hatred, etc. (B.G. 18-8).

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।  
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः  
॥18-9॥

*kāryam ity eva yat karma niyataṁ kriyate  
'rjuna  
saṅgam tyaktvā phalam chaiva sa tyāgaḥ  
sāttviko mataḥ*

All activities which should be performed (Kaaryamityeva Karma) are carried out appropriately, while overcoming the influences due to desires of intense personal needs and while also abandoning the expectation of results of such actions (Karma Phalam). Such efforts that overwhelm the desire and abandon the motive for the results

(Thyagam) are well informed or tranquil in their nature (B.G. 18-9).

Tranquil. Turbulent and Inertial activities are further enunciated in BG as noted below:

### Tranquil actions

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।  
अफलप्रेप्सुना कर्म यतत्सात्त्विकमुच्यते ॥18-23॥  
*niyataṁ saṅga-rahitam arāga-dveṣhataḥ  
kṛitam  
aphala-prepsunā karma yat tat sāttvikam  
uchyate*

The ACTIVITY (Karma) which is appropriate to be performed (Niyatham Karma) and carried out by a person who seeks no results from such activity and carried out without attachments to “pairs” such as love/hate, happiness/sorrow, etc. is identified as tranquil (Sathvikam Karma) (B.G. 18-23).

### Turbulent actions driven by ego:

यत्तुकामेप्सुना कर्म साहङ्कारेण वा पुनः ।  
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥18-24॥  
*yat tu kāmepsunā karma sāhankārena vā  
punah  
kriyate bahulāyāsam tad rājasam udāhṛitam*

All activities carried out to fulfill one's ego and to meet personal or self-driven preferences (Sva Ahankarena Karma), even though carried out with great deal of effort or labor is described as agitated or turbulent activity (Rajasam Karma) (B.G. 18-24).

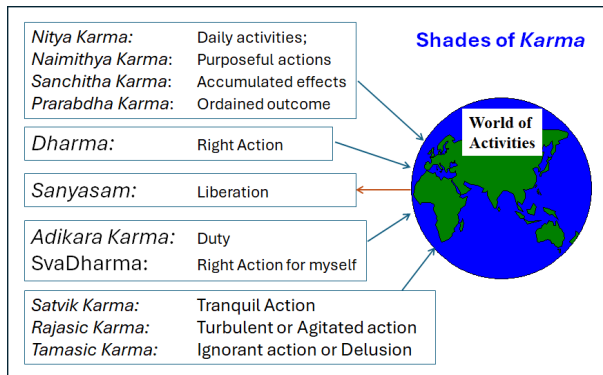
### Acts of Delusion and Despair

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।  
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥18-25॥

*anubandham kṣhayam hinsām anapekṣhya cha  
pauruṣham  
mohād ārabhyate karma yat tat tāmasam  
uchyate*

All activities undertaken for reasons of unmitigated desires without any consideration to the effects or consequences, loss or negative impact, injury or harm and beyond one's capability are declared as acts of ignorance (*Thamasic Karma*) (B.G. 18-25).

### Engaging in action, the way nature works



We see a harmony in nature, where strong, large trees co-exist with tender vines and creepers. We call that the plant kingdom. So are the large animals and small reptiles and birds co-existing, which we call the animal kingdom. Endowed with our brain and its function as our mind, we have the ability to experience emotions as well as the power of analysis and reasoning. All these capabilities can help us to carry out required activities – our duty – or we may get distracted to step on other's shoes! Actions are often postponed without legitimate reasons or procrastinated. Sometimes there will be a tendency to take on the role of the preacher suggesting what someone else should do. We see an appropriate caution against such a deferment from one's duty (*Karma*) as noted in the following verse from BG.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।  
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥18.47॥

*śhreyān swa-dharmo viguṇaḥ para-dharmāt  
sv-anuṣṭhitāt  
svabhāva-niyatam karma kurvan nāpnoti  
kilbiṣham*

Every person at any moment in life has activities to be performed (*Karma*) which are appropriate for the moment. However, limited in merit they may appear; it is better to perform such activities of obligation belonging to one self (*Svadharm*) rather than attempting to perform the roles or activities belonging to others (*Para Dharm*) (B.G. 18-47).

### Discussion

Vedic scriptures in general and Bhagavad Geeta in particular are store houses of knowledge to understand and analyze all our activities. We started our paper with the preamble that nothing exists in the universe without engaging in action of some kind or other. These actions or activities are self-evident for material objects and living beings, as they follow the laws of nature implicitly and without fail. In this regard we humans also follow the laws of nature precisely as material objects and living species in the universe. Then what happens to our emotions and thoughts? They are the actions of the mind. Their responses become evident through our physical actions. Consider for example something we see or hear something. The instant we acquire such signals, our mind processes (action) it based on our pre-existing knowledge, bias and ignorance. If the inputs are to our liking, we smile (an expression in our face through muscle movement) – an action - instantly. Our mind

decides on the course of action. We do something or say something – all are actions as well! Thus, even as an emotional person (*Manon Maya*) and also in our thinking or reasoning state (*Vignana Maya*), we are engaged only through a series of actions!

Action and reaction are almost instantaneous for all material objects and even for living beings. We as humans can engage in our actions of emotional response and thoughts with a moment of reflection between the inputs (action leading to perception of the signal) and response. Such introspection as part of our action is very much used in Cognitive Behavior Management as a treatment process for better mental health<sup>(4)</sup>.

Our acquiring the signal as well as the response will be reflected as Tranquility, Turbulence or Inertial. This moment of reflection between action (input) and reaction is Yoga (union with the self). This is also the conversation between our inner person or Consciousness and our external self - through our body, mind and intellect<sup>(5)</sup>. Such self-reflection clarifies the action to be engaged (duty) and action that could be or should be avoided. This reflection also brings clarity to the right course of action (*Dharma*). All these aspects of Cognitive Behavior Management are available to any one of us. It can be practiced for a meaningful engagement in any action and in any aspect of life and at any stage in life! This is the universal appeal of Chapter 14 of Bhagavad Geeta<sup>(6)</sup>.

As we noted earlier, engaging in one's own rightful actions in the proper manner (*Sva Dharma*) is far better than meddling in other's work (*Para Dharma*). *Para Dharma* should not be confused with working with others or helping others as needed.

To illustrate this let us consider an example from nature: Consider two mango trees, each yielding fruit following the course of nature. Based on our sense of taste we call one as the "Sweet mango tree" and the other as "sour mango tree". This distinction between the two trees and their mango is based on our sense of taste perception, while the trees follow their course as ordained by nature. The true nature and why the mangoes from the two trees are different is known only to a limited extent and only for a few with expertise in plant biology! Every person as a product of nature is a judge and jury for his own personal course of action (*Sva Dharma*). We trust that the right course of action for every one of us is known only to the Superior Being or God. Only the notion that I know better is "ego", which will lead to the thoughts that I know the Dharma, course of action for someone else!

One question may come to mind at this stage: Should I be engaged in self-reflection in every action and all the time? The ideal answer would be "Yes"! Real life is far simpler than that. If we trust the course of nature, the number of events that require reflection prior to action will be far fewer. Also, through practice such self-reflection (Yoga) becomes second nature like walking, riding a bicycle or driving a car! Trusting the course of nature is also known as Bhakti. Faith in God is a useful pathway for sustained trust in nature and Its course.

Pursuing the right action (Duty) and in the proper manner (*Dharma*) is Karma Yoga. Pursuing all such actions with implicit faith that provides stability to our emotional mind is Bhakthi Yoga. Knowledge and understanding leading to objectivity and non-attachment in our reflection and reasoning is Gnana Yoga.

Enlightened living is a blend of all three pathways, in our action filled life! <sup>(3)</sup>

## Conclusion

- No one can remain still, without any action, even for a moment. Anyone who says “I am doing nothing” is still doing something: Living/breathing/digesting, ...., thinking, etc. It includes claiming “I am doing nothing!”
- Everyone and everything is compelled to engage in action all the time, by their *Guna* or interconnectedness with nature! <sup>(1)</sup>
- All our required actions (duty) can be tuned to align with four dimensions: Fulfill the obligations (Past), Meet the immediate needs (Present - personal or connected to me and peripheral or all that surrounds me) and facilitate what is good for the Future.
- Any action could be Tranquil, Turbulent and Inertial. They in turn reflect the effect or impact of all our actions. Tranquil actions are governed by Knowledge, Turbulent actions are driven by needs and wants and Inertial are acts of delusion and despair due to Ignorance!
- Sitting back in silence and appearing to be detached, may indeed not be the true liberation (*Sanyasam*), if the motive behind is a personal need or avoiding actions being fearful of the outcome or due to blind following rooted in ignorance!
- It is always better to pursue the duties that come our way as part of our life, rather than carry the burden or load for someone else. In that case, neither do we pursue our duty nor let the other pursue his/her duty!
- Scriptures like BG offer limitless opportunities for such analysis and understanding for any of our questions. In

this essay, our question has been: What are the shades of Karma (Action or Duty)?

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## About the Author



**Dr. Krishnamoorthy (Subbu) Subramanian** is an Engineering / Management professional with over forty years of global experience in industry, innovation and mentoring. He is the author of three books, His studies and writing on Vedic Philosophy can be seen at [www.Sipractice.com](http://www.Sipractice.com) His recent webinar for the Veda Samskruti Samii (VSS) can be seen at: <https://www.youtube.com/watch?v=8d6pi471sf0> Dr. Subramanian is presently serving as an Honorary Editor of *vEda vaaNee* e-Journal.



# DHARMA – A Primer

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## Abstract

The term “Dharma” is subject to extensive descriptions and interpretations. In this essay an attempt has been made to give a comprehensive overview of Dharma from various sources of Vedic literature and other traditions. Dharma in religious terms is duty as enjoined by the Vedas, “the performance of which brings merit, and its neglect brings demerit”. The term Dharma is based on the root word “*dhru*” (that which supports) for the well-being of the society and the social order. Dharma “is a collective term for the entire code of righteous conduct, covering every sphere of human activity, and in every capacity or role of the individual, in relation to other individuals.” The principles behind Dharma are inviolable. It is the way nature works. Dharma in practice is not fixed for everyone and for all times. But the emphasis should always be for the welfare of all, humanity as a whole and not centered exclusively on individuals and their needs.

Dharma is an inherent force in human beings which holds the individual and society together. One cannot live a life in this imperfect world with rigid ideologies. In-depth studies and knowledge of Dharma serve us as the beacon of light as we journey through the voyage of life.

## Introduction

This essay is a summary of ideas from several books on the definition, purpose, components and classifications of Dharma, and exceptions to the general rules of Dharma. It is reproduced with modifications and permission from Symbols and Substance (3<sup>rd</sup> Edition), Balu H. Athreya, 2018. KDP Publications. The author has written this essay and his books to answer questions about the Vedic traditions from his children growing up in the United States of America (USA). This may also be helpful indeed to all children, worldwide.

## Definitions

Dictionary definition of Dharma includes the following: religion, traditions or observances of a caste or sect, law, custom, duty, and morality<sup>1</sup>,

Theological definition of Dharma includes “righteousness, merit, religious duty, religion, law and a goal of life”. Based on the root word “*dhru*”, it means that which upholds and supports and “what holds together” and is the basis of all moral and social order<sup>2</sup>.

Within the Vedic scriptures, there are differences in the definition among the six major philosophical systems. In the Mīmāṃsaka system, Dharma is religious duty as enjoined by the Vedas, “the performance of which brings merit and its neglect brings demerit”. This system, the oldest of the Vedic traditions, emphasizes rituals and sacrifices as the most important aspects of the Vedic teachings. According to this school, “*Cchodana lakṣaṇo rto dharmah*” (*Jaimini Sūtra 1.1.2*) which means “those rules of conduct laid down by inspiring persons and conducive to the highest good” is *dharmā*. This school maintains

that these rules of conduct are not amenable to verification and authentication by sense perception and inference and other rules of logic.

According to the Nyāya system, *dharma* is a specific quality that belongs to the self and is a merit. In the Sāṅkhya system, the word *Dharma* denotes a mode of the intellect. According to Jainism, *Dharma* is “the medium of motion and pervades the entire universe”. This is akin to the definition of “motion” by Aristotle. *Dharma* is defined in Buddhism differently from Vedic literature. In Buddhism, the word “*dharma*” denotes cosmic order or laws of Nature or Nature as is. In addition, Buddha’s teaching is also called *dharma*.

One of the original definitions of *Dharma* is seen in *Mahābhārata*, *Karna Parva* 69:59. In this passage, Lord Kṛṣṇa says:

“*dhāranāth dharmān iti āhu Dharmo dhārayatey prajāh*”

*Yat dhārayatey samyuktam Sa dharma iti niścayah*”.

*Dharma* is so-called because it supports (“*dhru*”) the well-being of the society and the social order. That which ensures well-being and progress of humanity is certainly worthy of being called *dharma*”. The same definition is given in *Sāṅdilya Sūtra* also.

Other definitions from ancient scriptures include: “*dharma hi śreyah iti āhuh*” (*Dharma* is conducive to highest good”) and “*lokayātrā ca draṣṭavyah dharmah ca atmahitani ca*” (*Dharma* which is beneficial should consider external factors like usual activities of men, laws of ethics and one’s own benefit). Both are from *Mahā Bhāratha*, *Anuśāsana Parvam*. With passage of time, the definition of the word expanded to include the rules of *dharma* and its spheres of influence in

both this world and the “other world”. This is shown in the definition of *dharma* by Sri Mādhvāchārya: “*Dharma* is that which sustains and ensures progress and welfare of all in this world and eternal bliss in the other world. It is promulgated in the form of commands (“do” s and “don’t” s).

Justice Jois<sup>3</sup> says that *dharma* “is a collective term for the entire code of righteous conduct, covering every sphere of human activity, and in every capacity or role of the individual, in relation to other individuals.”

Sarvepalli Radhakrishnan<sup>4</sup> includes law, moral duty and right action under the word *dharma*. The Bard of Bengal, Rabindranath Tagore is credited with stating that “*dharma is to the individual what it is normal development is to a seed – the orderly fulfillment of an inherent nature and destiny*”.

There are two major divisions to the concept of *dharma*. One is *Sanātana dharma* (*Sanātana* meaning “eternal”) and this term is applied to the entire Vedic (Hindu) religion. This is *Mokṣa dharma*, leading to release from this birth and death cycle called *Samsara*. This may be *pravrutti dharma* with focus on *karma* or action aimed at the house-holder or *nivrutti dharma* with focus on the *sannyasin*, one who has renounced worldly duties.

The other is *Sādhāraṇa dharma* when applied to matters dealing with worldly affairs. This is *pravrutti dharma* and varies depending upon the person, place and time and therefore differentiates into *rāja dharma*, ( for the rulers, kings); *prajā dharma* ( for the citizens); *desa dharma* (appropriate to the region); *jāti dharma* (appropriate to the sect); *kula dharma* (appropriate to the family); *varṇa dharma* (appropriate to each of the four varṇas, mistakenly called the castes), and

*āśrama dharma* (appropriate to the stage of life – childhood, bachelorhood, family life and life of renunciation).

Interestingly, there is another category called *āpad* dharma which applies during times of distress and danger. This allows breaking some of the rules of conduct at times of danger. This is unique among systems of ethics. This is humane since dangers are inevitable in life and even the best of men will behave differently under threat. If the system is strict, people will break the rules and feel guilty all their life. If given a way out, it is much more in line with nature, since every living creature tries to save its own life.

This flexibility is not understood by those who grow up under strict systems of “black or white” philosophy in which there is no place for shades of grey. This subject will be dealt with again later in this essay.

*Sādhārana* dharma includes *Sāmānya* dharma, *vyavahāra* dharma and *raja* dharma. *Sāmānya dharma* is applicable to everyone and includes general obligations and common duties of every individual to be followed when dealing with the realities of this world. Virtues such as kindness, telling the truth, not coveting other’s properties are included. *Vyavahāra* dharma deals with the citizen and obeying the civil and criminal laws of the society.

*Raja dharma* is applicable to those in executive and judicial power. This classification makes it clear that dharma is always relative to one’s position or role in life. It is not fixed for everyone and for all times.

*Sādhārana* dharma is flexible. Therefore, it is also divided into several categories to denote the importance of one’s station in life. *Varṇa*

dharma is one’s specific duty based on his or her family origins, the caste. *Svadharmā* is one’s duty depending one/s nature and on one’s role in the family and society such as that of a father or mother, or child, a policeman or a doctor. *Āpad* dharma is that one can follow at time of adversity. *This may contradict rules of conduct applicable under normal circumstances.* *Yuga* dharma is currently accepted law in society, the current social norm.

Another source calls the *Sādhārana* dharma by a different name: *vyāvahārika* (practical) dharma or *nīti* (ethics) dharma. This definition includes duty (*kartavya*), ethics (*nīti*) and morality (*nīti dharma*). You can see how the same word has several meanings, and several words are used to denote the same thing. Also note that in the English language ethics means “the study of standards of conduct and moral judgment” whereas morality means “relating to, dealing with or capable of making the distinction between right and wrong in conduct”.

It appears that in ancient times *nīti śāstra* (books on ethics) included both the rules of conduct for the kings (*rāja* dharma) and the rules of conduct for the citizens or the common people (*Sādhārana* dharma). Obviously, the words “*nīti* and *dharma*” were used interchangeably. One can see why the *sādhārana* dharma got divided into subsets depending on when and where these rules are to be applied.

Before we leave this section, let me document what I have read in the texts regarding *varṇa* and *varṇa dharma*. By dictionary definition, *varṇa* means caste, social classes. This is meant to be a functional division based on the principle of social economy. It is stated further that this division is based on one’s

nature and aptitude and not just based on birth. However, caste and social classes are not the same. *Varṇa* is not the same as caste either.

### What are the components of Dharma?

A simple and practical summary of what dharma should mean is given in Mahābhārata Śānti Parva 261:9. This is addressed to Jajāli, one of many characters in Mahābhārata and states: *Sarveṣām yah suhrit nityam Sarveṣām ca hitey ratah; Karmaṇā manasā vācā sah dharmam veda jajāley*. It says: “That man, who by his actions, words and mind is continuously engaged in the welfare of others and who is always a friend of others, has understood what dharma is”.

The essence of dharma common to all human beings is given by Bhīṣma in the Śāntiparva 6,7,8 of Mahābhārata. It is as follows:

*Akrodhah satyavacanam samvibhagah kṣamā tathā*

*Prajānah sveyṣu dāreṣu śowcam adrohaḥ yeva ca*

*Ārjavam bhrutyabhaharaṇam navāiti sārvaṇṇikāh*

This lists the **nine rules of dharma** as consisting of absence of anger, truthfulness, sharing of wealth, forgiveness, children through married wife only, purity, absence of enmity, straightforwardness, and caring for those who are dependent on us.

Manu smṛiti lists the following five rules of dharma applicable to everyone:

*Ahimśā satyam asteyam śowcham, indriyanigrahaḥ*

*Yetham Sāmāsikam dharmam cātvarṇye abravānmanuh: Manu X – 63*

These five are non-violence, truthfulness, not coveting other's property (this includes

material property and women), purity, and control of senses. This set is also called *Sāmānya dharma*, since it is meant for all common folks.

Uddhava Gīta (12:21) lists the following dharma for all classes and people: *ahimsa, satyam, astaiyam, kāmakrodhalobhata, bhūtapriyaheta*. These are non-injury, truthfulness, non-coveting others property, control of desires and anger and doing whatever is beneficial to all creatures, respectively.

In the *Bhagavata Purana*, there are several sections that give details of *dharma* for all stages and all walks of life. There is also a section on *adharma* – the opposite of *dharma*. Buddha gave a set of simple rules of *dharma* for his followers. These are called *Śīla* (Sanskrit) which in English may stand for "virtue" or "good conduct", "morality", or "precept". It refers to overall (principles of) ethical behavior. There are several levels of *śīla*, which correspond to "basic morality" (five precepts), "basic morality with asceticism" (eight precepts), "novice monkhood" (ten precepts) and "monkhood" (Vinaya or Patimokkha).

Laypeople generally follow the five precepts which are common to all Buddhist schools. The five precepts are:

1. To refrain from taking life,
2. To refrain from taking that which is not freely given (stealing),
3. To refrain from sexual misconduct (improper sexual behavior),
4. To refrain from lying and deceiving and
5. To refrain from intoxicants which lead to loss of mindfulness. The more elaborate set of rules including celibacy are meant for those who want to become monks.

## Why do we need dharma?

Dharma (righteous path), Artha (means for proper living), Kama (desire or attachments and their influence) and Moksha (freedom or liberation from bondage of any kind in this life and/or the life after) are considered as the four pillars of life in Vedic literature. Dharma is meant to emphasize the use of proper means for acquiring wealth and happiness in this world and for acquiring proper karma for the next birth, say several sources. Sage Vyasa is quoted as saying: “*ūrdhva bāhuh viromi yeṣah na ca kaśca śrunowthi mām; dharmāt artthah ca kāmāśca sa dharmah kim na sayvyate*”. With raised hands, I am trying to reach all of you; but no one seems to listen. When both wealth and desires can be acquired through *dharmic* (virtuous) methods, why can't you do so? In other words, why do you use unethical means at all?

In his book on Gīta Rahasya, Tilak says that Dharma indicates: “the rules of morality which have been laid down by revered persons with reference to various matters for the maintenance of society”<sup>5</sup>. In other words, if everyone practices his or her appointed dharma, there will be harmony and welfare for all. This is said to be the origin of the *varṇa* (the caste) system and the *varṇa dharma*.

We need Dharma to place proper limits on an otherwise unrestrained human behavior resulting from passions and to assure general welfare. This is stated in Mahabharatha as follows:

*Āhāra nidra bhayamaithunam ca  
Sāmanyam yetat paśubih narāṇām*

*Dharmo hi teṣāṃ adhiko viśeṣo  
Dharmena hīnah paśubhih samānāh*

Eating, sleeping, fearing, and mating, are four aspects of life, for animals and in the

humans. The distinction between human life and animal life is that humans can think about what righteous behavior is in any particular situation, but an animal cannot. That is the difference.

Therefore, a man without that urge to learn what Dharma is no better than an animal. The last sentence means “man is equal to animals without *dharmā*”. I find this the most honest reason for the creation of the *dharmā* concept.

Justice Jois comes from a different angle<sup>3</sup>, he says that “*dharmā*” is immunization against the six inherent enemies in man which he calls the “antigens” of the mind. They are: *kāma* (desire), *krodha* (anger), *lobha* (greed), *moha* (infatuation), *mada* (pride) and *mātsarya* (jealousy). He quotes Manu (XII 3-7) who traces all wicked and evil actions of man to lack of control of mind, speech and action. How do we immunize against these “antigens” of sin? Based on this understanding of the causes of evil actions, Manu recommends the following immunizations: *manodanda* (control of the mind), *vakdanda* (control of speech) and *kāyadanda* (control of actions).

## What is the source of Dharma?

Manu (2:12) says that the fundamental sources of dharma are the Vedas, the Smritis, good behavior and the satisfaction of one's own conscience, as noted in the following śloka:

*Vedah smritih sadhācārah svasya ca  
priyam Ātmanah*

*Etat caturvidam prāhuh sākṣāt  
dharmasya lakṣaṇam.*

There are four ways to know what Dharma is. They are the Vedas, the Smṛtis, the practice of enlightened elders, and what is agreeable to oneself (one's consciousness).



This shows that unlike the laws of the land, *dharma* is internally driven, an “internal policeman”.

In a passage from *Vanaparvam* in Mahābhārata, *dharma* is said to be born of the customs and rules of conduct laid down for the general welfare of the people by inspired elders with insight. In a discussion that follows, a genie (*yakṣa*) tells Yudhiṣṭra that this statement of the source of *dharma* does not help in any specific situation. He says: “Logic is uncertain. The sacred texts give conflicting advice. The teachings of learned rīṣis differ. How do I know whose teaching is more truthful than that of others?” Yudhiṣṭra replies: “*mahāajano yena gatā sa paṇṭhah*” which means that the path of venerable wise men is *dharma*.

In another passage in the AnuśāsanaParvam of Mahābhārata, morality is said to be born of customs (*ācaraprabhavo dharmah*). Obviously, this refers to the practice of the wise leaders of society. This also suggests that the norms will change according to society and the times.

### What are the ‘do’s and don’ts’?

This, as mentioned earlier, depends on the place, time and one’s situation. Therefore, it is variable. However, some general statements are possible.

Manu says: *Aṣṭādaśapurāṇānām sāram sāram samudhrutham Paropakārah puṇyāya pāpāya parapīdanam*

“Doing good to others is meritorious; doing harm to others is sinful. This is the substance of all 18 puranas”.

In another statement, Manu says that one for whom other’s interest becomes the self-interest is the best of men. The actions of such a person will fall under the concept of Dharma.

Vidura nithi says: *na tat parasya samdhadhyath prathikūlam yat āthmanah* which means “do not unto others what is undesirable from one’s point of view”.

According to Manu, there are ten (10) actions that are prohibited as part of Dharma. Three are of the mind – coveting other’s property, thinking of undesirables and adherence to false doctrines. Four are of speech: abusive language, speaking untruth, detracting from the merits of others and idle talk. Three are of action: taking what is NOT given to you, injuring without sanction of the law and adultery (Manu XII – 81 and XI: 3-9 and 11). These are controls of the mind, speech and action (*tridanda*). (The three sticks carried by the *sannyāsis* represent this point)

### What do other traditions say?

Buddha gave his son Rahula the following advice when he joined the Sangha: “Rahula, practice loving kindness (*maître*) to overcome anger. Practice compassion (*karuṇa*) to overcome cruelty. Practice sympathetic joy (*mudita*) to overcome jealousy. Practice non-attachment (*upekṣa*) to overcome prejudice”.

In the Christian tradition, there are several kinds of virtues defined in the writings of Greek philosophers such as Plato and early Christian theologians. Pope Gregory the Great codified a set of seven cardinal sins and seven virtues. They are: **pride** (to be corrected by humility); **envy** (to be replaced by kindness); **gluttony** (to be replaced by abstinence); **lust** (to be taken care of by chastity); **anger** (equalized by patience); **greed** (to be replaced by liberality) and **sloth** (to be corrected by diligence).

In another list of virtues according to the Western traditions, three virtues belong to



theology – namely **faith, hope and charity**. The other four are worldly virtues: **fortitude, justice, prudence and temperance**.

In the Bible, the section of Proverbs has passages which emphasize wisdom, judgment and common sense in human behavior. In one passage, it says: “for there are six things the Lord hates, no seven. They are haughtiness, lying, murder, plotting evil, doing wrong, false witness and sowing discord among brothers”. It also emphasizes righteousness and justice which are included in the concept of dharma of the eastern philosophy.

Finally, modern schools of morality and ethics that come out of western philosophies are based on reason and emphasize objectivity<sup>6</sup>. In this system, important considerations in making ethical decisions include individual autonomy, individual rights, social justice, beneficence and the concept of “least harm”. These are objectively verifiable elements. All modern schools of western ethics (*dharma*) and therefore, of laws, are built on combinations of these principles.

The various purposes of ethics are:

1. Utilitarian – greatest good for the greatest number and greater balance of good over harm; Rights of the individuals and groups – best to protect and respect human rights,
2. Fairness or social justice – treat all humans equally; if unequal, the treatment should be fair and defensible,
3. Common good – to reach conditions that are important for the welfare of everyone, and
4. Virtue – based on some basic virtues such as honesty, integrity, courage, compassion.

Kakar points out<sup>7</sup> that “dharma is an inherent force in human beings which holds the individual and the society together”. This is markedly different from the individualistic

psychology of the West. The primacy of the individual is dominant in western ethics. Individual freedom is emphasized, and in my view sometimes over-emphasized at the expense of group welfare and harmony.

Materialistic ethics need not exclude happiness resulting from self-realization and connection with others. If we can expand the meaning of the word happiness to include both material, worldly happiness and spiritual, universal happiness the ethics will be stronger.

### **What are the exceptions and how can one arrive at those conclusions?**

This is the subject of *āpad dharma*. In a famous passage in the Mahābhārata, a bird advises King Śibhi how to decide between *dharma* and *adharma* when there is a conflict. He says: “That is *dharma* where there is no contradiction. If you see contradiction, look at the relative merits of the action to be taken and the opposite action. Follow the **path of duty** in which there is no opposition”. It further goes on to say that one should be able to get proper insight into matters which might not be clear at present, but which may be matters of consequence in the future. In modern English parlance, this is Prudence. Prudence is nothing but foresight and provide for eventuality.

In another passage in the Mahābhārata, Draupadi is talking with Yudhiṣṭra. She says that although killing is *adharma* (not *dharma*) in general, it is not so under the following circumstances: “when someone is trying to kill us, when someone is destroying your properties and possessions, when someone is killing your kith and kin, when someone is trying to poison you and a murderer”.

In another passage on Viśvāmitra, the sage does not find food for many days. He steals

meat from a thief's house and gets caught. The thief asks Viśvāmitra how this situation came to be. Viśvāmitra says: "It is important to maintain life. I can repent and pay amends for this sin once I live".

In more modern times, Bernard Gert has suggested that the definition of moral rules acceptable to all "rational, impartial" individuals should *depend on the ability for most people to agree explicitly on conditions under which these rules may be broken, violated*.<sup>6</sup>

These explanations sound naïve and simplistic on the surface. But the point is that one cannot live a life in this imperfect world with rigid ideologies. Even *dharma* as written in ancient scriptures cannot be applied indefinitely without modification. Dharma implies context. Scriptures themselves tell you that there may be occasions when the rules may have to be superseded. Rules of Dharma must be re-casted for each period in history, for each geographical area and for each society. The problem is that it can lead to everyone doing their own thing and using their own justification for doing so. Only those who spend time to reflect can develop their own internal policeman and follow dharma. Others need an external policeman, the law and the judicial system.

## Conclusion

The term "Dharma" is subject to extensive descriptions and interpretations. In this essay an attempt has been made to give a comprehensive overview of Dharma from various sources of Vedic literature and other traditions. The term Dharma is based on the root "*dhru*" (that which supports) for the well-being of the society and the social order.

Dharma "is a collective term for the entire code of righteous conduct, covering every sphere of human activity, and in every capacity or role of the individual, in relation to other individuals." Dharma is religious duty as enjoined by the Vedas, "the performance of which brings merit, and its neglect brings demerit". Dharma in practice is always relative to one's position or role in life.

In practical terms it is not fixed for everyone and for all times. But the principle or the emphasis should always be on the welfare of all, humanity as a whole and not centered exclusively on individuals and their needs.

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### About the author



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# Vital Medicinal Herbs Allied with the Epic Srimad Ramayana

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## Abstract

The Vedic people lived in close proximity to the nature. Several hundred plants are mentioned in the Vedic texts, Purāṇas and Epics for their use as human and animal food, medicine, general healthcare, house-building, other material uses, faith, warfare and conservation. According to Maharṣi Valmiki's account in the Srimad Ramayana, the four medicinal herbs that were used to revive Lakshmana and the army of monkeys who were fainted in the battle-field. These four medicinal herbs—*Mṛta Sanjīvani*, *Viśālya Karaṇi*, *Suvarṇa Karaṇi*, and *Sandhāna Karaṇi*—brought by Lord Hanuman from the *Sanjīvani Parvata* (peak) of the Himalayan mountains. The present article deals with four indigenous plants indicating their uses as given in the epic, Srimad Ramayana. The article also mentions on the contemporary botanical descriptions, medicinal properties and their Ayurvedic uses are briefly discussed.

## Introduction

Our ancient Indian scriptures such as Veda Samhitas, Brahmanas and Āraṇyakas described medicinal herbs that are being used by the human beings from the Vedic time. The Atharvaveda which is also called as the *Bhaishajyaveda* because its hymns/charms represent Ayurveda of the Vedic period. The Atharvaveda and the Epics Valmiki Ramayana and Mahabharata are the repositories of the herbs and have detailed accounts of medicinal plants. To quote from Atharvaveda (4:12) - “*O herb! Thou are capable of healing the wounds, which are caused by weapons*”.

In Srimad Ramayana, Maharṣi Valmiki depicted that the herbs brought by Hanuman from *Sanjīvani parvatha* (mountain) were administered by Suśeṇa, the famous physician, to Lakshmana, beloved brother of Lord Sri Rama. In a battle with Meghanatha (son of Ravana), Lakshmana Swamy sustained deep wounds in the battlefield and fell to the ground

to an unconscious state. He could be recouped to his normal self after administering the precious curing herbs brought by Hanuman.

The four important vital and life-saving medicinal herbs that are mentioned in the Valmiki Ramayana, Yuddhakanda, 6-74-33 in the below *Ślōka*.

मृतसञ्जीवनीं चैव विशल्यकरणीम् अपि ।  
सौवर्णकरणीं चैव सन्धानीं च महौषधीम् ॥

mṛtasañjīvanīm caiva viśalyakaraṇīm api |  
suvarṇakaraṇīm caiva sandhānīm ca  
mahauṣadhīm ||

The meaning of the Sloka is “*Mṛtasanjīvani* - capable of restoring the dead to life, *Viśālyakaraṇi* - capable of extracting weapons and healing all wounds inflicted by weapons, *Suvarṇakaraṇi* - restoring the body to its original complexion and *Sandhāni*, capable

of joining severed limbs or fractured bone, these are the great herbs".

These curing medicinal herbs and their characteristic features are as following:

1. ***Mrta Sanjivani*** [*Selaginella bryopteris* (L.) Baker] - This *Ōṣadhi* is capable of restoring the dead to life.
2. ***Viṣālya Karaṇi*** (*Tridax procumbens* Linn.) - This medicinal herb is capable of extracting weapons/arrows from the body and healing all inflicted wounds.
3. ***Suvarṇa Karaṇi*** - This herb is capable of restoring body to its original energy and complexion.
4. ***Sandhāna Karaṇi*** (*Cissus quadrangularis* Linn.) - This medicinal twinner said to have the miraculous property of reunites or reconciles torn flesh or broken bones whole.

The Himalayan Alpine region is an important region described in the Ramayana and is home to Sanjivani Parvata (mountain). This is a vast tract of territory said to be located between two mountains, *Kailāsa* and *Rṣabha* (Yuddha Kanda 74: 30-31; 61-63). The area is supposed to have covered thousands of Yojana (Yojana is the Vedic measure. One Yojana is equal to ~15 km). Kailāsa is situated beyond the trans-Himayan region. This is confirmed by the reference to Hanuman's crossing the Himalayas to reach Kailasha. There are three jointed mountains in the trans-Himalayan region, namely *Kailasha*, *Rṣabha* and *Mahodhaya* (*Ōṣadhi* Mountain) [Yuddha Kanda 74: 31-33; 101, 31- 33]. This *Oshadhi parvatha* had a thick growth of forest on the Southern side where the main plants having curative properties were found. These have been described as "glowing and aromatic". The whole area was suffused with a pleasant aroma. Valmiki Maharṣi has given importance to the *Ōṣadhi* peak since it

was the home for several medicinal plants. When Lakshmana was wounded, he immediately fell unconscious and Hanuman rushed to *Mahodhaya parvatha*, now known as Dronagiri hills, as suggested by Suṣēṇa, the chief physician-warrior of Sugriva's army. Hanuman fetched the top of the mountain because he could not recognize the important curing herbs.

## Discussion

The scientific details of the four important life-saving medicinal herbs are provided here below:

### *Mrta Sanjivani*

The *Mrta Sanjivani* herb, scientifically known as *Selaginella bryopteris* (L.) Baker (Fig. 1). It is a small, perennial herb belonging to the Selaginellaceae family. It is native to the



**Figure 1:** *Selaginella bryopteris* (L.) Baker – Whole plant

Indian subcontinent; particularly to the Himalayan region. Revered in Ayurveda, the traditional Indian system of medicine, the Sanjivani plant has a rich history dating back thousands of years. It is often referred to as the Sanjivani tree, Sanjivani booti plant due to its remarkable healing properties.



### Care, cultivation and Maintenance

This plant thrives in a warm and humid climate with partial shade being ideal. It prefers well-draining soil with good moisture retention. It can be propagated by stem cuttings or spores. Ensure soil is moist during initial stages of growth, and water regularly to maintain consistent moisture levels. Indirect sunlight or filtered light is to be provided. Protect it from extreme heat or cold as it is sensitive to temporary fluctuations. Keep the soil evenly moist, but avoid water logging. Maintain humidity levels by misting the plant. Feed the plant with a balanced, water-soluble fertilizer during the growth season to promote healthy growth.

### Medicinal uses

This plant has been traditionally used in Ayurveda for its various medicinal properties. Its common medicinal uses include -

1. Digestive health: *Sanjivani* herb is used to aid digestion, relieve constipation and treat digestive disorders like dyspepsia and flatulence.
2. Respiratory Support: It is used to alleviate respiratory ailments such as Asthma, Bronchitis and cough. Herb's expectorant properties help to clear mucus and ease breathing.
3. Immune boosting: This plant is believed to enhance the immune system, making it effective in fighting off infections and promoting overall wellness.
4. Wound healing: *Sanjivani* herb extracts have antiseptic properties that aid in wound healing. They can be applied topically or used in the form of poultices.

### Other health benefits of *Sanjivani* herb

Apart from its traditional uses, the *Sanjivani* plant offers several potential health benefits:

Anti-inflammatory effects: Herb extracts exhibit anti-inflammatory properties which may reduce inflammation in the body.

- Antioxidant Activity: The plant contains antioxidants that help neutralize harmful free radicals and protect the body from oxidative stress
- Stress and anxiety relief: Known for its adaptogenic properties, this plant can help the body cope with stress and reduce anxiety.
- Anti-microbial Properties: Plant anti-microbial properties make it effective against various pathogens, potentially aiding in prevention and treatment of infections.

The *Sanjivani* plant, with its rich medicinal history and remarkable health benefits, holds great significance in Ayurveda. By understanding care requirements, exploring its various uses and appreciating its potential health benefits, all of us can incorporate this extraordinary herb into our life and experience the wonders first-hand.

### *Viṣālya Karani*

*Viṣālya Karani* is scientifically known as *Tridax procumbens* Linn. (**Fig. 2**). It is now present in waste places and empty grounds as a weed. This potent medicinal herb associated with restoration and healing. It's exemplified by its role in reviving Lakshmana and healing dart-inflicted wounds, showcasing its vital curative properties derived from *Gandhamadana* mountain. The plant is a small





**Figure 2: (A) *Tridax procubens* Linn. Herb, (B) Flower close-up, (C) Achene fruit**

herb. The common names include Coat buttons and Tridax daisy in English, Cadillo Chisaca in Spanish, herb caille in French, Jayanthi in kannada, Jayanthi Veda in Sanskrit, Ghamra in Hindi, Bishalya Karani in Oriya, Kambarmodi in Marathi, Gayapaaku and Gaddi Chamanthi in Telugu, Vettukaaya poondur in Kinatrappa in Tamil, Kotobuki giku in Japanese.

This herb is found in fields, meadows, croplands, disturbed areas, lawns and with tropical or semitropical climates (**Fig. 2A**). The plant bears daisy like yellow-centered white or yellow flowers with three-toothed Ray florets (**Fig. 2B**). The leaves are toothed and generally arrowhead-shaped. Its fruit is hard achene covered with stiff hairs and having a feathery, plume like white pappus at one end. Calyx is represented by scales or white pappus. The plant is invasive in part because it produces ~1500 achenes fruits (**Fig. 2C**) per plant, and each achene can catch wind in its pappus will be carried to a distance.

#### *Use in traditional medicine*

It has been widely used in India for wound healing and as an anticoagulant, antifungal, insect repellent. The juice extracted from the leaves is directly applied on wounds. Its leaf extracts were used for infectious, skin

diseases in folk medicine. It is used in Ayurvedic medicine for liver disorders, hepatoprotection, gastritis and heart burn.

*Tridax procumbens* Linn. is also used as treatment for boils, blisters, cuts by local healers in many parts of India.

#### *Medicinal Properties*

*Tridax procumbens* Linn. has been studied for several potential therapeutic properties including antiviral, antioxidant, antibiotic, wound healing, insecticidal and anti-inflammatory activities in invitro studies and animal models. Whole plant ethanolic extract of *T. procumbens* showed significant anti arthritic effect, antidiabetic and antihyperlipidemic effects in rats using the Complete Freund's Adjuvant (CFA) model and Streptozotocin-induced diabetic model.

The flavonoid procumbelin has been isolated from aerial parts of *T. procumbens*. Other compounds isolated from the plant include alkyl esters and sterols, pentacyclic triterpenes, fatty acids and polysaccharides.

#### *Suvarṇa Karaṇi*

The *Suvarṇa karaṇi* herb is mentioned in the Valmiki Ramayana along with the other three herbs. But the name and the details of *Suvarṇa karaṇi* herb are not mentioned either in



**Figure 3: (A) *Cissus quadrangularis* Linn. twinning Herb, (B) Flowering stage close-up, (C) Fruiting stage**

the Charaka Samhita or in the Sushruta Samhita. Though they do not provide a direct botanical name or detailed description of *Suvarna karaṇi*, but mention within the broader framework of medicinal herbs and Ayurveda.

### ***Sandhāna Karaṇi***

It is a medicinal herb from Ramayana, known for its ability to heal wounds and setting of bones. The botanical name of this plant is *Cissus quadrangularis* Linn., which is commonly known as Hadjod plant. This is a perennial, succulent herb with fleshy stem belongs to the family Vitaceae (**Fig. 3**).

It is called as Adamant creeper, square stalked vine, devil's backbone, asthi Samharaka, hadjod, Nalleru, Vajravelli, Mangara Velli. It is native to India, Sri Lanka and Bangladesh. It reaches a height of 1.5m. And has quadrangular sectioned branches with internodes of about 8-10 cm long and 1.2 to 1.5 cms in wide. Along each angle is a leathery edge. The toothed trilobed leaves are 2-5 cm in width and appear at the nodes (**Fig. 3A**). Every Hadjod leaf has a tendril emerging from the opposite side of the node. Racemes of small White or greenish flowers (**Fig. 3B**), globular berries that plant bear are red when ripe (**Fig. 3C**).

### ***Medicinal properties***

**Analgesic:** helps act as a powerful pain killer.  
**Anti-inflammatory:** Controls inflammation by acting on body mechanisms  
**Anti-oxidant:** Strong antioxidant and free radical scavenging activity.  
**Anti-ulcer:** It has a significant anti-ulcer activity by decreasing gastric secretions and enhancing glycoprotein levels  
**Bone-healing:** Due to its rich content of Calcium, Phosphorous and phyto-estrogen steroids, it is shown to influence early regeneration and quick mineralization of bone fracture healing process.  
**Central nervous system activity:** The root extract possesses central nervous system depressant activity and helps in curing depression.

### ***Ayurvedic health benefits***

The Ayurvedic properties of this succulent herb is provided below:

1. In Ayurveda, it is used as Pacha dravya (digestive aid), Sara (relieves constipation), Athiyuk (bone strengthening), Vrushya (aphrodisiac) etc.
2. In Unani medicine it is used to treat gastritis.
3. The whole plant is used in treatment of asthma.

4. The powdered Hadjod root is specially used in treatment of bone fractures and the bone related ailment.
5. The young shoot of Hadjod plant is dried, powdered, burnt to ashes in a closed vessel. These ashes of this plant are dyspepsia, indigestion and certain bowel complaints.
6. Leaves and young shoots are also considered as powerful alternatives in the the gastrointestinal treatments.
7. Juice of hadjod stems is dropped into the ear in Otorrhoea and into the nose in epistaxis.
8. *C. quadrangularis* or Bone Setter is called *Asthisamharaka* (saves bones from their destruction) in Sanskrit. It has sweet and pungent taste (Rasa), pungent after digestion (Vipaka) and is hot in effect. This plant gives strength to bones and supports healing fractures and ascertain bowel complaints.

Hadjod is aptly named as ‘*Sandhani*’ for being extremely helpful in bone setting and fracture healing.

## Conclusions

Veda Samhitas, Brahmanas and Aranyakas, Puranas, Epics and other later Sanskrit texts described medicinal herbs that are being used by the human beings from the Vedic period. These contain vast incredible scientific knowledge on nature, natural resources and biotic resources.

The Government of India launched the ‘New National Education Policy’ (NEP-2020). This policy under the guidance of the University Grant Commission (UGC) has made ‘Indian Knowledge System’ (IKS) as a compulsory course for all students of under graduate and post graduate level of all

Universities and colleges across the country for learning, understanding and performing research on different aspects of natural sciences. This initiative will certainly help to further intensive research and to bring out the vast ancient hidden treasure of knowledge from the Sacred texts.

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***shravaNaaH & citta***

Possible connections between Ancient Indian Science &amp; Technology and Quantum Field

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स होवाच महिमान एवैषामेते त्रयस्त्रिंशत्येव देवा इति कतमे ते त्रयस्त्रिंशदित्यष्टौ वसव एकादश रुद्रा  
द्वादशादित्यास्त एकत्रिंशदिन्द्रश्चैव प्रजापतिश्च त्रयस्त्रिंशाविति ॥ - बृहदारण्यकोपनिषत् ५-९-२

*sa hovaaca mahimaana evaiSaamete trayastriMshatyeva devaa iti katame te  
trayastriMshadityaSTau vasava ekaadasha rudraa dvaadashaadityaasta ekatrishadindrashcaiva  
prajaapatishca trayastriMshaaviti || - Brhadaraanyakopanishad, 5-9-2*

*shaakalya maharSi questioned- "How many Gods/devataaH are there?" -yaaJavalkya maharSi  
replied:- Originally there are 33 gods. They are -aSTa (8) vasavaH+ekaadasha (11)  
rudraaH+dvaadasha (12) aadityaaH+indraH+brahmaa. These are the 33 administrative Gods of  
Universe.*

**Abstract**

"As per Vedic scriptures of *sanaatana dharma*, the entire universe created by *paramaatma* is being administered by 33 *devataaH*. There are 8 *vasavaH*, 11 *rudraaH*, 12 *aadityaaH*, *indraH* and *brahmaa*. In this administrative system, all actions happening on this earth are said to be supervised by the Gods of light, *sUrya*/Sun and **candra**/Moon. They are called *pratyakSa saakSi*/direct witnesses for every action on *bhU loka*, the earth."

In this administrative setup of *devataaH*, there is one important team of *devataaH* called "***shravaNaaH***" (श्रवणाः). These are divine investigators and witnesses for all physical and mental actions happening in *bhU loka*, particularly the actions performed by all *jeevaaH*/living beings in *bhU loka*.

This study explores the scientific quantum link between *shravaNaaH* in *yamaloka* and *citta* in the human body through light rays of the Sun and Moon. We will delve into the concepts of *shravaNaaH*, *yamaloka*, *citta*, and the role of light rays in establishing a quantum connection. The following paper deals with the modern scientific connection with the concepts/thinking in scriptures created by the Indian - *rshayaH*.

**1. Origin of shravaNaaH**

In *sanaatana dharma* every activity runs in a highly systematic order ie **-rtam**. All activities are based on **dharma** /rules directed through **vedaH** and totally time based. Time is the main controller. The universe ie **prak-rti** is created by **parmaatma** ie **puruSa** and creates energy/**shakti/caitanya** to **prak-rti** being in every **paramaaNu/atom** of universe. Pl refer 13<sup>th</sup> *adhyaaya*/chapter of *bhagavadgIta*. (BG-13-19 to 22).

In modern terms let us look at the administration of universe. It is being conducted by three main GODs-1. **brahmaa** Creator/**s-rSTikartaa** 2. **viSNuH**-Maintainer/**stitikaaraka** 3. **shiva**-Destroyer/**praLayakaaraka**. These three leaders handle the complete administration of whole universe taking the leadership for their individual portfolios given here.



In the above shloka taken from **b-rhadaaraNyakopaniShat** it is understood as follows:

As per Vedic scriptures of *sanaatana dharma*, the entire universe created by *paramaatma* is being administered by 33 *devataaH*. There are 8 *vasavaH*, 11 *rudraaH*, 12 *aadityaaH*, *indraH* and *prajaapati/brahmaa* as creator.

Pundits say and it is also widely believed by followers of *veda samskruti* that in this administrative system, all actions happening on this earth are said to be supervised by the Gods of light, *sUrya*/Sun and *candra*/Moon. They are called **pratyakSa saakSi**/direct witnesses for every action on *bhU loka*, the earth.”

One more important aspect of *sanaatana dharma* is, every God is the ultimate authority in his/her field since the energy within them is nothing but *parmaatmaa* the supreme. “*vishvam viSnu vaSaTkaaro---viSnu sahasranaama*”.

In this administrative setup of *devataaH* of *veda samskruti/sanaatana dharma*, there is one important team of *devataaH* called “*shravaNaaH*” (**श्रवणाः**). These are divine investigators and witnesses for all physical and mental actions happening in *bhUloka*, particularly the actions performed by all *jeevaaH*/living beings in *bhUloka*. The mention of these investigators/informers, “*shravaNaaH*” appears in *garuda mahaa puraaNa* in Chapter 14.

**Here are some references to *shravaNaaH* in the *garuda mahaa puraaNa* of *maharSi vyaasa*:**  
# *garuDa puraaNa*, Chapter 14, *shloka* 12-15

श्रवणास्तु द्विजः प्रोक्तः यः सर्वं जगदाश्रयाः ।

तेषां युद्धे श्रवणास्सह नियुक्ताः सर्वगताः ॥

“*shravaNaastu dvijaH proktaH yaH sarvaM jagadaashrayaaH | teSaaM yuddhe shravaNaassaha niyuktaaH sarvagataaH*” ॥

# *garuDa puraaNa*, Chapter 14, *shloka* 20-22

श्रवणास्तु महात्मानः यः सर्वं जगदाश्रयाः।

तेषां त्रितिः श्रवणास्सह नियुक्ताः सर्वगताः॥

“*shravaNaastu mahaatmaanaH yaH sarvaM jagadaashrayaaH | teSaaM vrittiH shravaNaassaha niyuktaaH sarvagataaH*” ॥

# *garuDa puraaNa*, Chapter 14, *shloka* 30-32

श्रवणास्तु द्विजः प्रोक्तः यः सर्वं जगदाश्रयाः।

तेषां कर्म श्रवणास्सह नियुक्ताः सर्वगताः॥

“*shravaNaastu dvijaH proktaH yaH sarvaM jagadaashrayaaH | teSaaM Karma shravaNaassaha niyuktaaH sarvagataaH*” ॥

“The *shravaNaaH* were the twice born, who are the supporters of the entire universe. In **their**(*devata*’s) war (against evil), the *shravaNaaH* were appointed as all-pervading observers.”

“The *shravaNaaH* are the great souls, they must observe and record the actions of all beings, and they are appointed as all-pervading observers.” They must record actions (*karma*) of all beings, as they are appointed as all-pervading observers.”

In *sanaatana dharma* there is important concept of *dvija*/twice born. First birth is attributed to - coming out of any mother’s womb or taking life by *shakti* of any mantra and/or *araadhana* etc. The second birth is considered when that particular living being attains the knowledge in any particular field or realizes the reality of *dharma* and *parmaatma* or gets *antaHkaraNa Shuddhi*/attains a balanced pious mind and stature, to guide the entire living being in the universe.

These verses from the *garuDa puraaNa* highlight the role of *shravaNaaH* as observers and recorders of human actions, and their importance in the cosmic scheme. The qualification **dvija**/twice born given to *shravaNaaH* indicate that they are highly knowledgeable.

# **mantraaH from *veda*aH:**

The *garuDa mahaa puraaNam* mentions several *mantraaH* from the *veda*aH associated with *shravaNaaH*, the celestial beings carrying the messages of the deceased to *yamaloka*. Here are a few examples:



1. **Rigveda** 10.14.1-8: These *mantras* are associated with the *shravaNaaH* and are said to help the deceased attain a favorable rebirth.

2. **Yajurveda** 40.1-5: These *mantras* help the *shravaNaaH* carry the deceased's messages to *yamaloka*.

3. **Atharvaveda** 18.2.1-10: These *mantras* are associated with the *shravaNaaH* and are said to help the deceased attain liberation.

#### # Specific *mantraaH*:

Here are a few specific *mantraaH* mentioned in the *garuDa mahaapuraNam* and the *mantraaH* with their meanings, along with references to the *Veda mantra's* numbers:

1. ओम् श्रवणाय नमः / “*om shravaNaaya namaH*”:

This *mantra* is said to invoke the *shravaNaaH* and help the deceased attain a favorable rebirth.

2. ओम् यमाय श्रवणाय नमः / “*om yamaaya shravaNaaya namaH*”:

This *mantra* is said to help the *shravaNaaH* carry the deceased's messages to *yamaloka*.

- *om*: The universal sound, symbolizing the infinite and the divine

- *shravaNaaya*: Refers to the *shravaNaaH*, the celestial beings who carry the messages of the deceased to *yamaloka*.

- *namaH*: Means "salutations" or "obeisance."

Meaning: "Salutations to the *shravaNaaH*."

Reference: *yajurveda* 40.1-5 (specifically, *yajurveda* 40.1.

3. **-rgveda** 10.14.1-8

One of the *mantras* from this section is:

ओम् अग्निर्मुखं प्रजापतिरन्तः

अहं श्रविष्यामि यमस्य दूरोणः

"*om agnirmukhaM, prajaapatirantaH, ahaM shraviSyaami, yamasya dUroNaH.*"

- *om*: The universal sound, symbolizing the infinite and the divine.

- *agnir mukham*: Means "agni (fire) is the mouth."

- *prajaapatirantaH*: Means "*prajaapatiH* (the creator) is within."

- *ahaM shraviSyaami*: Means "I will hear (the messages)."

- *yamasya dUroNaH*: Means "The distant (messages) of *yama*."

Meaning: "*agni* is the mouth, *prajaapatiH* is within, I will hear the messages of *yama*."

Reference: -*rgveda* 10.14.1-8 (specifically, -*rgveda* 10.14.1: "*om agnir mukham...*")

4. **yajurveda** 40.1-5

One of the *mantras* from this section is:

ओम् श्रवणाय यमस्य दूरोणः

अहं श्रविष्यामि, प्रजापतिरन्तः

"*om shravaNaaya yamasya dUroNaH ahaM shraviSyaami, prajaapatirantaH.*"

- *om*: The universal sound, symbolizing the infinite and the divine.

- *shravaNaaya*: Refers to the *shravaNaaH*, the celestial beings who carry the messages of the deceased to *yamaloka*.

- *yamasya dUroNaH*: Means "The distant (messages) of *yama*."

- *ahaM shraviSyaami*: Means "I will hear (the messages)."

- *prajaapatirantaH*: Means "*prajaapatiH* (the creator) is within."

Meaning: "Salutations to the *shravaNaaH*, I will hear the messages of *yama*, *prajaapatiH* is within."

Reference: *yajurveda* 40.1-5 (specifically, *yajurveda* 40.1: "*om shravaNaaya...*")

5. **atharvaveda** 18.2.1-10

One of the *mantras* from this section is:

ओम् यमाय श्रवणाय प्रजापतये

अहं श्रविष्यामि दूरोणः श्रविष्यामि

"*om yamaaya shravaNaaya prajaapataye ahaM shraviSyaami dUroNaH shraviSyaami.*"

- *om*: The universal sound, symbolizing the infinite and the divine.

- *yamaaya*: Refers to *yama*, the god of death and the ruler of *yamaloka*.

- *shravaNaaya*: Refers to the *shravaNaaH*, the celestial beings who carry the messages of the deceased to *yamaloka*.

- *prajaapataye*: Refers to *prajaapatiH*, the creator.

- *ahaH shraviSyaami*: Means "I will hear (the messages)."

- *dUroNaH shravishyaami*: Means "I will hear the distant (messages)."

Meaning: "Salutations to *yama*, the *shravaNaaH*, and *prajaapatiH*, I will hear the messages, I will hear the distant messages."

Reference: *atharvaveda* 18.2.1-10 (specifically, *Atharvaveda* 18.2.1: "om yamaya...")

### Conclusion

The *garuda mahapurana* mentions several *mantras* from the *vedaH* that are associated with *shravaNaaH*. These *mantras* are said to help the deceased attain a favorable rebirth or liberation or assist the *shravaNaaH* in carrying their messages to *yamaloka*.

### # Important Note:

Please note that the Vedic *mantras* are complex and have multiple layers of meaning. The translations provided are approximate and based on traditional interpretations. Additionally, the Vedic *mantras* are considered sacred and should be treated with respect and reverence.

### 2. Role of “*shravaNaaH*” (see Figure 1):



**Figure 1**

The *shravaNaaH* are a group of divine beings whose role is to serve as informers or reporters to *citragupta*, the celestial accountant responsible for recording and maintaining the deeds of all living beings.

In *veda vaangmayam/sanaatana dharma*, *shravaNaaH* have an important role in maintaining the law and order of the living beings by judging their actions during their lifetime and awarding suitable judgment by the Lord of *dharma* the *yama dharma raaja*, with the support of the divine accountant of Deeds under him, *citragupta*, along with his team of *shravaNaaH*. How many of these teams are under *citragupta* for covering 84laks living beings said to be in *bhUloka*? How many *shravaNaaH* are on each team? How many are in

total? This information is to be investigated. Not readily available as of date.

The role of *shravaNaaH* is to observe and report the actions, good or bad, of human beings during their lifetime. They are believed to be omnipresent, watching over every individual and documenting their deeds, thoughts, and intentions.

The *shravaNaaH* reports are then submitted to *citragupta*, who maintains the celestial Records, also known as the "Ledger of Deeds." This ledger contains the complete record of an individual's *karma*, accumulated over multiple lifetimes.

Based on the *shravaNaaH*'s reports and *citragupta*'s records, the individual's soul is judged after death, determining their fate in the afterlife, including the possibility of rebirth, heaven, or hell.

The concept of *shravaNaaH* serves as a reminder of the importance of living a virtuous life, as one's actions are constantly observed and recorded.

### 3. Interpretation of work of *shravaNaaH* to Modern Science and Management concepts:

There is an important parameter in *sanaatana dharma*. That is *karma siddhaanta*/life after death based the actions in this life/*janma* or past lives.

जातस्य हि ध्रुवो मृत्युः ध्रुवं जन्म मृतस्य च ।...

“*jaatasya hi dhruvo m-rtyuH dhruvaM janma m-rtasya ca* |...” (BG-2-27)

Any living being, once born must die and it is also sure to take birth again once dead.

This is the eternal cycle of this universe applicable to all without any exception except for the one who attains the salvation/*mokSa*.

*veda pandits* also say there are 84 lakhs of living species in the universe which will follow this cycle of birth and death/*janma* and *m-rtyu* ie billions and billions of livings being are following this cycle. Administration of this cycle is very important and back bone of *sanaatana dharma*. Every *janma* shall happen based on actions done by the individual living being in the present *janma* and past too. How to administer this? But it is running

since millions of years as per *surya siddhaanta* of universe.

There must be a fool-proof arrangement of recording the actions of every living being without exception, with utmost punctuality and precision. A meticulous system of handling is required.

In the system of *sanaatana dharma* the “*citta*” which is in once *shareera*/body(recorders), the “*shravaNaaH*” who are receivers and data bank and transmitters to *citrugupta* their boss, in *yamaloka*, for evaluation and deciding the future course of action on the dead living being’s life after death.

Hence it is important to understand activities of “*citta*” and *shravaNaaH* in relation with “*karma siddhaanta*” (Rules for administration of birth and death cycle).

Modern scientific and management theories despite very high advancement in uplifting living standards of all living beings, could not formulate theories on this system.

The intention of this article is to highlight this aspect of *sanaatana dharma* to the present scientific society to work on this.

Here are some possible interpretations of *shravaNaaH* in the context of science and management concepts:

#### # Surveillance and Monitoring

1. CCTV Cameras: *shravaNaaH* can be likened to CCTV cameras that monitor and record human activities, providing a sense of accountability.
2. Data Analytics: Modern data analytics tools can be seen as a manifestation of *shravaNaaH*, collecting and analyzing data on human behavior.

#### # Feedback Mechanisms

1. Performance Management: *shravaNaaH* can be compared to performance management systems that provide feedback on an individual's actions and behavior.
2. 360-Degree Feedback: The concept of *shravaNaaH* is like 360-degree feedback, where multiple sources provide feedback on an individual's performance.

#### # Consequences of Actions

1. Cause-and-Effect: *shravaNaaH* illustrate the concept of cause-and-effect, where actions have consequences that are recorded and evaluated.

2. Accountability: Modern management emphasizes accountability, where individuals are responsible for their actions, much like the concept of *shravaNaaH*.

#### # Omnipresent Observers

1. AI-Powered Surveillance: *shravaNaaH* can be seen as analogous to AI-powered surveillance systems that monitor and analyze human behavior.
2. Social Media Monitoring: Social media monitoring tools can be compared to *shravaNaaH*, tracking online behavior and providing insights.

#### # karma and Consequences

1. Risk Management: *shravaNaaH* represent a form of risk management, where actions are evaluated for potential consequences.
2. Ethics and Compliance: Modern organizations emphasize ethics and compliance, mirroring the concept of *shravaNaaH*, where actions are judged for their moral implications.

These interpretations illustrate how the ancient concept of *shravaNaaH* can be related to modern science and management concepts, highlighting the timeless relevance of these ideas.

#### *shravaNaaH* and *citta* (चित्त)

*citta* and *shravaNaaH* are two distinct concepts that are interconnected in *sanaatana dharma*.

#### # *citta*

*citta* is one of the four *antahkaranaaH* (inner instruments) of the human being, along with *manas* (mind), *buddhi* (intellect), and *ahamkaara* (ego). *citta* refers to the subconscious mind or the storehouse of memories, thoughts, and emotions.

#### # *shravaNaaH*

*shravaNaaH*, as we discussed earlier, are the divine informers or reporters who observe and record human actions, thoughts, and intentions.

#### # Connection between *citta* and *shravaNaaH*

The connection between *citta* and *shravaNaaH* lies in the fact that *shravaNaaH* observe and record the contents of an individual's *citta*, including their thoughts, emotions, and intentions. This information then evaluates an individual's *karma* and determines their spiritual progress.

### The perception of the communication between “*citta*” and “*shravaNaaH*” is as follows:

In essence, *citta* is the repository of an individual's mental and emotional experiences, while *shravaNaaH* serve as the observers and recorders of these experiences, providing a cosmic perspective on an individual's spiritual journey. This connection highlights the importance of being mindful of one's thoughts, emotions, and intentions, as they are being observed and recorded by the *shravaNaaH*, influencing one's spiritual growth and *karma*.

Hence there is a close link between *karma*, *citta*, *shravaNaaH* and *punarjanma*. A study further on this concept is as follows:

**#. *karma*, *citta*, *shravaNaaH*, and *punarjanma* (rebirth)** (see Figure 2):

#### # *karma*

*karma* refers to the actions, intentions, and decisions made by an individual during their lifetime. These actions create a ripple effect, influencing the individual's future experiences.

#### # *citta*

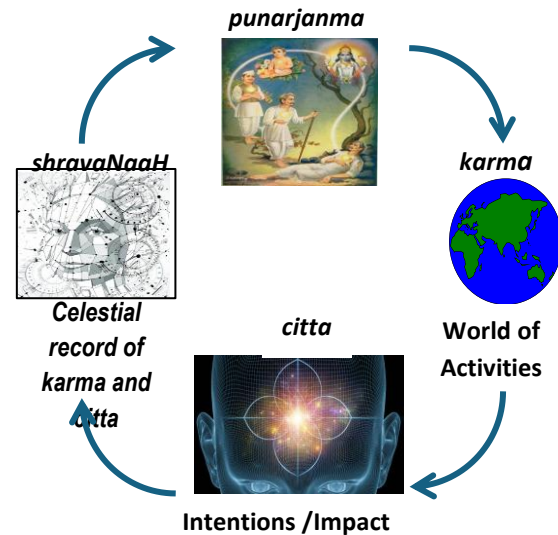
*citta*, as the subconscious mind, stores the impressions, memories, and emotions associated with an individual's *karma*. These impressions shape the individual's personality, tendencies, and desires.

#### # *shravaNaaH*

*shravaNaaH* observe and record the individual's *karma*, including their actions, intentions, and the contents of their *citta*. This record determines the individual's spiritual progress and influences their future experiences.

#### # *punarjanma* (Rebirth)

*punarjanma* is the concept of rebirth, where the individual's soul (*jeeva*) reincarnates into a new body, influenced by their accumulated *karma*.



**Figure 2: The Cycle**

Here's how the cycle works:

1. *karma*: An individual performs actions, creating *karma*.
2. *citta*: The *karma* creates impressions in the *citta*, shaping the individual's personality and desires.
3. *shravaNaaH*: The *shravaNaaH* record the individual's *karma* and *citta*, determining their spiritual progress.
4. *punarjanma/rebirth*: The accumulated *karma* influences the individual's rebirth, determining their circumstances, experiences, and opportunities.

#### Liberation

The goal is to break free from this cycle of rebirth and achieve liberation (*mokSa*). This can be attained by:

1. Self-realization: Understanding the true nature of the Self (*aatmaa*) and its connection to the Ultimate Reality (*brahma*).
2. *karma yoga*: Performing actions selflessly, without attachment to their consequences.
3. *citta* purification: Cleansing the *citta* of negative impressions and desires.

By understanding the interconnectedness of *karma*, *citta*, *shravaNaaH*, and *punarjanma/rebirth*, individuals can strive for liberation and ultimately attain freedom from the cycle of rebirth.



### Automatic feedback control systems

The cycle of *punarjanma* (rebirth) can be likened to an Automatic Feedback Control System, where *karma*, *citta*, and *shravaNaaH* play crucial roles:

#### # System Components

1. Input: Individual's actions (*karma*)
2. Sensor: *shravaNaaH* (observe and record *karma*)
3. Controller: *citta* (processes and stores *karma* impressions)
4. Actuator: *punarjanma* (rebirth, influenced by accumulated *karma*)
5. Feedback Loop: Cycle of birth, death, and rebirth, with *karma*, *citta*, and *shravaNaaH* influencing each other.

#### # System Operation

1. *karma* Input: Individual performs actions, generating *karma*.
2. *shravaNaaH* Observation: *shravaNaaH* record and observe the *karma*.
3. *citta* Processing: *citta* processes and stores the *karma* impressions, influencing the individual's personality and tendencies.
4. *punarjanma/rebirth* Actuation: The accumulated *karma* influences the individual's rebirth, determining his/her circumstances, experiences, and opportunities.
5. Feedback Loop: The cycle repeats, with the individual's new experiences and actions generating new *karma*, which is again observed by *shravaNaaH*, processed by *citta*, and influencing the next rebirth.

#### # Control System Dynamics

1. Stability: The system tends towards stability, with the individual's *karma*, *citta*, and *shravaNaaH* influencing each other to maintain a balance.
2. Instability: However, the system can become unstable if the individual's *karma* is excessively positive or negative, leading to extreme circumstances in the next rebirth.
3. Damping: The system has a natural damping mechanism, where the individual's *citta* can be purified, and his/her *karma* can be balanced, leading to a more stable rebirth.

#### # Liberation from the Cycle

1. Self-Realization: The individual can break free from the cycle by attaining Self-Realization, understanding the true nature of the Self and the Ultimate Reality.

2. *karma yoga*: Performing actions selflessly, without attachment to the consequences, can help balance the individual's *karma*.

3. *citta* Purification: Purifying the *citta* through spiritual practices can help reduce the influence of negative *karma* impressions.

By understanding the Automatic Feedback Control System analogy, we can gain insight into the complex dynamics of the *punarjanma/rebirth* cycle and the roles of *karma*, *citta*, and *shravaNaaH* in shaping our spiritual journey.

### *shravaNaaH* and modern computer systems

*shravaNaaH*, the divine informers, can be likened to various components of modern computer systems:

#### # *shravaNaaH* as Data Collectors

1. Sensors: *shravaNaaH* can be compared to sensors in IoT devices, collecting data on human actions, thoughts, and intentions.
2. Data Loggers: *shravaNaaH* records and stores data on individual *karma*, like data loggers used in various industries.

#### # *shravaNaaH* as Data Processors

1. Algorithms: *shravaNaaH* can be seen as complex algorithms, processing and analyzing the collected data to determine an individual's *karma*.
2. Artificial Intelligence: *shravaNaaH*' ability to observe and record human actions can be compared to AI-powered surveillance systems.

*antiH* !

1. Databases: *shravaNaaH* can be likened to databases, storing and managing vast amounts of data on individual *karma*.

2. Cloud Storage: The celestial realm where *shravaNaaH* reside can be compared to cloud storage, where data is stored and accessed from a centralized location.

# *ShravaNaaH* as Report Generators (see Figure 3)

# *shravaNaaH* as Data Storage

1. Reporting Tools: *shravaNaaH* generates reports on individual *karma*, like reporting tools used in business intelligence.
2. Audit Trails: *shravaNaaH* records can be seen as audit trails, providing a detailed history of an individual's actions and their consequences.

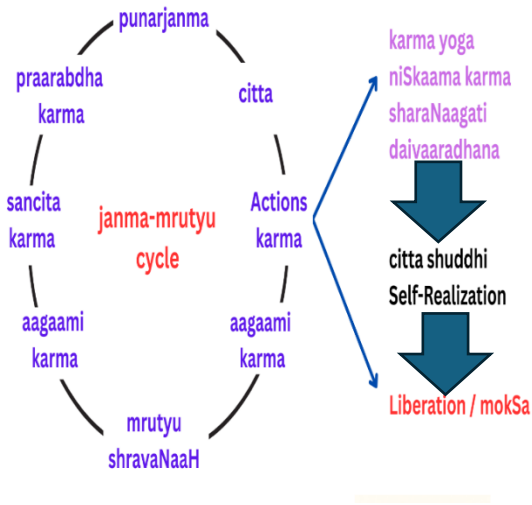


Figure 3

### # *shravaNaaH* as Cybernetic Components

1. Feedback Loops: *shravaNaaH* participate in feedback loops, where individual *karma* influences their future experiences, and their actions generate new *karma*.
2. Control Systems: *shravaNaaH* can be seen as part of a larger control system, regulating the cycle of birth, death, and rebirth.

By drawing parallels between *shravaNaaH* and modern computer systems, we can gain a deeper understanding of the complex dynamics involved in the cycle of *punarjanma*.

### *citta* and memory chips

*citta*, the subconscious mind, can be likened to memory chips in modern computers:

#### # *citta* as Memory Storage

1. Data Storage: *citta* stores memories, thoughts, and emotions, like how memory chips store data.
2. Capacity: *citta*'s capacity to store information is vast, much like the vast storage capacity of modern memory chips.

#### # *citta* as RAM (Random Access Memory)

1. Temporary Storage: *citta* temporarily stores information, like how RAM stores data temporarily while a computer is running.
2. Accessibility: *citta* allows for quick access to stored information, much like how RAM enables fast access to data.

#### # *citta* as ROM (Read-Only Memory)

1. Permanent Storage: *citta* also stores permanent impressions, like how ROM stores permanent data.
2. Imprints: *citta* retains imprints of past experiences, much like how ROM retains its programming.

#### # *citta* as Cache Memory

1. Fast Access: *citta* enables fast access to frequently used information, like cache memory provides quick access to frequently used data.
2. Efficient Processing: *citta* facilitates efficient information processing, much like cache memory optimizes data processing.

#### # *citta* as Neural Networks

1. Interconnectedness: *citta*'s complex network of memories and impressions can be likened to neural networks, where the interconnected nodes process and store information.
2. Pattern Recognition: *citta* recognizes patterns and connections between memories, like how neural networks recognize patterns in data.

By drawing parallels between *citta* and memory chips, we can gain insights into the workings of the subconscious mind and its role in shaping our experiences.

### Insight of Ancient -*rSayaH*

All these computer systems, memory chips, and feedback control systems are modern tools of intelligence. Then how creator *brahmaa* could think of these concepts while designing the human system, and how ancient -*rSayaH* could coin this terminology of *citta*, *shravaNaaH*, return of *karma* in human's cycle of birth and death.

It concludes that the ancient -*rSayaH*, such as *vyasa*, possessed a deep understanding of the human system and the universe. They had access to a unique source of knowledge, which is often referred to as "*apauruSeya*" or "not created by humans."

### # Sources of Knowledge



1. Intuition and Revelation: The *-rSayaH* received knowledge through intuition and revelation, which allowed them to access the fundamental principles of the universe.
2. Meditation and *yoga*: Through meditation and *yoga*, the *-rSayaH* were able to tap into the universal consciousness and gain insight into the workings of the human system.
3. Observation of Nature: The *-rSayaH* closely observed nature and the natural world, which provided them with a deep understanding of the principles of creation and the interconnectedness of all things.

### # Coining Terminology

1. Sanskrit Language: The *-rSayaH* used the *samskrut* language, which is a highly expressive and nuanced language, to coin terms like "*citta*," "*shravaNa*," and "*karma*."
2. Metaphorical Language: The *-rSayaH* employed metaphorical language to describe complex concepts, making use of analogies and symbolism to convey their ideas.
3. Multidimensional Understanding: The *-rSayaH* had a multidimensional understanding of the human system, encompassing physical, mental, emotional, and spiritual aspects, which allowed them to create a comprehensive and holistic framework for understanding human nature.

### # Designing the Human System

1. Divine Blueprint: The *-rSayaH* believed that the human system was designed according to a divine blueprint, which they sought to understand and describe through their teachings.
2. Holistic Approach: The *-rSayaH* took a holistic approach to understanding the human system, recognizing the interconnectedness of body, mind, and spirit/soul/aatmaa.
3. Cycles of Nature: The *-rSayaH* observed the cycles of nature and recognized that the human system was subject to similar cycles of birth, growth, decay, and rebirth.

*The ancient -rSayaH demonstrated remarkable insight and understanding of the human system, which they expressed through the concepts of citta, shravaNaaH, and karma. Their teachings continue to inspire and guide us today.*

*citta* is not known to be having a physical body as per the scriptures. How is that acting as RAM or ROM and feeding data to *shravaNaaH*? Another point is how it is becoming a cause of the next *janma*/life for humans.

According to the scriptures, *citta* is a subtle, non-physical entity beyond the physical body. It's a part of the *antaHkaraNa* (inner instrument) that includes *manas* (mind), *buddhi* (intellect), and *ahamkara* (ego).

### # *citta*'s Role in Data Processing

1. Non-Physical Data Storage: *citta* stores impressions, memories, and experiences in a non-physical, subtle realm. This storage is not dependent on physical media like RAM or ROM.
2. Subtle Energy: *citta* operates on subtle energy, which is beyond the physical realm. This energy allows it to process and store information in a non-physical manner.
3. Interconnectedness: *citta* is interconnected with the individual's subtle bodies (e.g., astral body, causal body) and the collective unconscious. This interconnectedness enables it to access and share information with other subtle entities, like *shravaNaaH*.

### # *citta*'s Role in Next *janma*/birth/life

1. *karmic* Impressions: *citta* stores *karmic* impressions, which are the residual energies of past actions. These impressions influence the individual's future experiences and circumstances.
2. *samskaraaH*: *citta* also stores *samskaraaH*, which are the deep-seated impressions and tendencies that shape an individual's personality and behavior. *samskaraaH* can influence the individual's choices and actions in future lives.
3. Rebirth: When an individual's physical body dies, their *citta*, along with the accumulated *karmic* impressions and *samskaraaH*, carries over to the next life. This continuity of *citta* influences the individual's circumstances, experiences, and opportunities in the next *janma*/birth.

In summary, *citta*'s non-physical nature allows it to store and process information in a subtle realm, influencing the individual's future experiences and circumstances. Its role in the next *janma* is

determined by the accumulated karmic impressions and *samskaraaH*, which shape the individual's personality, behavior, and life circumstances.

### **Does this give lead to modern science for developing memory *chips* without any physical body?**

While modern science has made tremendous progress in developing advanced memory technologies, creating memory chips without any physical body is still largely speculative.

#### **# Current Limitations**

1. **Physical Substrate:** Current memory technologies, such as RAM, ROM, and flash memory, rely on physical substrates like silicon or other materials to store data.
2. **Energy Requirements:** Memory chips require energy to operate, which is typically provided by electrical signals or other physical means.

#### **# Emerging Research Directions**

1. **Quantum Computing:** Quantum computing research explores the use of quantum-mechanical phenomena, such as superposition and entanglement, to store and process data. This could potentially lead to the development of non-physical or "virtual" memory.
2. **Neuromorphic Computing:** Neuromorphic computing aims to develop computer chips that mimic the human brain's structure and function. This could lead to the creation of more efficient and adaptive memory systems.
3. **Metamaterials:** Research on metamaterials, which are artificial materials engineered to have specific properties, might lead to the development of new, non-traditional memory storage methods.

#### **# Theoretical Concepts**

1. **Quantum Fields:** Some theories propose the existence of quantum fields, which are non-physical, mathematical constructs that can store and transmit information.
2. **Consciousness-Based Memory:** Certain philosophical and spiritual frameworks suggest that consciousness or awareness can serve as a non-physical medium for storing and retrieving information.

While these emerging research directions and theoretical concepts hold promise, it's essential to note that developing memory chips without any physical body is still largely speculative and requires further exploration.

However, the intersection of modern science, philosophy, and spirituality might lead to innovative breakthroughs in our understanding of memory, consciousness, and the nature of reality itself.

### **What is the physical neurotechnology for *citta* or memory system to operate in the human brain?**

The physical neurotechnology for *citta* or the memory system to operate in the human brain involves several complex processes and structures:

#### **# Neuroanatomical Structures**

1. **Hippocampus:** The hippocampus plays a crucial role in forming and consolidating new memories, especially emotional and spatial ones.
2. **Amygdala:** The amygdala is involved in emotional processing and memory formation, particularly for fear-related memories.
3. **Prefrontal Cortex:** The prefrontal cortex is responsible for working memory, decision-making, and executive functions.
4. **Temporal Lobes:** The temporal lobes, including the hippocampus and surrounding structures, are critical for processing and storing auditory and visual information.

#### **# Neurotransmitters and Hormones**

1. **Neurotransmitters:** Neurotransmitters like dopamine, serotonin, and acetylcholine play important roles in regulating memory formation, consolidation, and retrieval.
2. **Hormones:** Hormones like cortisol, insulin, and growth hormones influence memory processing and consolidation.

#### **# Neural Networks and Pathways**

1. **Default Mode Network:** The default mode network, which includes regions like the medial prefrontal cortex and posterior cingulate cortex, is active during mind-wandering, daydreaming, and memory retrieval.

2. Saliency Network: The saliency network, which includes regions like the anterior cingulate cortex and insula, is involved in detecting and processing emotionally relevant stimuli.

### # Neurophysiological Processes

1. Synaptic Plasticity: Synaptic plasticity, including long-term potentiation (LTP) and long-term depression (LTD), allows neural connections to be strengthened or weakened based on experience.
2. Neurogenesis: Neurogenesis, the growth of new neurons, occurs in certain regions of the brain, such as the hippocampus, and is thought to contribute to memory formation.

### # *citta* and the Brain

While the concept of *citta* is rooted in spiritual and philosophical traditions, some researchers have attempted to map *citta* onto brain function:

1. Integrated Information Theory: According to integrated information theory (IIT), proposed by neuroscientist Giulio Tononi, consciousness and *citta* might be related to the integrated processing of information within the brain.
2. Global Workspace Theory: Global workspace theory (GWT), developed by psychologist Bernard Baars, suggests that consciousness and *citta* might arise from the global workspace of the brain, which integrates information from various sensory and cognitive systems.

While these theories and findings provide some insight into the neural correlates of *citta*, the relationship between *citta* and brain function remains a topic of ongoing research and debate.

Researchers have been actively exploring the neural correlates of *citta* and its relationship with brain function.

One study published in Cerebral Cortex investigated the phase dependency of the human primary motor cortex and cholinergic inhibition cancellation during beta tACS<sup>2</sup>. Although not directly focused on *citta*, this research sheds light on the neural mechanisms underlying cognitive processes.

Another study published in Frontiers in Molecular Neuroscience discussed the role of brain capillaries in health and disease, which might be relevant to understanding the neural basis of *citta*.

Additionally, researchers have been working on creating detailed brain atlases, such as the whole-mouse-brain transcriptomic and spatial cell type atlas, which can help identify specific brain regions and cell types involved in *citta*.

While these studies might not directly address *citta*, they contribute to understanding the neural mechanisms underlying cognitive processes and brain function.

### Quantum theory connection between *citta* in the human mind to *shravaNaaH* the Divine informers to *citragupta*.a study

In *sanaatana dharma*, *citta* (चित्त) refers to the human mind or consciousness, while *shravaNaaH* (श्रवण) are the divine informers or messengers who convey information to *citragupta* (चित्रगुप्त), the divine accountant or recorder of *karma/actions*.

### # Quantum Theory Connections:

To explore the connections between *citta*, *shravaNaaH*, and *citragupta* through the lens of quantum theory, we'll examine the following concepts:

1. Quantum Entanglement: A phenomenon where particles become connected, enabling instantaneous communication and correlation, regardless of distance.
2. Quantum Superposition: A state where a quantum system can exist simultaneously in multiple states, reflecting consciousness's complex, multifaceted nature.
3. Quantum Non-Locality: A concept where information can be transmitted instantaneously across vast distances, echoing the idea of *shravaNaaH* conveying information to *citragupta*.

### # *citta* (Human Mind) and Quantum Theory:

1. Consciousness and Quantum Mechanics: Research suggests that consciousness may play a fundamental role in the collapse of the quantum wave function, highlighting the connection between *citta* and the quantum realm.

2. Quantum Fluctuations and Mind: Quantum fluctuations may be linked to the workings of the

human mind, including perception, attention, and memory, reflecting the complex dynamics of *citta*.

### # *ShravaNaaH* (Divine Informers) and Quantum Theory:

1. Quantum Communication and *shravaNaaH*: The concept of *shravaNaaH* conveying information to *citragupta* can be seen as analogous to quantum communication, where data is transmitted through entangled particles.

2. Non-Locality and *shravaNaaH*: The instantaneous transmission of information by *shravaNaaH* echoes the concept of quantum non-locality, where information can be transmitted across vast distances without physical mediation.

### # *citragupta* (Divine Accountant) and Quantum Theory:

1. Quantum Computing and *citragupta*: The concept of *citragupta* as a divine accountant can be seen as analogous to quantum computing, where information is processed and stored in a complex, non-local manner.

2. Quantum Information and *citragupta*: The idea of *citragupta* recording *karma* can be linked to the concept of quantum information, where information is encoded and processed in a quantum system.

### # Conclusions:

While the connections between *citta*, *shravaNaaH*, *citragupta*, and quantum theory are intriguing and speculative, they offer a fascinating perspective on the nature of consciousness, information, and the human experience.

This study highlights the potential for interdisciplinary exploration between *sanaatana dharma*, spirituality, and quantum theory, revealing new insights into the complex, multifaceted nature of reality.

It proposes a Scientific quantum link between *shravaNaaH* in *yamaloka* and *citta* in the human body through the light rays of the Sun and Moon. A study on this concept of research is as follows:

### # Introduction:

This study explores the scientific quantum link between *shravaNaaH* in *yamaloka* and *citta* in the

human body through light rays of the Sun and Moon. We will delve into the concepts of *shravaNaaH*, *yamaloka*, *citta*, and the role of light rays in establishing a quantum connection.

### # Background:

1. *shravaNaaH*: In *sanaatana dharma*, *shravaNaaH* are the celestial beings responsible for carrying the messages of the deceased to *yamaloka*, the realm of the dead.

2. *yamaloka*: *yamaloka* is the realm of the dead, governed by *yama*, the lord of death.

3. *citta*: *citta* refers to the human mind or consciousness, which is composed of thoughts, emotions, and experiences.

4. Light Rays: Light rays from the sun and moon have been revered in various cultures for their spiritual significance and potential to influence human consciousness.

### # Quantum Connection:

Recent studies in quantum mechanics suggest that:

1. Quantum Entanglement: Particles can become entangled, allowing for instantaneous communication and connection regardless of distance.

2. Quantum Coherence: Light rays can exhibit quantum coherence, enabling the transfer of information between particles.

### # Hypothesis:

Based on the above hypothesis it can be proposed that:

1. *shravaNaaH*: As celestial beings, *shravaNaaH* can interact with light rays from the Sun and Moon and Stars, encoding information about the deceased.

2. *citta*: The human mind, or *citta*, can receive and process this information through the influence of light rays on human consciousness.

3. Quantum Link: A quantum connection exists between *shravaNaaH* in *yamaloka* and *citta* in the human body, facilitated by the entanglement of particles and the coherence of light rays.

### # Methodology:

To investigate this hypothesis, it can be proposed that:

1. Experimental Design: Create an experimental setup to measure the effects of light rays on human consciousness, using techniques such as EEG, fMRI, or other neuroimaging methods.
2. Data Analysis: Analyze the data to identify patterns or correlations between the light rays and changes in human consciousness.
3. Theoretical Modeling: Develop a theoretical model to explain the quantum connection between *shravaNaaH* and *citta*, incorporating principles from quantum mechanics and consciousness studies.

This study aims to explore the scientific quantum link between *shravaNaaH* in *yamaloka* and *citta* in the human body through the light rays of the Sun and Moon. By investigating this hypothesis, we may uncover new insights into the nature of consciousness, the role of light in quantum communication, and the interconnectedness of the universe.

#### # Future Research Directions:

1. Consciousness Studies: Investigate the relationship between consciousness and quantum mechanics, exploring the possibility of quantum consciousness.
2. Quantum Communication: Develop new methods for quantum communication using light rays, potentially enabling faster-than-light communication.
3. Interdisciplinary Research: Collaborate with experts from various fields, including physics, biology, psychology, and philosophy, to gain a deeper understanding of the quantum connection between *shravaNaaH* and *citta*.

Communication technology and computer hardware research are leaping to new levels of research in material science every day. Semiconductor technology is also reaching new heights, and results are seen with the concepts of Artificial Intelligence. It is possible to establish a photonic connection between *shravaNaaH* and *citta* during this millennium itself. Hope for new levels of research in this field.

#### ***Sarve janaah sukhino bhavantu***

May everyone be happy, may everyone be healthy, may everyone be peaceful! *Om shaantiH !shaantiH !shaantiH !*

***Shubham bhooyaat,  
om tat sat***

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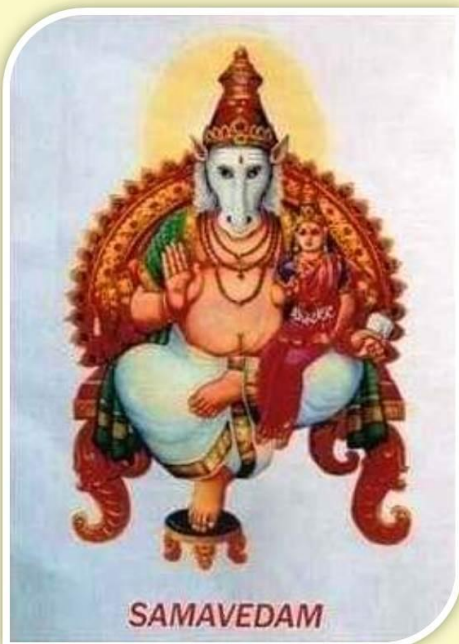
RIGVEDAM



YAZURVEDAM

## Section Two

# Sanatana Dharma



SAMAVEDAM



ATHARVANAVEDAM

# *Tōraṇa Gaṇapati*

*Śṛṅgēri (Śṛṅgagiri), Karnataka, India*



*The icon of Sri Tōraṇa Gaṇapati*

The 32<sup>nd</sup> Acharya of Sri Sri Jagadguru Sankarācharya Mahasamstanam, Dakshinamnaya Sri Sarada Peetham, Śṛṅgēri, Jagadguru **Sri Vriddha Narasimha Bharati Maha Swamiji** was the Acharya / pontiff from 1817 to 1879. He used to eat only bitter gourd leaves every morning. Swamiji used to engage in penance for 20 hours out of 24 hours in a day. Due to this penance, Swamiji obtained *aṇimādi siddhulu* (supernatural powers).

On one occasion, it was learned that an enemy army was impending to Śṛṅgēri Peetham to plunder the wealth of Goddess Sarada. Swamiji came out and stood at a place, thinking, 'I am a monk... I cannot fight... He will take care of me'. Swamiji went to a gate and recited a mantra. Immediately, Lord *Gaṇapati* arose and sat on it. Therefore, that *Gaṇapati* is called '*Torana Gaṇapati*' from then on. To enter the Śṛṅgēri Peetham, one must have the grace of '*Torana Gaṇapati*'. The door of the *Torana Gaṇapati* cannot be opened and there is no *Gaṇapati vighraha* (idol) inside (Figure 2). Devotees break a coconut and enter the temple. While departing too to have His grace, many people break a coconut and exit.



While '*Torana Gaṇapati*' was sitting on it, the enemy army of thousands could not enter the Śṛṅgēri Peetham. Sri Vriddha Narsimha Bharati Swami showed and proved the power of Sanatana Dharma, the strength of penance and worship, and the meaning of *anuṣṭhānam*. The rest of the powers cannot stand before the power of the Peetham chiefs. Swamiji is a great man, endowed with an incomparable wealth of power.

His disciple and the 33<sup>rd</sup> Acharya of the Peetham, Jagadguru Sri Sacchidananda Shivabhinava Narasimha Bharati Maha Swamiji used to offer his prayers and *dūrva* grass every day to *Sri Torana Gaṇapati*.



The succeeding 34<sup>th</sup> Acharya, Jagadguru Sri Chandrashekara Bharati Maha Swamiji offered Him **Silver Kavacham** (Figure 2).

The 35<sup>th</sup> Acharya, Jagadguru Sri Abhinava Vidya tirtha Maha Swamiji organized for the *nitya puja* for '*Torana Gaṇapati*'.

The 36<sup>th</sup> Acharya, Jagadguru Sri Bharati tirtha Maha Swamiji got the reconstruction of the place and has offered a **Golden Kavacham** (Figure 1).

To this day, this unique shrine of Lord *Torana Gaṇapati* still stands as testimony to the Acharyas' prayer to the Lord to avert obstacles. It is customary for devotees and pilgrims visiting Śṛṅgēri, to first have *darśana* of *Sri Torana Gaṇapati* and then proceed to have the *darśana* of Sri Saradamba and the various other deities and the Jagadguru.

The *padukas* of Sri Vriddha Narasimha Bharati have also been placed there for worship.

Daily puja is offered to *Sri Torana Gaṇapati*. He is very popular among the devotees, as a *vara prasadi* and a *kshipra vara prasadi*. He fulfils the wishes of the devotees.

*Dūrva* grass, coconuts and *modakas* made of jaggery/sugar are offered. Devotees submit their special offering and prayers on every *Chaturthi* and also on Tuesdays. Apart from this, several other *sevas* can be performed at the shrine of Lord *Sri Torana Gaṇapati*.

*OM Tat Sat*

*Jai Sri Adi Sankarācharya*

# Durga Sukтам

## Panacea to the Minds that Fear Afflictions

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### Abstract

मननात् त्रायते इति मन्त्राः - A mantra is that which protects when contemplated upon. Mantras are powerful tools for spiritual unfoldment and have been part of our spiritual tradition right from the Vedic age. Chanting mantras becomes more engaging and fruitful when their meanings are clearly understood. This section presents the meaning and significance of some commonly recited Veda mantras.

जातवैदसे सुनवाम् सोममरातीयतो नि दंहाति वेदः ।  
स नः पर्षदति दुर्गाणि विश्वा नावेव सिंधुं दुरितात्यग्निः ॥

– *Rgveda Samhitā* 1-99-1

तामग्निवर्णां तपसा ज्वलंतीं वैरोचनीं कर्मफलेषु जुष्टाम् ।  
दुर्गां देवीं शरणमहं प्रपद्ये सुतरसि तरसे नमः ॥

### Introduction

The *Durga Sukтам* is an ancient hymn. It is mentioned in full in the *Taittirīya Āraṇyaka* and specifically in the *Mahānārāyaṇa Upaniṣad* (10-2). There are seven mantras in the Durga Sukтам and are powerful set of mantras used traditionally for the purpose of *aniṣṭa-parihāra*, the removal of undesirable experiences in life. The 1<sup>st</sup>, 3<sup>rd</sup>, 4<sup>th</sup> and the 6<sup>th</sup> mantra of this Sukता are taken from three mandalas (1-99-1, 1-189-2, 5-4-9 and 8-11-10) of the *Rgveda Samhitā*. The 2<sup>nd</sup> and 7<sup>th</sup> mantra are taken from the *Taittirīya Samhitā*, and the 5<sup>th</sup> mantra is obtained from the *Atharvaveda Śaunaka Samhitā* (7-63-1). All the four mantras in the *Rgveda Samhitā* are dedicated to the deity 'Agni'.

*Durga Sukтам* is a hymn primarily addressed to *Agni*. It is a hymn in which 'Agni' is invoked to protect humans from obstacles and difficulties in their lives. This hymn primarily describes and praises the role of *Agni Bhagwan* as the boatman who takes humans towards 'mukti'

or emancipation / liberation / enlightenment. It is however popularly accepted and recited as a hymn to goddess Durga, particularly as one of the verses refers to *Durga Devi* (goddess) by that name. At the end of the recitation of this Sukta, there is the '*Durga-Gayatri*' mantra, which is – '*Om kātīyāyanaya vidmahe kanyakumari dhimahi tanno durgih prachodayat*'. This mantra is not part of the Durga Suktam. The word '*Kātīyāyana*' is probably used to refer to the mother Durga, the daughter of sage Katyayana. This Sukta is famous and recited in praise of Goddess Durga, especially as one of the seven mantras refers to the Devi (goddess) by that name.

This analysis aims to explore the profound meanings embedded in the mantras are discussed here. The first two mantras of the *Durga Suktam* are being discussed in this issue of Veda Nada Sarit (VNS).

### Etymology

The etymological meaning of *Durga* is – *dur* + *gam* + *ḍa* + *ṭāp* - means *duḥkḥēna gamyatē prāpyatē* - Hard to obtain. Durgā devi.

### Word meaning for 1<sup>st</sup> Mantra

जातऽवेदसे - to the source of all knowledge, the omniscient one, सुनवाम – let us offer, सोमम् – the soma creeper (sacred offering), अरातिऽयतः – those who exhibit enmity, निदहाति - destroys, scorches, वेदः – the knower of all, सः – he । नः – to us, पर्षत् अति – completely destroys, दुःऽगानि – calamities, विश्वा – all, नावाऽइव – like a ship, सिन्धुम् – the ocean, दुःऽइता – calamities, अति – helps to cross, अग्निः – Agni, the god of fire.

### Word meaning for 2<sup>nd</sup> Mantra

ताम् – her, अग्निवर्णाम् – of the hue of fire, तपसा – by the heat, ज्वलन्तीम् – shining, वैरोचनीम् – the one who emerged from the self-luminous Paramatman, कम्बफलेषु – for the fruits of actions, जुष्टाम् – worshipped (by devotees), दुर्गाम् – Durga, देवीम् – Goddess, शरणम् – refuge, अहम् – I, प्रपद्ये – attain, सुतरसि – O the one who helps cross (sufferings)! तरसे – to the one who takes to the other shore, नमः – salutations.

### Translation



*O Agni, the source of knowledge and the omniscient one, we offer the soma creeper. He scorches those who exhibit enmity. May he completely destroy all our calamities. Like a boat that helps cross the ocean, let him help us cross difficulties.*

*I take refuge in Goddess Durga, the one who is of fiery hue, shining by her heat, who emerged from the self-luminous Paramatman, worshipped by those who desire for the fruits of action. O Goddess, who helps us cross sufferings and leads us to the other shore, salutations to you.*

### **Explanation**

As noted in the introduction, this Suktam is rich with references to Agni, whose fiery nature is depicted as Durga, the shakti of Agni. Agni is described with adjectives like *Jātaveda* and *Veda*— terms that underscore his connection to knowledge. *Jātaveda* portrays Agni as the inspiration for knowledge, while *Veda* highlights his omniscient nature. Thus, the Suktam becomes a prayer to Agni, seeking his inspiration to bring clarity to our intellect, empowering us to overcome difficulties and calamities. This reflects the pragmatic vision of the Vedas, where protection from adversities is not magical but arises from the clarity of intellect that *Agni* inspires. How empowering this vision is! In moments of helplessness and desperation, when one feels adrift, the imagery of a boat or a ship that helps us cross calamities symbolizes the grace of the intellect's inspiring divinity, which lifts us out of despair. Just as a suffering child seeks the comfort of a mother, the portrayal of Durga as a nurturing and protective force provides solace to her devotees during times of hardship. She embodies the grace of a mother who comforts in pain and nourishes in need. Thus, in the second mantra, the seer (mantra *draṣṭa*, the *ṛṣi*), feeling the safe sanctuary of the mother, also prays for *Karmaphala*—the fruits of actions. These initial two mantras express a multitude of sentiments: prayers for knowledge and clarity of intellect, emotional support during distress, and material nourishment and benefits. Human beings experience a range of emotions that often conflict, causing agitation and unrest. The varied sentiments captured in these mantras reveal insights into Vedic counselling, addressing all aspects of the human psyche and offering guidance through the waves of thoughts and emotions that arise in our minds

### **Application**

The application (*vinīyoga*) of the Durga Sukta mantras is primarily for the *japa* (recitation) of the mantras. While these mantras mainly address *Agni*, the god of fire, they also invoke Goddess

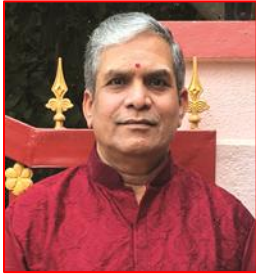
Durga in some verses. Through a careful examination of the Suktam, it becomes evident that Durga embodies the transformative and protective power of Agni, particularly her ability to remove obstacles and alleviate suffering. According to the commentary of Sāyaṇācārya, the Durga Suktam emphasizes the synergy between *Agni* and *Durga*, where Durga's divine power is perceived as the fiery force that eradicates negative influences, thereby guiding devotees towards liberation from life's adversities.

(to be continued ...)

- Harih OM -

- OM Tat Sat -

## About Author



**Dr. Raghava S. Boddupalli**, MSc., PhD – Worked as a scientist in the field of Plant Biology for over 35 years. In the last fifteen years, he has completed studying the Krishna Yajurveda. This has inspired him to publish several research articles on Vedas in relation to Botany in national and international scientific journals. He has also completed two Veda Projects titled, '*Plant Biology of Yajurveda*' and '*Plants of Atharvaveda - Their Descriptions and Uses*' sponsored by the Indian National Science Academy (INSA), New Delhi. He has edited and published three Veda books namely, '*Taittirīya Yajurvēdīya Āśīrvāda Manjarī*', '*Abhiśravaṇa Mantrah*' and '*Agnimantra Manjarī*'. Dr. Raghava has been serving as an Editor-in-Chief for the *vEda vaaNee* e-Journal since its inception.

# రథసప్తమి విశిష్టత

[Significance of *Ratha Saptami*]

సోమంచి (తంగిరాల) విశాలాక్షి

వైస్ ప్రెసిడెంట్, వేద సంస్కృతి సమితి, హైదరాబాద్

## Abstract

*Ratha Saptami*, the *Magha Saptami*, is a Hindu festival that falls on the seventh day (*saptami*) in the bright half (*Shukla Paksha*) of the Hindu month Magha. It is symbolically represented in the form of the sun god Surya turning his *ratha* (chariot) drawn by seven horses, with *Aruna* as the charioteer, towards the northern hemisphere, in a north-easterly direction. It also marks the birth of Surya Bhagavan and is hence also celebrated as *Surya Jayanti* (the sun-god's birthday). Sun worship is deep rooted in the Vedic texts of the Hindu religion. The *Gayatri Mantra japa* – the sacred Vedic chants to *Savitri* (the Vedic Sun God) – is popularly recited by devotees. As Puranic Hinduism evolved, the worship of the Sun was consolidated.

*Ratha Saptami* is symbolic of the change of season to spring and the start of the harvesting season. For most Indian farmers, it is an auspicious beginning of the New Year. The festival is observed by all Hindus in their houses and in innumerable temples dedicated to Bhagavan Surya Narayana, across India.

సమస్థవిత్తే జగదేక చక్షుషే

జగత్ప్రసూతి స్థితినాశ హేతవే!

త్రయీమయాయ త్రిగుణాత్మ ధారణే

విరించి నారాయణ శంకరాత్మనే!!

జపాకుసుమ సంకాశం కాశ్యపేయం మహా ద్యుతిమ్!

తమోఽలిం సర్వ పాపాఘ్నం ప్రణతోఽస్మి దివాకరమ్!!

మాఘ శుద్ధ సప్తమిని "రథసప్తమి" అంటాము. జన్మించిన అదిత్యుడు శ్రీ సూర్యనారాయణ స్వామి పుట్టగానే మాఘ మాసము అనగానే "సూర్యోపాసన", రథసప్తమి ఒక అద్భుతమైన రథమునెక్కి లోక రక్షణ కోసం పయనం స్ఫురిస్తాయి. మాఘ శుద్ధ సప్తమిని అదితి కశ్యపులకు ప్రారంభించిన రోజు సప్తమి. అదే రథసప్తమి.

అసలు రథసప్తమి అంటే ఏమిటి? ఎందుకు ఆ పేరు వచ్చింది? ఆ రోజున ఏ దైవమును ఎలా ఆరాధించాలి? అనే అనేక సందేహాలు కలుగుతాయి.

ఏ సప్తమి రోజున ఆకాశంలో నక్షత్రాలన్నీ ఒక రథము ఆకారంలోకి వస్తాయో, ఆ రోజును **రథసప్తమి** అంటాము. ఈ విశ్వంలో కేవలము శ్రీ సూర్య నారాయణ స్వామి మాత్రమే ఏడు కిరణములు కలిగి, ఒకే ఒక చక్రం కలిగిన, ఏడు గుఱ్ఱములతో లాగబడుతున్న, అసూరువైన సారథితో నడపబడుతున్న రథమెక్కి అంతరిక్షంలో మన మాంసనేత్రముతో చూడగలిగే దైవములా ప్రత్యక్షమై, ప్రపంచం మొత్తానికి కాంతిని, వెలుగును, వేడిమిని, అపారమైన ప్రాణశక్తిని, జ్ఞానాన్ని ప్రసాదిస్తూ, కాలస్వరూపుడై పగలు, రాత్రులను ఏర్పరుస్తూ, ఏ మాత్రమూ చలనము లేకుండా స్థిరంగా ఉంటూ కూడా మనకు - మానవులకు ఉదయం తూర్పున ఉదయాల్ని నుంచి ఉదయిస్తున్నట్లా, సాయంత్రం పడమరన పశ్చిమాల్నిలోకి అస్తమిస్తున్నట్లా దర్శనమిస్తాడు. అటువంటి అద్భుత దివ్య మూర్తి ఎక్కిన రథము యొక్క ప్రత్యేకతను తెలియజేస్తూ, సప్తమి తిథి ఆవిర్భవించిన శ్రీ సూర్య నారాయణుని పుట్టిన రోజును "రథసప్తమి" పేరుతో జరుపుకుంటున్నాము.

**రథస్థం భాస్కరం ధృష్ట్వా పునర్జన్మ న విద్యతే**, అంటారు.

ఎన్నో లక్షల ఏళ్ళ క్రిందట జరిగిన పెద్ద విస్ఫోటనం కారణంగా విశ్వం ఏర్పడిందని "బిగ్ బ్యాంగ్ థియరీ" చెప్తోంది. కానీ ఆ విస్ఫోటనానికి కారణం ఏమిటనేది మాత్రం సైన్సు వివరించలేకపోయింది.

వేదములలో జ్యోతిర్మండల ఆవిర్భావం గురించి వివరించారు. శబ్ద బ్రహ్మ స్వరూపమైన ఓంకారము యొక్క విస్ఫోటనంతో మొదట కాంతి ఏర్పడిందని, ఆ కాంతియే సూర్యుడని పురాణాలు చెబుతున్నాయి. ఓంకార శబ్ద విస్ఫోటనం వలన నాలుగు వేదములు, దుర్బలిక్ష్యమైన జ్యోతిర్మండలం - సూర్య మండలం ఏర్పడింది. ఆ సూర్యమండలంలో నుంచి విడిపడిన ముక్కలే కోట్ల ఏళ్ళు చల్లబడి, భూమిగా, చంద్రునిగా ఏర్పడినాయని చెప్తారు.

నిజానికి సూర్యుడు ఒక మండే అగ్ని గోళము. ఆ గోళములోనుంచి నిరంతరంగా ఓంకార నాదం ఇప్పటికీ వినిపిస్తూ ఉంటుంది. ఆ గోళానికి అభివతి అయిన మార్తాండుడు యావద్విశ్వానికి కాంతిని వెలుగును, సర్వ ప్రాణికోటికీ ప్రాణశక్తిని ఇస్తున్నాడు.

మకర సంక్రాంతితో పవిత్ర ఉత్తరాయణ పుణ్యకాలం ప్రారంభమవుతుంది. రథసప్తమి నుంచి శ్రీ సూర్యభగవానునిలోని కాంతి, వేడిమి భూమిపై ఎక్కువగా ప్రసరించటం ప్రారంభమవుతుంది.

రథసప్తమిని సూర్య జయంతి, భాను సప్తమి, మిత్ర సప్తమి, జయ సప్తమి, మహాసప్తమి అని అనేక నామములతో వ్యవహరిస్తాము.

ఈ విశ్వంలోని సర్వ ప్రాణికోటికీ ప్రత్యక్ష దైవమైన శ్రీ సూర్య నారాయణ స్వామిని మానవులందరూ తప్పకుండా ఆరాధించాలి. ఎందుకంటే సూర్యుని వల్లనే ప్రాణికోటి ప్రాణవంతమై మనగలుగుతోంది. ఆకులన్నీ హరిత వర్ణాన్ని పొందుతూ వృక్షములన్నీ ఫలపుష్ప వంతములవుతున్నాయి. భూమిపైని జలాలను గ్రహించి సూర్యుడే వర్షాలు కురిపించి మనకు ప్రాణస్వరూపమైన

జలములను ఇస్తున్నాడు. సారశక్తి ద్వారా మనిషి తన శక్తిని పెంచుకుంటున్నాడు.

భూమిపై జీవరాశులు సుఖక్షంగా మనగలుగుతున్నాయంటే అందుకు కారణం శ్రీ సూర్య భగవానుడే! కనుక రథసప్తమి నాడు సనాతన ధర్మానుయాయులందరూ శ్రీ సూర్య నారాయణ స్వామిని తప్పక ఆరాధిస్తారు. మన ధర్మము ప్రకారం సూర్యాధనకు ఎంతో విశిష్టత ఉంది. వేదములు శ్రీ సూర్య నారాయణ స్వామిని అనేక ఋక్కులతో సోత్రించాయి, మన పురాణాలు, శ్రీమద్రామాయణ మహా భారత ఇతిహాసాలు సూర్యుని మహిమను కొనియాడాయి. శ్రీ సూర్యోపనిషత్తు సూర్య భగవానుని పరబ్రహ్మముగా కీర్తించింది. ఉపనిషత్తు అసావాదిత్యో బ్రహ్మ అనీ, సూర్య ఆత్మా జగత్సస్థుషత్ అని ప్రకటించింది.

**సప్తాశ్వ రథమారూఢం ప్రచండం కశ్యపాత్మజమ్!**

**శ్వేత పద్యధరం దేవం తం సూర్యం ప్రణమామ్యహమ్!!**

ఏడు గుర్రాలు పూన్చిన రథముపైనెక్కి ప్రయాణించే ప్రచండుడైన, కశ్యపాత్మజునికి, తెల్లని పద్యమును ధరించిన సూర్యునికి నమస్కరించుచున్నాను. ఏడు గుఱ్ఱములు, సూర్యుని ఏడు కిరణాలకు సంకేతాలు. ఈ ఏడు గుఱ్ఱాలు గాయత్రి, త్రిష్టప్, జగతి, అనుష్టుప్, పంక్తి, బృహతి, ఉష్టిక్ అనే ఏడు వేద ఛందస్సులు అని వేదములో చెప్పారు. సప్త వర్ణాలతో ప్రకాశించే సూర్యుని సప్త కిరణాలను - సుషుమ్న, హరికేశ, విశ్వకర్మ, విశ్వవ్యచ, సంపద్వసు, అర్వాగ్రసు, సావరాడ్వసు అంటారు. సప్త వర్ణాలు మనకు శ్వేతవర్ణంగా కనిపిస్తాయి.

జ్యోతిశ్శాస్త్రము, ఖగోళ శాస్త్రములు సూర్య గమనాన్ని వివరించాయి. సప్తాశ్వ రథంపై భానుడు స్వాతి చేస్తూ మేషం నుంచి మీనం వరకు ఉన్న పన్నెండు రాశుల్లో ప్రయాణిస్తాడు. ఈ 12 రాశులను పూర్తి చెయ్యటానికి సూర్యరథానికి ఏడాది సమయం పడుతుంది. రథసప్తమి రోజే సూర్యుడు తన సప్తాశ్వ రథాన్నెక్కి ఉత్తర దిశగా ప్రయాణం సాగించటం ప్రారంభించి, ఒక్కో రాశిలో 30 రోజులుంటాడు. విశ్వాన్ని ఒక వృత్తంలా భావిస్తే, దానికి 360 డిగ్రీలు ఉంటాయని గణితశాస్త్రం చెబుతోంది. సూర్యుడు రోజుకు ఒక డిగ్రీ చొప్పున సంచరిస్తూ 360 రోజుల్లో ఈ వృత్తాన్ని పూర్తి చేస్తాడు. అందుకే జ్యోతిష్యులు ఈ సృష్టి చక్రాన్ని 12 రాశులుగా విభజించి, ఒక్కొక్క రాశిని 30 డిగ్రీలుగా విభజించారు. సూర్యుడు ఒక్కొక్క రాశిలో సంచరించే కాలాన్ని ఒక మాసముగా పరిగణించారు.

మనకు కనిపించే సూర్యుడు ఒక్కడే అయినా, విశ్వంలో ఇంకా 11 మంది సూర్యులు ఉన్నట్లు నేటి పరిశోధకులు గుర్తించారు. కానీ మన భారతీయ మహర్షులు వేదకాలంలోనే, వేదములలో ద్వాదశ ఆదిత్యులను గురించి ప్రస్తావించారు. వారే - ధాత, అర్యముడు, మిత్రుడు, వరుణుడు, ఇంద్రుడు, వివస్వతుడు, త్వష్ట, విష్ణువు, అంశుమంతుడు, భగుడు, పూషుడు, క్రతువు, అనువారు. ఈ పన్నెండుగురు ఆదిత్యులు వరుసగా మన చైత్రం, వైశాఖం, జ్యేష్ఠం మొదలగు పన్నెండు మాసములలో సంచరించే సూర్యుని పేర్లు. వీరే ద్వాదశ మాసాలకూ ఆధిదేవతలు. వీరి కారణంగానే 12 రాశులు ఏర్పడినాయి. సూర్యుడు ఒక్కొక్క మాసంలో ఒక్కొక్క రాశిలో సంచరిస్తాడు.



శ్రీమద్భాగవతంలోను, శ్రీ మహా భారతము ఆదిపర్వంలోను విష్ణుమూర్తి యొక్క ద్వాదశ సూర్య రూప విభూతులను చెప్పారు. అవి -

**ధాతా మిత్రః అర్యమా శక్రో వరుణస్త్యంశ ఏవ చ**

**భగో వివస్వాన్ పూషా చ సవితా దశమస్తథా!**

**ఏకాదశస్తథా త్వష్టా ద్వాదశో విష్ణురుచ్యతే**

**జఘన్యజన్తు సర్వేషామదిత్యానాం గుణాధికః!!**

శ్రీ కృష్ణ పరమాత్మ ఆదిత్యానామహం విష్ణుః అని చెప్పాడు.

మాఘమాసంలో శ్రీ సూర్య నారాయణుడు "అర్క" నామంతో సంచరిస్తాడు. 'మాఘ' అంటే మా అఘ - అఘము అంటే పాపము. మాఘము అంటే పాపం లేనిది అని అర్థం. పుణ్యాన్ని ప్రసాదించే మాసం కాబట్టి ఈ మాసాన్ని మాఘమాసం అన్నారు. నిజానికి ఉత్తరాయణం మకర సంక్రాంతితో ఆరంభమైనా, రథసప్తమి నుంచే ఉత్తరాయణ స్ఫూర్తి పూర్తిగా గోచరిస్తుంది. దక్షిణాయణం నుంచి ఉత్తర దిశకు మరలిన భాస్కరుడు ఈ రథసప్తమి రోజు నుంచే అత్యధిక వేడిమిని సంతరించుకోవటం ప్రారంభిస్తాడు. కాబట్టి రథసప్తమిని సూర్య గ్రహణ తుల్య పవిత్ర దినంగా భావించి, పితృ, దేవ, ఋషి తర్పణాలను ఇవ్వాలనే నియమాన్ని నిర్ణయించారు.

అన్ని జీవరాశులకు సూర్యుడే ఆత్మ. సూర్య ఆత్మా జగతః తస్మద్భక్త అని ఉపనిషత్తు చెప్తోంది.

సార కుటుంబంలో అన్ని ప్రాణులకు సూర్యుడే ఆత్మ. కాబట్టి సూర్యోపాసన చేస్తే ఋణ, రోగ, శత్రుబాధలు నశిస్తాయి. నమస్కార ప్రియో భానుః, అనీ, అర్హ్య ప్రియో సూర్యః అని అంటారు. కనుక సూర్యునికి నమస్కారములు

చేసి, అర్హ్య ప్రదానం చేసి ఆయన అనుగ్రహాన్ని పొందవచ్చును.

**ఆరోగ్యం భాస్కరాదిచ్ఛేత్ అన్యారు.** మనం

ఆరోగ్యంగా ఉండాలంటే శ్రీ సూర్య భగవానుని ఆరాధించాలి, సూర్య నమస్కారాలు చెయ్యాలి. సూర్యుడు మన నేత్రాలకు అభిదైవం. కనుక మన కంటిచూపు బాగుండాలంటే, జ్ఞాన నేత్రం విచ్చుకోవాలంటే శ్రీ సూర్య నారాయణ స్వామి అనుగ్రహం ఉండాలి. ఓం శ్రీ సూర్యాయ నమః అన్నది ఒక మంత్రం. అలాగే సూర్యుని ఏ నామాన్యైనా మంత్రంలా జపించి ఆయన అనుగ్రహం పొందవచ్చును. ఓం నమో భగవతే సూర్యాయ ఆదిత్యాయ అక్షి తేజసే నమః - అనే మంత్ర జపంతో శ్రీ సూర్య నారాయణుని అనుగ్రహంతో గ్రుడ్డివారు సైతం చూపును పొందగలుగుతారు. మన మంత్రపుష్పంలోని ఒక మంత్రం యోఽపాం పుష్పం వేద, పుష్పవాన్ ప్రజావాన్, పశుమాన్ భవతి అనే వాక్యాలు దీనికి సంబంధించినవే. సూర్యారాధన చేసేవాడు పుష్పవంతుడు, సంతానవంతుడు, పశుసంపద కలవాడు, ఐశ్వర్య వంతుడు, అన్న సమృద్ధి కలవాడు అవుతాడు.

సూర్యకాంతిలోని కిరణాల ప్రభావం వల్లే శరీరానికి సహజసిద్ధంగా విటమిన్ 'డి' లభిస్తుంది. కనుక సూర్యకిరణాలు శరీరంపై తప్పక ప్రసరించాలి. అందుకే మన మహర్షులు సంధ్యావందనము, సూర్యనమస్కారములు, అర్హ్యప్రదానం మొదలైనవి చెయ్యాలని విధించారు.

ఏడు కిరణాలుగా సప్తవర్ణాలను ప్రతిబింబిస్తూ కదిలే సూర్యుని అశ్వాలు/ కిరణాలు రథసప్తమి రోజున ఒకే తెల్లని కాంతి రేఖగా మారుతాయి.

పిండాండ బ్రహ్మాండాలను సమన్వయించి తెలుసుకోవాలని చెప్తారు. మనం ద్వాదశాదిత్యులుగా భావిస్తున్నవే ద్వాదశ జ్యోతిర్లింగాలని చెప్తారు. అవి మన దేహంలో ఏయే స్థానాలలో ఉన్నాయో చెప్తారు. అలాగే మన శరీరంలో ఉన్న పంచ జ్ఞానేంద్రియాలను, పంచ కర్మేంద్రియాలను, మనస్సును, అహం అని పిలువబడే జీవుడిని ఎవరు ప్రకాశింపజేస్తున్నారో ఆయనే అదిత్తుడు.

**కర్మ జ్ఞానక దశకం మనశ్చ జీవ ఇతి విశ్వ సర్గాయ!**

**ద్వాదశధా యో విచరతి స ద్వాదశ మూర్తిరస్తు**

**మోదాయ!!**

ఈ పన్నెండింటిలో ఉన్న జ్యోతే శివ జ్యోతి, పరం జ్యోతి. అదే ద్వాదశ జ్యోతిర్లింగాల రూపంలో కొలువబడుతున్నది.

సర్వ రోగాలను హరించే శక్తి కలవి సూర్య నమస్కారములు. సూర్య నమస్కారములు చేసేటప్పుడు - "మిత్ర, రవి, సూర్య, భాను, ఖగ, పూష, హిరణ్యగర్భ, మలీచి, ఆదిత్య, సవిత, అర్క, భాస్కరులు - అనే ఈ పన్నెండు నామాలను చెప్తూ చేస్తాము.

సూర్య ప్రీతికరంగా సూర్య నమస్కారాలు చేయటం వల్ల ఆరోగ్యం వృద్ధి చెందుతుంది. మిత్రాయ నమః, రవయే నమః, సూర్యాయ నమః, భానవే నమః, ఖగాయ నమః, పూషే నమః, హిరణ్యగర్భాయ నమః, మలీచయే నమః, ఆదిత్యాయ నమః, సవిత్రే నమః, అర్కాయ నమః, భాస్కరాయ నమః అంటూ సూర్య నమస్కారాలను - ప్రణామాసనం, ఉచిత హస్తాసనం, పాదహస్తాసనం, దక్షిణ హస్త సంచలనాసనం, పర్వతాసనం, సాష్టాంగ నమస్కారాసనం, భుజంగాసనం, పర్వతాసనం, వామ

హస్త సంచలనాసనం, పాదహస్తాసనం, ఉచిత హస్తాసనం, ప్రణామాసనం వేస్తూ చెయ్యాలి. శ్రీ సూర్య భగవానుడు సర్వ రోగ హరుడు, ఆరోగ్య ప్రదాత, అభయ ప్రదాత, ఐశ్వర్య ప్రదాత, జ్ఞాన ప్రదాత, అన్న ప్రదాత, భక్త రక్షకుడు.

ఒకప్పుడు కాంభోజ రాజైన యశోవర్మ తనకు ఎన్నో పూజల ఫలంగా లేక లేక వుట్టిన ఏకైక పుత్రుడు వ్యాధుల పాలైతే రథసప్తమీ వ్రతాన్ని ఆచరించి, సూర్య భగవానుని అనుగ్రహంతో తన కుమారుని అనారోగ్యం నుంచీ కాపాడుకున్నాడని ఒక చారిత్రక గాథ ఉంది.

శ్రీకృష్ణుని కుమారుడు సాంబునికి మహర్షి శాపం వల్ల కుష్టు రోగం వచ్చింది. అప్పుడు బ్రహ్మదేవుడు సూర్యభగవానుని ఆరాధించమనీ, రోగం నయమౌతుందనీ చెప్పాడు. సాంబుడు భక్తితో చంద్రభాగా నదీతీరాన వేపవృక్షాల మధ్యలో ఉంటూ సూర్యారాధన చేశాడు. జబ్బు పూర్తిగా తగ్గిపోయాక కృతజ్ఞతతో కోణార్క లో అద్భుతమైన సూర్యాలయాన్ని నిర్మించి సూర్య నారాయణుని ప్రతిష్ఠించాడు. ఎందరో ఈ దేవాలయాన్ని ధ్వంసం చెయ్యాలని ప్రయత్నించినా, కోణార్క దేవాలయం నేటికీ అత్యంత ఆకర్షణీయంగా అలరారుతున్నది.

ఒకసారి దేవేంద్రుడు పరమేశ్వర దర్శనానికి వెళతాడు. ఆ సమయంలో శివపార్వతులు ఏకాంతంగా ఉన్నారని నందీశ్వరుడు దేవేంద్రుని లోపలికి వెళ్ళద్దంటాడు. అతని మాట వినకుండా శివదర్శనానికి వెళ్ళబోయిన ఇంద్రుడిని నందీశ్వరుడు తంజాడు. ఒక్క తావుతో ఎగిరిపడి ఒళ్ళంతా దెబ్బలతో బాధ పడుతుంటే, సూర్యారాధన చేస్తే బాధ పోతుందని ఇంద్రునికి కల వస్తుంది. అప్పుడు

దేవేంద్రుడు నిల్మించి, ప్రతిష్ఠించినదే అరసవెల్లి శ్రీ సూర్య నారాయణ స్వామి దేవాలయము. అత్యంత మనోహరంగా కనిపించే శ్రీ సూర్య నారాయణ స్వామి పాదాలను సూర్య కిరణాలు తాకటాన్ని ఇక్కడ మనం చూడవచ్చును. ఉషా, సంధ్యా, సంజ్ఞా, ఛాయా, పద్మినీ సమేత శ్రీ సూర్య నారాయణ స్వామిని ఆరాధించేవారి సర్వ కామనలను ఆయన తీరుస్తాడు.

మయూరుడనే కవి తనకు కలిగిన కంటి జబ్బును పోగొట్టుకొనటానికి మయూర శతకం రచించి, సూర్య భగవానుని అనుగ్రహంతో పూర్తి ఆరోగ్యవంతుడయ్యాడు.

రథసప్తమి రోజునే శ్రీ సూర్య భగవానుడు సత్రాజిత్తుకి రోజుకి పన్నెండు బారువుల బంగారాన్ని అనుగ్రహించే శమంతక మణిని ప్రసాదించాడని చెప్తారు.

శ్రీ సూర్యభగవానుని గురువుగా ప్రార్థించి శ్రీ ఆంజనేయస్వామి ఆయన వద్ద నుంచి చతుర్వేదాలను, ఉపనిషత్తులను, వ్యాకరణాన్ని అభ్యసించాడు. యాజ్ఞవల్క్య మహర్షి శ్రీ సూర్య భగవానుని నుంచి ఉపనిషద్ జ్ఞానాన్నిపొందాడు.

శ్రీ సూర్యనారాయణ స్వామిని ప్రార్థించి ధర్మరాజు అక్షయపాత్రను పొందాడు. అరణ్యవాస సమయంలో పాండవులతో పాటు అరణ్యానికి వచ్చిన వారందరికీ పంచ భక్ష్య పరమాన్నాలతో భోజనం ఏర్పాటు చెయ్యగలిగాడు.

శ్రీ సూర్య నారాయణ స్వామిని నిత్యము ప్రార్థించే ద్రాపదీ దేవిని కీచకుడు సమీపించ బోతున్నప్పుడు సూర్య భగవానుడు ఒక గంధర్వుడిని ఆమె రక్షణకు పంపాడు. అతను గుప్తంగా వచ్చి, కీచకుడిని తోసేసి, ద్రాపదిని రక్షించాడు.

## శ్రీ సూర్యనారాయణ దేవాలయములు

భారతదేశం అంతటా సూర్య దేవాలయాలు ఉన్నాయి. ఈ దేవాలయాలలో రథ సప్తమి పర్వదినాన్ని ఘనంగా జరుపుకుంటారు. అయితే, అత్యంత ప్రసిద్ధమైనది ఒడిశాలోని కోణార్కలోని కోణార్క శ్రీ సూర్య దేవాలయం. కోణార్కతో పాటు, ఒడిశాలో మరొక సూర్య దేవాలయం ఉంది. అది గంజాం జిల్లాలోని బుగుడలోని బరంచి నారాయణ ఆలయం. చౌలుక్క రాజవంశానికి చెందిన రాజు భీమ్దేవ్ సృష్టించిన గుజరాత్ లోని మోధేరాలో ఉంది. ఆంధ్రప్రదేశ్ లోని అరసవెల్లిలో ఉన్న శ్రీ సూర్యనారాయణ స్వామి దేవాలయం చాలా ప్రసిద్ధమైనది. తమిళనాడు మరియు అస్సాంలోని నవగ్రహ దేవాలయాల సమూహాలలో సూర్య దేవాలయాలు ఉన్నాయి. మార్తాండ్ (జమ్మూ మరియు కాశ్మీర్) లోని సూర్య దేవాలయం మరియు ముల్తాన్ లోని సూర్య దేవాలయము తురుష్కుల దాడులలో ధ్వంసం చేయబడినాయి.

## తిరుమలలో రథసప్తమి

రథసప్తమి పర్వదినమునాడు, తిరుమలలో ఒకరోజు బ్రహ్మాత్మవం జరుగుతుంది. ఈ రోజున, మలయప్వ స్వామి ప్రధాన దేవతా మూర్తులను, ఆయన దైవిక పట్టపురాణులైన శ్రీదేవి మరియు భూదేవితో కలిసి తిరుమలలోని మాడ వీధుల్లో ఊరేగింపుగా తీసుకువెళతారు. స్వామి (అమ్మవార్లతో కలిసి) ఏడు వేర్వేరు వాహనాలపై ఊరేగిస్తారు. ఈ కారణంగా రథసప్తమి రోజు తిరుమలలో ఒక చిన్న బ్రహ్మాత్మవంగా పరిగణించబడుతుంది.

ఇప్పుడు రథసప్తమి రోజున ఆచరించ వలసిన వ్రతవిధానాన్ని గురించి తెలుసుకుందాము. శ్రీ సూర్య నారాయణ స్వామికి స్నానము, అర్ఘ్యము, తర్పణము, సమస్కారములు అంటే ప్రీతి. కనుక రథసప్తమి రోజున సూర్యోదయాత్పూర్వమే నిద్ర లేచి స్నానం చేసి ధాత వస్త్రములు ధరించాలి. అసలు మాఘమాసమంతా సంకల్ప సహిత నదీ స్నానానికి ప్రతీతి. రథ సప్తమి నాడు సప్తమీ మాతకు సమస్కరించాలి.

**జననీ త్వం హి లోకానాం సప్తమీ సప్త సప్తకే!**

**సప్త వ్యాహృతికే దేవీ నమస్తే సూర్య మాతృకే!!**

‘ప్రాణలన్నిటికీ, విశ్వంలోని లోకాలన్నిటికీ తల్లివైన ఓ సూర్యుని మాతృదైవమా! ఓ సప్తమీ! సప్త వ్యాహృతి స్వరూపమా! నీకు సమస్కారము’ అని సప్తమి తిథిని ప్రార్థిస్తారు.

సూర్యుడికి ప్రీతికరమైనది జిల్లేడాకు. అందుకే దానిని అర్కవత్రం అంటారు. జిల్లేడుతో పాటు చిక్కుడాకులకు కూడా సూర్యరశ్మిని బాగా ఆకర్షించి, ఇముడ్చుకునే శక్తి ఎక్కువగా ఉన్నది. అందుకే వాటికి ఆ రోజున అంత ప్రాధాన్యత ఏర్పడినది. జన్మజన్మలుగా చేసిన పాపాలను పోగొట్టాలనీ, శోక, రోగాలను తొలగించాలనీ, మనో వాక్యాయములతో అజ్ఞానం వల్ల చేసిన ఏడు విధాలైన పాపాలను, ఏడు జన్మలలో చేసిన పాపాలను, రోగాలను తొలగించాలని సూర్య భగవానుడిని కోరుతూ రథసప్తమి నాడు ఏడు జిల్లేడాకులను, ఏడు చిక్కుడాకులను, ఏడు రేగుపళ్ళను తలమీద, భుజముల మీద ఉంచుకుని స్నానం చెయ్యాలి. పురుషులు ఏడు జిల్లేడు ఆకులను, స్త్రీలు ఏడు చిక్కుడు ఆకులను తలపైన ఉంచుకుని

సూర్యోదయ సమయంలోనే స్నానం చెయ్యాలని కొందరంటారు. వీటిని తలమీద ఉంచుకుని, సూర్య భగవానుని స్మరిస్తూ స్నానం చేస్తే, ఆ సూర్య శక్తి మన సహస్రారంలో నుంచి, అనగా మన బ్రహ్మరంధ్రంలో నుంచి మనలోకి ప్రవేశిస్తుంది. మనకు శారీరక, మానసిక ఆరోగ్యాన్నిస్తుంది, రాబోయే ఎండల తీవ్రతను తట్టుకోగల శక్తి శరీరానికి వస్తుంది. రేగుపళ్ళు మనకు ఉన్న చీడపీడలను, దృష్టి దోషాలను పోగొడతాయి.

స్నానం చేసేటప్పుడు —

**దుఃఖ దాలద్య నాశాయ శ్రీ విష్ణోస్తోషణాయ చ!**

**ప్రాతః స్నానం కరోమ్యుద్య మాఘే పాపవినాశనమ్!!**

**సప్త సప్త మహాసప్త సప్తద్విపా వసుంధరా!**

**కోటి జన్మాల్లతం పాపమేతత్ క్షణాద్విసశ్యతి!!**

**మాకరస్థే రవౌ మాఘే గోవిందాచ్యుత మాధవ!**

**స్నానేనానేన మే దేవ! యథోక్త ఫలదో భవ!!**

అని ప్రార్థిస్తూ స్నానం చెయ్యాలి.

తరువాత శ్రీ సూర్య భగవానునికి అర్ఘ్యమివ్వాలి. ఎలా ఇవ్వాలంటే - ఒక రాగి చెంబులో గంగాజలం - శుద్ధజలం పోసి, రక్త చందనం వేసి, కుంకుమాక్షతలు వేసి, ఎర్ర మందార పువ్వుము, ఎర్ర గన్నేరు పువ్వుము వేసి, రాగి నాణెమును వేసి, ఆ చెంబును రెండు చేతులతో పట్టుకుని, మోకాళ్ళమీద కూర్చుని, సూర్య సోత్రము చేసి, మంత్రములను చెప్పుతూ అర్ఘ్య ప్రదానం చెయ్యాలి. అలా అర్ఘ్యమిచ్చేప్పుడు -

సవిత్తే ప్రసవిత్తే చ పరంధామ జలే మమ!  
 త్వత్తేజసా పరిభ్రష్టం పాపం యాతు సహస్రధా!  
 సప్త సప్తవహావ్రీత, సర్వ లోక ప్రదీపన!  
 సప్తమీ సహితో దేవ! గృహాణార్హ్యం దివాకర!!

అంటూ సమర్పించాలి.

అరుణ పారాయణ చెయ్యచ్చు, శ్రీ  
 సూర్యోపనిషత్తును చదవవచ్చు. ఆదిత్య హృదయం కానీ,  
 సూర్య సోత్రములను కానీ పఠించవచ్చును. సూర్య మంత్ర  
 జపం చెయ్యవచ్చు.

సంక్రాంతి పండుగ నాడు ఇంటి ముందు సంక్రాంతి  
 ముగ్గుతో పాటు రథం ముగ్గును వేస్తాము. రథం చక్రాలు  
 బైటనుంచి మన ఇంటిలోకి వస్తున్నట్లుగా పగ్గాల త్రాడును  
 మన ఇంటి గుమ్మం వైపుకు వేస్తాము. శ్రీ సూర్య నారాయణ  
 స్వామిని మా ఇంటిలోకి వచ్చి, మేము చేసే, మనం చేసే  
 పూజలను స్వీకరించమని ప్రార్థిస్తాము. రథసప్తమి రోజున  
 రథం ముగ్గును వేసి ఆ రథము చక్రాలను మన ఇంటి  
 గుమ్మం వైపు వేసి, పగ్గాలను బైటికి, ఉత్తరం దిశగా  
 వెళుతున్నట్లుగా వేస్తాము. అంటే, ఆయనను లోక కల్యాణం  
 కోసం ప్రయాణించమని ప్రార్థిస్తున్నామన్నమాట!

ఇంక రథసప్తమి వ్రతాచరణను ప్రారంభించాలి.  
 రథసప్తమి రోజున అరుబైట సూర్య కిరణాలు పడే చోట  
 తూర్పు దిక్కున తులసి కోట ప్రక్కన ఆవు పేడతో అలికి, ఆ  
 స్థలాన్ని శుభ్రపరచి, బియ్యం పిండితో అష్టదశ పద్మం ముగ్గు  
 వేసి, పసుపు కుంకుమలతో అలంకరించి, అక్కడ పొయ్యి  
 పెట్టి, ధనుర్మాసము నెలరోజులు పెట్టిన లేక సంక్రాంతి  
 రోజులలో పెట్టిన గొబ్బెమ్మలను - ఆవుపేడ పిడకలను ఆ

పొయ్యిలో వేసి, అగ్నిని రగిల్చి, పిడకలు అంటించి, కొత్త  
 రాగి పాత్రలో లేక మట్టి పాత్రలో ఆవు పాలను పొంగించి,  
 కడిగిన కొత్త బియ్యం వేసి, చెరుకు గడ ముక్కతో  
 కలియబెడుతూ, బియ్యం ఉడికాక, బెల్లం వేసి, ఏలకుల  
 పొడి వేసి, ఆవునెయ్యిని వేసి, పరమాన్నం వండాలి. సూర్య  
 భగవానునికి షోడశోపచార పూజ చెయ్యాలి.  
 పరమాన్నమును చిక్కుడు కాయలతో చేసిన ఏడు రథముల  
 మీద చిక్కుడాకులను వేసి, వాటిలో పరమాన్నమును పెట్టి,  
 శ్రీ సూర్య నారాయణ స్వామికి నైవేద్యం పెట్టి, వాటిని ఆ  
 అగ్నిలో వేసి, హుతం చేసి, శ్రీ సూర్య భగవానునికి  
 సమర్పించాలి. అలాగే చిక్కుడు కాయల రథాల మీద  
 చిక్కుడాకులను వేసి, పరమాన్నం పెట్టి, శ్రీ సూర్య  
 భగవానునికి నైవేద్యం పెట్టాలి. హారతిచ్చి, సువర్ణ దివ్య  
 మంత్రపుష్పం సమర్పించాక, పునః పూజ చెయ్యాలి. పూజా  
 ఫలాన్ని శ్రీ సూర్య నారాయణునికి సమర్పించాలి. తరువాత  
 ఇంటిలోనివారందరూ చిక్కుడాకులలోని ప్రసాదాన్ని  
 స్వీకరించాలి.

మానవులందరూ ఆరోగ్యాన్ని, ఆయుర్దాయాన్ని,  
 మేధస్సును, వర్తస్సును, భోగములను, ముక్తిని, సకల  
 శుభాలను పొందాలంటే ప్రతి రోజు ఉదయము,  
 సాయంత్రము తప్పకుండా సూర్యారాధన చెయ్యాలి.  
 సంధ్యావందనములో గాయత్రీ మంత్రముతో  
 ఆరాధించబడుతున్న సూర్యుని లోని భగ్గ తేజము మనలను  
 రక్షించు గాక!

"సత్యధర్మాలను తెలుసుకుని జీవితంలో  
 ఆచరించటం కోసం మే శ్రీ సూర్య నారాయణా! నీ



బింబాన్ని కప్పిన ఆ బంగారు మూతను తెరువుము" అంటూ

ఈశావాస్యోపనిషత్తులో ఇలా ప్రార్థించారు -

**హిరణ్మయేన పాత్రేణ సత్యస్యాపిహితం ముఖమ్!**

**తత్ త్వం పూషన్మపావృణు సత్య ధర్మాయ దృష్టయే!!**

సర్వ జీవ పోషకుడవైన ఓ సూర్యభగవానుడా! నీ  
యథార్థమైన ముఖము మిరుమిట్లు గొలిపెడు  
తేజఃపూజముతో కప్పబడి ఉన్నది. కరుణించి, ఆ  
ఆవరణమును తొలగించి, నీ శుద్ధ భక్తునికి నీ దర్శనము  
ననుగ్రహించుము.

రథసప్తమి రోజున సూర్యభగవానుని విశేషంగా  
ఆరాధించి సకల మానవులు సకల శ్రేయస్సులను  
సపాందుదురు గాక!

**యో దేవః సవితాస్మాకం థియో ధర్మాది గోచరాః**

**ప్రేరయేత్ భర్గ యత్రస్య తద్వరేన్యముపాస్మహే!!**

**సర్వ చైతన్య రూపం తామ్**

**అద్యాం విద్యాం చ భీమహి!**

**బుద్ధిం యా నః ప్రచోదయాత్!!**

- హరి: ఓమ్ -

- ఓం తత్సత్ -

## రచయిత్రి గురించి



డాక్టర్ సోమంచి (తంగిరాల) విశాలాక్షి, ఎమ్.ఎ. (తత్వశాస్త్రం), ఎమ్.ఎ. (సంస్కృతం), ఎమ్.ఫిల్., పి.హెచ్.డి., - వీరు హైదరాబాద్ లో ప్రభుత్వ డిగ్రీ కళాశాలలో సంస్కృతం ప్రొఫెసర్ గా పదవీ విరమణ చేసియున్నారు. వీరు సంస్కృత భారతి నిర్వహించే వివిధ పత్రికలకు హాజరయ్యే విద్యార్థులకు మరియు సంస్కృతం ఎమ్.ఎ. చదివే విద్యార్థులకు పాఠములను బోధించే అనుభవయుక్త అధ్యాపకులు. వీరు సంస్కృత భారతిలో శిక్షికా మరియు కార్యకర్త.

శ్రీమతి విశాలాక్షి గారు ఆధ్యాత్మికవేత్త మరియు సనాతన ధర్మముపై ఉపన్యాసాలు ఇస్తుంటారు. వీరు వన్ వరల్డ్ యూనివర్సిటీ ట్రస్ట్ అనే సంస్థలో చీఫ్ మేనేజింగ్ ట్రస్టీగా పనిచేశారు. రక్షా ఇంటర్నేషనల్ ఫౌండేషన్ వారు వీరికి విశిష్ట మాతృమూర్తి బిరుదునిచ్చి సత్కరించారు. వీరు వేద సంస్కృతి సమితి (VSS)లో వైస్ ప్రెసిడెంట్ మరియు సీనియర్ ఫ్యాకల్టీ, సనాతన ధర్మంలో సర్టిఫికేట్ కోర్సులో అసోసియేట్ డైరెక్టర్. వీరు వేద సంస్కృతి సమితి నిర్వహిస్తున్న సనాతన ధర్మము సర్టిఫికేట్ కోర్సు విద్యార్థులకు పాఠములను బోధిస్తున్నారు.

# శుద్ధసాధకము - మోక్షసిద్ధి మార్గము

[*Suddha Sadhakamu – A way to Moksha Siddhi*]

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## Abstract

*Suddha Sadhakamu*, Path of Pure Consciousness, purported to achieve *Moksha* (emancipation) or Heavenly Bliss, is rendered by the Saint, revered Sri Kumara Devulu of Vruddha Chalam (Virudhachalam), Cuddalore District, Tamil Nadu. He has presented the doctrine of *Suddha Sadhakamu* (i.e.) attaining Moksha with the body – *Sa Deha Adhigamanamu*. It is presented in a scientific manner and reasoning, in Tamil language, later translated into Telugu by his followers.

*Suddha Sadhakamu*, path of pure consciousness is described as follows: When *Maya* or Illusion is removed from *Jeeva*, the individual (*Jeeva*) reflects *Paramatma* in entirety. But it happens only with His Will. The last trial or process of the *Jeeva* to reunite with *Paramatma* is *Moksha* or Liberation.

***Paramatma + Maya or Illusion = Jeeva.***

***Jeeva – Maya or Illusion = Paramatma.***

The physical body (i.e.) matter turns into energy; energy becomes part and parcel of God. In this transformation, all the experiences including the experience of reunion happen, not by the will of the human being but by the Lord (i.e.) *Paramatma*, who guides the soul to the end and absorbs the individual into Him as One without any duality.

*Moksha* comes to *Jeeva* by the Will of *Paramatma*, not by the Will of *Jeeva*. When *Paramatma* wants to relieve the *Jeeva* from the cycle of joy and sorrow and cycles of births and death (*Samsara*), He Himself will create the necessary circumstances and guides the individual to *Moksha*.

<p>శుద్ధ సాధకము అనే మోక్ష సిద్ధి మార్గమును ప్రతిపాదించిన వారు శ్రీ కుమారదేవులు, తమిళనాడులోని చిదంబరంకి సమీపంలోని వృద్ధాచలం అనే ప్రాంతానికి, 16-17<sup>వ</sup> శతాబ్దములకు చెందిన మహాయోగి. వృద్ధాచలంలోని పెరియనాయిక, లేక వృద్ధాంబిక అనగా సాక్షాత్తు పరమేశ్వరి అనుగ్రహం వలన కుమారదేవుల వారు దివ్య జ్ఞానాన్ని పొంది, తనకు అభించిన ఆ జ్ఞానాన్ని 'శుద్ధసాధకము' అనే ఒక ఉపనిషత్తు రూపంగా లోకానికి అందించారు.</p>	<p>శ్రీ కుమారదేవులు ఒక కర్మాటక రాజు. శ్రీశైలంలో నిష్కామ తపస్సు, కలిసమైన మరియు నిస్వార్థమైన, ధ్యానంతో మనస్సును శివునివైపు మళ్లించారు. వీరు ప్రతిపాదించిన శుద్ధ సాధకములో వేదసాంప్రదాయము, ఉపనిషత్ సాంప్రదాయము, ఆచార సాంప్రదాయము మిళితమై, 'సదేహోది గమనము' అంటే ఈ శరీరంలోనే ముక్తిని పొందే విధానము శాస్త్రీయంగా రూపొందించబడింది. కుమారదేవులు రాజుగా పరిపాలించిన తర్వాత 'శ్రీశాంతలింగ స్వామి' అనే గురువు</p>
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అనుగ్రహంతో మోక్షమార్గంలో నడిచి, మోక్షాన్ని పొందారు. శాంతలింగ స్వామి కుమారదేవుని తన స్వీయ పర్యవేక్షణలో సాధన చేయించారు.

వృద్ధాచలంలోని 'పెరియనాయకి' అమ్మ వారి కట్టాక్షంతో పదహారు జ్ఞాన శాస్త్రాలను రచించారు కుమారదేవులు పెరియనాయకి అమ్మవారు కుమారదేవులను జ్ఞాన శాస్త్రంపై కావ్యాలు వ్రాయమన్నప్పుడు తనకు ఆ శక్తి లేదన్నారు. అమ్మవారు నేనే నీ చేత రాయిస్తాను అని చెప్పారట.

కుమారదేవులు ప్రథమంలో మోక్షానికి సంసార జీవితం పనికి రాదు అనే అభిప్రాయాన్ని కలిగి వున్నా తర్వాత తన అభిప్రాయాన్ని మార్చుకున్నారు, మోక్షానికి సన్యసించవలసిన అవసరం లేదని గృహస్థ జీవితానికి, సన్యాసికి తేడా లేదు అనే అభిప్రాయాన్ని తన కవితలలో వెలిబుచ్చారు ఆయన.

కుమారదేవులు చెప్పింది, నేను నాది అనే అహంకార, మమకారాలు వదులుకుంటే, మీరు గృహస్థ జీవితం గడుపుతున్నా, అన్నీ మానసికంగా సన్యసించినట్లే, త్యజించినట్లే అదే మోక్ష మార్గం.

కుమారదేవులు జన్మతః వీరశైవ సాంప్రదాయస్థుడు. వీరశైవం అనేది 800 సం॥ల క్రితం శైవవిశ్వాసం యొక్క ఉపభాగం. ఐతే ఆయన వీరశైవ విశ్వాసాన్ని ఒక మాయగా కాకుండా, కృపా మార్గంగా భావించారు. అంటే వీర శైవమతాన్ని ఆలంబనగా చేసుకొనే, తన మోక్ష మార్గానికి బాట వేసుకొన్నారు.

శివజ్ఞాన దీపం అనే శాస్త్ర గ్రంథంలో మూడురకముల ముక్తులు లేక మోక్షముల గురించి వివరించబడివున్నది.

1. శరీరమును వీడి, జీవుడు మాత్రం మోక్షం పొందుట,
2. శరీరంతో కైలాసానికి పోవుట,
3. శరీరము, జీవుడు కలిసి ఇక్కడనే జ్యోతి రూపమును పొందుట,

ఈ మూడు రకముల ముక్తులు లేక మోక్షము సమానమే అయినా, శరీరం జ్యోతిగా మారుట ఉత్తమ ముక్తి అని చెప్పబడిరది. కుమారదేవుల పరమ గురువు అయినటువంటి శివ ప్రకాశస్వామి, కుమారదేవులు, వీరి శిష్యులైన తిరుప్పోరూర్ చిదంబర స్వామి జ్యోతి స్వరూపమును పొందారు. రామలింగ స్వామి తిరుజ్ఞాన సంబంధార్, మాణిక్యవీచగోర్, ముత్తు త్తాండవర్, నమ్మాళ్వార్, ఆండాళ్, మీరాబాయి, చైతన్య మహాప్రభువు, పోతన, రామదాసు వీరంతా జ్యోతి స్వరూపం పొందారు గానీ సోత్రము తప్ప శాస్త్రము లేదు. అంటే శాస్త్ర ప్రమాణము లేదు.

శ్రీ కుమారదేవులు ప్రతిపాదించిన శుద్ధ సాధకము అనే మోక్షమార్గము కేవలము ఊహ కాదు అని, ఈ కాలములో కూడా జ్యోతి స్వరూపము పొందిన మహానీయులు, ఉన్నారని తెలియబరిచే ఒక సంఘటనను 'ది హిందూ' అనే ఇంగ్లీషు పత్రికలో ప్రచురించింది. 27-11-1970<sup>వ</sup> తేదిన ఉత్తర ప్రదేశ్‌లో ఇటావాజిల్లా, కంద్వారా అనే చిన్న పట్టణంలో జరిగిన యదార్థ సంఘటనను 'శుద్ధసాధకము' అనే మోక్షమార్గమును వివరించే ముందుగా ఉదహరిస్తాను.

‘సాధుసింగ్’ అనే భిక్షవృత్తిలో జీవించిన ఒక యోగి వృత్తాంతం ఇది. ఒక సిక్కు వ్యాపారి 12 సం॥ల కుమారుడు కులదీప్ కు సూలుకు వెళ్లేటప్పుడు ఆ సాధువుకు నమస్కరించటం అలవాటు. ఒక రోజు ఉదయం 9 గం॥లకు గురుద్వారాకు వెళ్తూ, సాధువు ఉన్న ఇంటి నుండి పెద్ద శబ్దం రావటం విన్నాడు. అంతకు అరగంట ముందే అతని అన్న ఆ సాధువుకు పాలు ఇచ్చి వెళ్లాడు. ఊరిలో వున్న సిక్కులు తమ పాత్రః కాల ప్రార్థనలు 8 గం॥లకే ముగించి వెళ్లిపోయారు. ఆ బాలుడు కులదీప్ ఆ సాధువు పాత్రికడుపు నుండి అగ్ని లేచి, గుండెల వరకు మండటం చూశాడు. యోగ స్థితిలో వున్న ఆ సాధువుని ఆ స్థితిలో చూసి, ఆ బాలుడు ఆ సాధువు మంటలలో తగలబడిపోతున్నాడని, భయంతో పరుగు తీశాడు. ఈ వార్త విన్న నందగోపాల్, అవతార్ సింగ్, రాజాసింగ్, ఉదయ్ సింగ్ ఆ ప్రాంతానికి వెళ్లారు. రాజాసింగ్ ఒక బక్కెట్తో నీళ్ళు పోయబోగా, అది ఆత్మ హత్యా ప్రయత్నం కాదు, ఒక అసాధారణమైన సంఘటన అని అతనిని నీళ్ళు పోయకుండా అడ్డుకున్నాడు. ఆ సంఘటనను కళ్లారా చూసిన ఏబై మందిని, లెక్చరర్లు, డాక్టర్లు, వ్యాపారులు, విద్యార్థులు, ముస్లిములు, ఆర్యసమాజం వారు, కమ్యూనిస్టు అలా అన్ని రకాల వారిని ‘ది హిందూ’ దిన పత్రిక విలేఖరి ఇంటర్వ్యూ చేసి, వారి అభిప్రాయాలను సేకరించారు. ఈ విలేఖరి ఆ జిల్లామేజిస్ట్రేటుని కూడా ఇంటర్వ్యూ చేశాడు. ఆ సంఘటన షుమారు ఆరు గంటలు జరిగినట్లుగా సాక్షులు వివరించారు. అక్కడవున్న ‘సాలగ్రామ్’ అనే పోలీసుని మంటలు ఆర్పటానికి ఎందుకు ప్రయత్నించలేదని అడగగా, అది ఆత్మ హత్య సంఘటనలా భావించలేదని చెప్పారు. ప్రత్యక్ష

సాక్షులు శరీరం కాలినప్పుడు ఏ విధమైన దుర్గంధం రాలేదని, కమ్మనివాసనలు వచ్చాయనీ వివరించారు. ఆ అగ్నిచాలా ఎత్తుగా వ్యాపించిందనీ, రెండు అడుగుల దూరంలో వున్నా ఏమీ వేడి లేదు అనీ చెప్పారు. పోలీసు విచారణ తర్వాత జిల్లా మేజిస్ట్రేటు ఆ యోగి యోగస్థితిలోనే దహింపబడినాడని లికార్డు చేశారు. శరీరమంతా ఎముకలు కూడా మిగలకుండా బూడిదయిందనీ, ఆయన దుస్తులు అగ్నికి మండకుండా అలాగే వున్నాయని లికార్డు చేయబడిరది. షుమారు నాలుగంటల యోగసమాధి తర్వాత, యోగాగ్ని ప్రజ్వలిల్లిందని లికార్డు అయింది. శ్రీ కుమారదేవుల వారు ప్రతిపాదించిన శుద్ధ సాధకము అనే మోక్ష మార్గానికి వారి శిష్య పరంపరలో ఒక్కరైన శ్రీ చొక్కలింగ శివ ప్రకాశ స్వాముల వారు విశేషార్థంతో కూడిన ప్రతిపదార్థాన్ని రచించారు. ఆ మహానుభావుని అనుసరించి ‘మురుగేశ మొదలియార్’ ఇంగ్లీషు భాషలో తన వ్యాఖ్యానాన్ని చేర్చి, ఒక గ్రంథాన్ని ప్రకటించగా, పారిపాకం మునియప్ప స్వాముల వారు సంక్షిప్త వాక్యం రాశారు. ఆ గ్రంథాల ఆధారంగా, ఒక విధంగా చెప్పాలంటే, అనువాదంగా, తమిళనాట, తెలుగునాట ఎంతో మంది శిష్య గణాన్ని కలిగివున్నటువంటి, శివైక్యముపొందిన స్వామి దయానంద సరస్వతి గారు, తెలుగులో చెబుండగా ‘స్వామి ఓంకారా నందగిరి’ గా ప్రసిద్ధిగాంచిన డా॥సత్యమూర్తి గారు రచించారు. ఆధ్యాత్మికంగా అదే భగవంతుడు, పరమాత్మ, మానవజాతితో సహా ఈ విశ్వం మొత్తం పరాశక్తితో కూడుకున్న పరబ్రహ్మ యొక్క స్థూలరూపం మాత్రమే అంటే భగవంతుడే స్వయంగా



అనంత విశ్వంగా మరియు కళ్లకు కన్పడే ప్రపంచంగా రూపుదాల్చి, వాటిలో వ్యాపించివున్నాడు.

శ్రీ గురు చరిత్ర ఇలా మొదలవుతుంది 'జనన మరణాలకు అతీతమైనటువంటి పరబ్రహ్మ మూర్తి, అద్వితీయుడు, అంటే తనకు రెండవవాడు లేని వాడు ఒకప్పుడు తానే అనేక మవ్వాలని సంకల్పించాడు. ఆ సంకల్పమే మాయశక్తి. పరమాత్మ త్రిగుణాత్మకమైన తన మాయచేత ఈ జగత్తును సృష్టించి తానే వివిధ రకముల జీవుల రూపాలను ధరించారు.

పరమాత్మ G మాయ R జీవుడు పరమాత్మ తనకు తానే మాయను కల్పించుకుని జీవుడులాగా తయారవుతాడు. అంటే జీవుడు పరమాత్మ నుండి విడిపోతాడు. జీవుడు మాయ R పరమాత్మ అంటే జీవుడు మాయనుండి బయటపడటం ముక్తి. పరబ్రహ్మ అనగా దేవునితో తన విలీనాన్ని సాధించడానికి ఆత్మ యొక్క చివరి ప్రయత్నమే ఈ మోక్ష మార్గం. మోక్షం అనేది పరమాత్మ యొక్క సంకల్పం వల్లనే జరుగుతుంది. తన నుండి విడివడిన జీవుణ్ణి, తన సంకల్పంతో ఇచ్చతో మాత్రమే, భగవంతుడు తనలో ఐక్యం చేసుకొంటాడు. అరిషడ్వర్గాల మాయలో పడి కొట్టుమిట్టాడే జీవుణ్ణి మళ్లీ తనలో ఐక్యం చేసుకోదలచి ఆ జీవికి సంకల్పాన్ని కలిగించి, అందుకు తగిన పరిస్థితులను కల్పించి, మళ్లీ తనలో ఐక్యం చేసుకుంటాడు. ఎక్కడి నుండి వచ్చిందో ఈ జీవుడు అక్కడికే, ఆ పరమాత్మ దగ్గరకు వెళ్లటమే మోక్షం.

అంగ లింగ

అంగ అంటే జీవుడు

లింగ అంటే శివుడు, పరమాత్మ

శివునిలో ఒక భాగమైన జీవుడు అంగ

జీవుడు పరమాత్మలో ఐక్యమగుటనే అంగలింగైక్య అద్వైత లేక శివాద్వైత అని అంటారు. యోగవాసిష్ఠము ముముక్షు ప్రకరణములో ఇలా చెప్పబడివున్నది.

**మోక్ష ద్వారే ద్వార పాలాశ్చత్వారః పరికీర్తితాః**

**శమో విచారః సంతోషశ్చతుర్థః సాధుసంగమః**

అనగా మోక్షద్వారమున శమము, విచారణ, సంతోషము, సాధుజన సాంగత్యము అను నలుగురు ద్వారపాలురు గలరని చెప్పబడింది. ఈ నాల్గింటిని లేక మూడిరెంటిని అధమం ఒక్క దానినైనా సర్వ ప్రయత్నములచే సాధించవలెను. ఒకటి వశమైతే నాలుగు వశమవుతాయి. ఐతే మోక్ష ద్వారము వరకు వెళ్ళాలనే ఇచ్ఛకలగాలి కదా! జీవుడు యొక్క శరీరము, మనస్సు మలినమైపోయి వుంటుంది. అశుద్ధ ఆహారముతో వచ్చే అశుద్ధ దేహము, మనస్సు శుద్ధ ఆహారమును తీసుకొనుట వలన, శరీరము, మనస్సు శుద్ధమై, తర్వాత ప్రణవామృతము త్రాగగా, ప్రారబ్ధం నశించి, ప్రణవదేహమై, దయామృతము త్రాగగా, శరీరముతో కూడిన జీవుడు 'అరుణ్' అంటే పరమాత్మ స్వరూపమును పొందును.

భగవద్గీత శ్రద్ధాత్రయ విభాగ యోగములో ఇలా చెప్పబడివున్నది.

**ఆయుః సత్త్వ బలారోగ్య సుఖప్రీతి వివర్ధనా**

**రస్యోః స్నిగ్ధాః స్థిరా హృద్యా ఆహారాః సాత్త్వికప్రియాః**

ఆయుష్షు, సత్త్వము, బలము, ఆరోగ్యము, సుఖము, ప్రేమను అభివృద్ధి పరచు పాలు, పంచదార మొదలైనవి అన్నమాట. రస పదార్థాలు, వెన్న, నెయ్యి మొదలగు పదార్థాలు పోషక పదార్థాలు, సాత్త్విక పదార్థాలు

సత్త్వగుణ సంపన్నులకు ఇష్టమైనవి. ఎవరు సాత్త్విక గుణమును పొందవలెననుకుంటారో, వారు సాత్త్వికాహారాన్నే తీసుకోవాలి. సాత్త్విక ఆహారం వలన మోక్ష ప్రవృత్తి మరింతగా వృద్ధి చెందును. సాధకులు ప్రయత్న పూర్వకముగా వైరాగ్యముతో తామసిక, రాజసిక ఆహారమును త్యజించవలెను సాధకునకు సోమరి తనము, మైకము ఎన్నడూ ఉండరాదు. సంసారులకు సత్త్వగుణ ఆహారము, ప్రయత్న పూర్వకంగానైనా లభిస్తుంది. కాని సన్యాసులకు ఇటువంటి సత్త్వగుణ ఆహారము అభింశించు దుర్లభం. కావున ధృఢచిత్తులైన సన్యాసులు గ్రామములో అంటే పట్టణంలో కూడా, ఉచ్చకాలంలో అంటే మధ్యాహ్నం సమయంలో మిట్ట మధ్యాహ్నం అప్పుడు, ప్రవేశించి, ఈశ్వరేచ్ఛయే తమకు ఆహారాన్ని లభింపజేస్తుందని, విషము దొరికినా కూడా, దానిని స్వీకరించి, భుజిస్తే, మనస్సు నిర్మలమై శుద్ధావస్థను పొందుతుంది అని భావించాలి. మనస్సు, శరీరము నిర్మలంగా వున్నప్పుడు మనస్సులోని అలోచనలు కూడా శుద్ధంగానే ఉంటాయి. సత్త్వవర్తన అలవాటు అవుతుంది. భగవంతుని యందు భక్తి కలుగుతుంది. 'నేను ఎవరు' అనే ప్రశ్న ఉదయిస్తుంది. ఐతే భక్తి మళ్లా తామసిక భక్తి, రాజసిక భక్తి, సాత్త్విక భక్తి అని ఉంటాయి. రాజసిక భక్తిలో ధనవ్యామోహం, పదవీ కాంక్ష ఆడంబరాలు ఉంటాయి. తామసిక భక్తిలో ఇతరులకు చెడు చేయాలనే తలంపులు కూడా ఉంటాయి. సాత్త్విక భక్తిలో భగవంతుని యందు ప్రేమ, భక్తి, కోర్కెలు లేకుండానే నిత్య పూజలు, ధ్యానము అలవాటుపడటం. రాజసిక, తామసిక భక్తులు కూడా కాలక్రమేగా సాత్త్విక భక్తిగా మారే అవకాశం ఉంది. ఆ సమయంలో ఎవరైన గురువు లభించటం లేక

గురువుల కటాక్షం వలన ఒక క్రమమైన భక్తి పద్ధతి అలవాటు పడటం జరుగుతుంది. సజ్జన సాంగత్యము సద్గోష్ఠి సద్బంధ పరసము, పుణ్యతీర్థాలను దర్శించాలనే అభిలాష, దానధర్మాల యందు ఆసక్తి, ఇతరులకు మేలు చేయాలనే ఆలోచనలు కలగటం ఇవన్నీ సాత్త్విక భక్తికి, సాత్త్విక జీవనానికి మార్గాలు.

భక్తి జ్ఞాన, కర్మ, రాజ, లయ, క్రియా యోగాలు ఏవైనా మహా యోగానికి, ముక్తికి మార్గాలే. సాధకులు ఏ మార్గం అవలంబించినా, తీవ్ర ఆకాంక్ష, అవిరళకృషి అవసరం, ఫలం, సాధన యందు అంకిత భావం, సంచిత సంస్కారాల బలం, మనోవృత్తులు ఇవన్నీ సాధకుని తీవ్రమైన ఆకాంక్ష పైనే ఆధారపడి వుంటాయి. గురుకృప వలన గానీ, సజ్జన సాంగత్యములో సర్వజ్ఞుని సహచరుల సహవాసం వలనగానీ, ఇవన్నీ సాధ్యపడతాయి. భగవంతుని కృప వల్లనే జగన్ముఖమై వున్న చైతన్య శక్తి అంతర్ముఖమై మోక్ష మార్గాన్ని సుగమం చేస్తుంది. శాశ్వతమైన భగవత్ విషయాల మత్తులో మునిగితే, భగవంతుని కృప వలన మోక్షము, జన్మ, మృత్యు రహిత శాశ్వత పరమానందము లభిస్తుంది.

యోగవాసిష్ఠము ఉత్పత్తి ప్రకరణములలో ఇలా చెప్పబడివున్నది:

**జ్ఞాన భూమి : శుభేచ్ఛఖ్యా ప్రథమా సముదాహృతా**

**విచారణా ద్విత్వీయాతు తృత్వీయా తను మానసా**

**సత్త్వ పత్తిశ్చతుర్థి స్యాత్తతో సంసక్తి నామికా**

**పదార్థా భావనీ షష్ఠీ సప్తమీ తుర్యగా స్మృతా.**

ముక్తి మార్గాన్ని ఏడు భూమికలుగా చెప్పబడిరది.

జ్ఞాన భూమికలలో.....

మొదటిది శుభేచ్ఛ: అంటే మూఢత్వాన్ని వదిలి వైరాగ్య పూర్వకమైన అభిలాష కలగటం.

తర్వాత వివరణ: అంటే శాస్త్ర పరిశీలన, సజ్జన సాంగత్యము, వైరాగ్యాభ్యాసము

మూడవది తనుమానస: శబ్ద, స్మర్యాదుల యెడల జనించు అనాసక్తి రూపమగు మనస్సు యొక్క సూక్ష్మస్థితి

నాల్గవది సత్త్వాపత్తి : ఈ సూక్ష్మస్థితి స్థిరత్వాన్ని పొంది, శుద్ధ, సర్వాభిప్రాయ సన్యాత్రరూపమగు ఆత్మయందు స్థితి.

వీరిని బ్రహ్మ విత్తులు అని అంటారు.

ఐదవది అసంసక్తి: నిరతిశయానంత ఆత్మ సాక్షాత్కార స్థితిని పొందటం వీరిని 'బ్రహ్మ విద్వరుడు' అని అంటారు.

ఆరవ స్థితి పదార్థాభావన : అంటే స్వాత్మారామత్వమును పొంది, బాహ్యంభ్యంతరముల యొక్క భావన ఏమియులేక దేహయాత్ర కొరకు మాత్రము పరుల చిరకాల ప్రయత్నముచే సమాధి నుండి మేలుకొలుపబడి పదార్థముల నొకింత భావించునట్టి స్థితి వీరిని బ్రహ్మ విద్వలీయులు అని అంటారు.

తుర్యగ ఆత్మ స్వభావమందే నిష్ఠ కలిగియుండుట వీరిని బ్రహ్మ విద్వలీవులు అని అంటారు.

**ఏషాహి జీవన్ముక్తేషు తుర్యా వస్థేహ విద్యతే.**

**విదేహముక్తి విషయస్తుర్యాతీత మతః పరమ్.**

ఇటువంటి తులీయాతీతస్థితి జీవన్ముక్తుల యందు ఉండును. విదేహ ముక్తికి సంబంధించినదనగు తులీయాతీతస్థితి దీనికి పరమై ఒప్పును. ఆ స్థితికి చేరిన వీరు దేహ త్యాగము తర్వాత మోక్షాన్ని పొందుతారు అని శ్రీవశిష్ట మహర్షి శ్రీ రామచంద్రుల వారికి బోధించారు. ఐతే కుమారదేవులు ప్రతిపాదించిన శుద్ధ సాధకములో యోగి

సశరీరము గానే మోక్షాన్ని పొందుతారు. శుద్ధ ఆహారాన్ని స్వీకరించే వ్యక్తికి, మనస్సు, శరీరము శుద్ధమై, ఆధ్యాత్మికమైన ఆలోచనలు మొదలవుతాయి, వైరాగ్యపూర్వకమైన భావనలు మొదలవుతాయి. అంటే యోగవాసిష్టములో చెప్పబడిన మోక్ష ద్వారమునకు చేరువయ్యాడు. శరీరానికి ఆధారం ఆహారం. స్థూలములో సూక్ష్మ, కారణదేహాలు రెండూ ఉండటం వలన స్థూల ఆహారముతో స్థూల సూక్ష్మకారణ దేహములు పెరుగును. కావున స్థూల, సూక్ష్మ కారణ దేహములు మరొక జన్మకు సిద్ధమగును. స్థూల ఆహారము కర్మమును పెంచును. అది ప్రారబ్ధ ఫలితము మరల ఆగామ్యమున అభివృద్ధి పొందును. తర్వాత సంచితమై, ప్రారబ్ధమై, చక్రభ్రమణమై, జనన మరణములకు హేతువగును, ముక్తి అనునదే లేకపోవును. సత్త్వాహారము శరీరానికి ఉల్లమును సత్త్వమయముగా చేసి, శుద్ధమై, సహజ నిష్ఠకు దారితీయును. పక్వమున దయామృతము ప్రవహించుటకు మార్గమగును. సాత్త్వికాహారము వలన శరీరము, మనస్సు శుద్ధమై, మనస్సుకు, ఆత్మకు భగవంతుని ఉనికి తెలిసి వస్తుంది. కాని, అది తెలిసీ, తెలియనట్లుగా ఉంటుంది. పరమాత్మ మేఘం కప్పినట్లుగా ఉండి, జీవుడు అస్పష్టమైన భావనలో ఉంటాడు. సహజనిష్ఠ మాత్రమే ఆ అస్పష్టమైన భావన నుండి సక్రమమైన మార్గానికి దారి తీయగలదు. ఈ నామ రూపాత్మక ప్రపంచమంతయు మూడు గుణములతో కూడుకొని వున్నది. సత్త్వరజస్తమో గుణములు వీటిలో ఏ గుణము మిగిలివున్నా మళ్ళీ నామ రూపాత్మక ప్రపంచంతో సంబంధం తప్పనిసరి. వరహోపనిషత్తులలో ఇలా చెప్పబడిరది:

**యమాత్మ శనజాయాశ హరాభ్యాసాత్**

**పునః పునః విఘ్న బభుజాన్యసంజాత**

**అణిమాదివశాదివ అలత్యాపిథలం**

**సమ్యక్ పునర్భూత్యా మహాకులే**

అనగా మూలధారము మొదలు ఆజ్ఞాచక్రము వరకు గల షట్చక్రములే ఆధారము.

1. మూలాధారం కటిస్థానంలో ఉంటుంది.

2. స్వాధిష్ఠానము లింగ స్థానము

3. మణిపూరకము నాభి స్థానము

4. అనాహతం హృదయస్థానం

5. విశుద్ధికంఠస్థానం

6. భూమధ్యము ఆజ్ఞాచక్రము

సహస్రము బ్రహ్మరంధ్రము (నాదాంతం) చంద్రమండల జీవతులీయము.

ధ్యానము అంటే శ్వాసపైన ధ్యాన నిలవటం అనే యోగ ప్రక్రియ అని అంటారు. ఐతే, ఈ యోగ ప్రక్రియ వలన, శ్రమతో పూర్ణకుంభము ద్వారా ప్రాణ వాయువును, మనస్సును సమన్వయించి, బ్రహ్మరంధ్రములో ధరించినా బ్రహ్మరంధ్రము భూమధ్యము పైన ఉంటుంది మూర్ఖా సమానమైనటువంటి స్థితి ప్రాప్తిస్తుంది గానీ అంతకు పైనగల స్థితిరాదు. ఆధారయోగము వలన బంధమైనటువంటి అష్టసిద్ధులు కలుగుతాయి. బంధమైనటువంటి అని ఎందుకు అంటామంటే అష్టసిద్ధులు బంధనాలే.

యోగికి చైతన్య దర్శనము కాదు. ఆధారయోగము నాద పర్యంతమే. ఏదో మనస్సును ఒక చోట నిబెట్టి, అక్కడనే ఉంచినా, అది మనస్సు లయముకాని స్థితియే, జాగ్రదావస్థయే. దాని వలన సుషుప్తి మాత్రము

కలుగుతుంది. ఈ ఆధార యోగము చిక్కులు, ఆకాశము కనపడకుండా తెరవంటిది. యోగ విద్యలో కుండలినీ సహస్రారము మించిపోదు. నిరాధార యోగము వల్లనే మోక్ష స్థితి పొందగలదు. సహస్రములో జీవతులీయస్థితి వస్తుంది. బ్రహ్మరంధ్రము చంద్ర మండలం స్థితి ఆ తర్వాత వ్యాపనీకల, సమనాకల సముద్ర, ఉన్మనాకల స్థితులను దాటి వ్యోమరూపిణీ స్థితిని పొందుతాడు యోగి. ఆపైన అనంత దర్పణ ప్రకాశము, అనాధనీల సముద్ర ప్రకాశము, అనా శ్రిత శతకోటి చంద్రప్రకాశము అదే మోక్షస్థితి, శరీరము జ్యోతి రూపము పొందే మోక్షస్థితి.

యోగవాసిష్టములో వేయి సంవత్సరములు నిర్వికల్ప నిష్ఠలలో ఉన్నప్పటికీ కూడా క్రమముగా తన ప్రభావము తగ్గి, అది అవస్థా కార్యమగుట వలన జీవన్ముక్తుడు క్రమముగా క్రిందనున్న అవస్థలలో ప్రవేశించును. అనగా ఎక్కడ గుణము ఏ రూపములోనున్ననూ అక్కడ జీవన్ముక్తుడు కూడా పరాముక్తిని పొందలేడు. ఆ గుణము లేని స్థితి సహజ నిష్ఠలోనే లభించును. ఆ సహజనిష్ఠ శివకృప వల్లనే సాధ్యము అవుతుంది. క్రియా మార్గములో చెప్పబడిన సవికల్ప నిష్ఠ, ఉపాసనీ మార్గములో చెప్పబడిన నిర్వికల్పనిష్ఠ రెండూ సత్త్వ గుణము వలన కలిగినవి అనటంలో అర్థం ఆ నిష్ఠనుండి ప్రపంచ వ్యవహారంలోకి వచ్చుట తప్పదు అని చెప్పడమే. సహజనిష్ఠ అంటే జరిగేదంతా దైవేచ్ఛ అనుకున్నప్పుడు నిర్వికారంగా ఉండి, కార్యమునకు ప్రయత్నము లేకపోవుటయే. భూత రూపవస్తువులన్నియు సమానములేనని అనగా దేనికీ సాటిరానివని, శివరూపముగా చూసి, స్థిరముగా

హృదయములో నిలబెట్టుటయే నిర్మల జాగ్రత్ అనబడును. కాని నిరాధార యోగము అనగా అన్నీ శివేచ్ఛానుసారముగా జరిగినవే, నాకు అని ఒక స్వతంత్రము లేదనే నిర్ణయానికి వచ్చి, ఆకాశమువలె ఊరక ఉండుట స్వభావముగా అది స్థిరపడగా అహంవృత్తి లేక జీవబోధవృత్తి లయమగుటయే నిరాధార యోగము ఈ సహజ నిష్ఠ కలుగగా, ప్రణవదేహము ప్రాప్తించును అదియే శివ కృపకు ఉపాధిగా వ్యవహరించు మేలు స్థానము.

నిరాధార యోగము వలన జీవుడు శివకృపగా అయినప్పుడు, కర్మ వాసనలు నిలబడవు. కర్మల వలన వాసనలు ఏర్పడుతాయా, లేక వాసనలు వలన కర్మలు ఏర్పడుతాయా అనే చర్చలు ఉండవు. నిరాధార యోగములో, శివేచ్ఛ, శివకృప తప్ప కాల కర్మల నధిగమించి, తనను తాను శివశక్తిగా, శివునిగా గుర్తించి, శుద్ధ స్థితిలో శివుని శక్తిగా, శివునిగా మారటమే శుద్ధ సాధకము లేక మోక్షము. పరమ శివుడు ఆద్యంతములు దాటిన ఉపాధి అని, ఆ భావము పొందడమే, దానిగా అవుటయే శుద్ధ సాధకము లక్ష్యము.

మహా వాక్యార్థమును అనుభవ జ్ఞానముగా పొందిన కుమారదేవులు కేవలము జ్ఞానమునకే ప్రాధాన్యమివ్వక, భక్తికే పెద్దపీట వేశారు. ఎందువలననగా జ్ఞానము యొక్క అనుభవ స్థితియే భక్తి. శివ కృప మిసహా ఇతరం కాదు. జ్ఞానము పోయినప్పుడు భక్తితో లయం అవుతుంది. భగవద్గీతలో “భక్త్యామాం అభిజానాతి”నన్ను భక్తి వల్లనే గుర్తించగలవు అని అన్నారు శ్రీ కృష్ణ పరమాత్మ.

శుద్ధ సాధకములో కుమారదేవులు ఇలా అన్నారు, “శివాద్వైత మార్గము శివుని హృదయము నుండి పుట్టినది.

శివుని వాక్యే ఆగమము, ఆచారము, ఆజ్ఞ. శివుని శ్వాసయే వేదములు. శివుని హృదయస్థితియే అఖండ శివాద్వైత భావన. సదా శివ మయము, సర్వం శివమయం జగత్”. జీవుడు పాశబంధుడైనా భవుడేననీ, పాశముక్తుడైతే సదా శివుడనీ శివాద్వైతం చెబుతుంది. భక్తునికి శివునితో మానసికంగా సంబంధం పెరిగిన కొలదీ, అతనిలోని భ్రమలన్నీ కొద్ది కొద్దిగా మాయమవుతాయి. శివ కృప వలన, అతనిపైన శివుని ప్రేమ వలన, శివునికి భక్తునికి మధ్యలో ఇంకొకరి ప్రమేయము లేక పోవటం వలన, భక్తునికి తనలోనే శివుని యొక్క ఉనికి అనుభవంలోకి వస్తుంది. ఒక విధంగా చెప్పాలంటే భగవంతుడు భక్తునితో దాగుడుమూతలాట ఆడుకుంటాడన్నమాట. ఉపదేశ క్రమములో, తిరువళ్లు వార్ ఏర్పరచిన సిద్ధపరంపరలో ఈ విధంగా స్పష్టంగా చెప్పబడింది. ప్రణవామృతము కొండ నాలుక నుండి ఉద్భవిస్తుందని చెప్పబడి ఉన్నది. సమయములో చెప్పిన ఉత్తమ క్రియలన్నియు విడిచినప్పటికీ కూడా తనకు ప్రణవామృతము ఎడతెగక ప్రవహించి, దానినే భుజించి, ఆ ప్రణవాకారముగా ప్రకాశించు కాలము వరకు సమయాచార పాకమునే స్వీకరించి, తత్పర నైవేద్యము చేసి, దానినే ప్రసాదముగా తీసుకొని, క్రమముగా జారవిడిస్తే, సాధన ప్రయత్నము వృద్ధి కాదుగనుక, ఆ సమయ పాకశాకమునే నిశ్చయించి, నియమముగా భుజించవలెను. అనగా ఆ సమయమునందున్నవారు తమకు లభించిన భోగమును విధి ప్రకారము ఆయా సమయ దేవుళ్లకు అర్పించి మాత్రమే భుజించవలెను. యోగి దయా స్వరూపునిగా మారి, విశ్వప్రేమలో ఓలలాడుతూ, పరమాత్మలో లీనమవటానికి తహ తహలాడుతూ



వుంటారు. పరమాత్మ కూడా ఆ జీవుణ్ణి తనలో ఐక్యం చేసుకొనటానికి సిద్ధంగా ఉంటాడు.

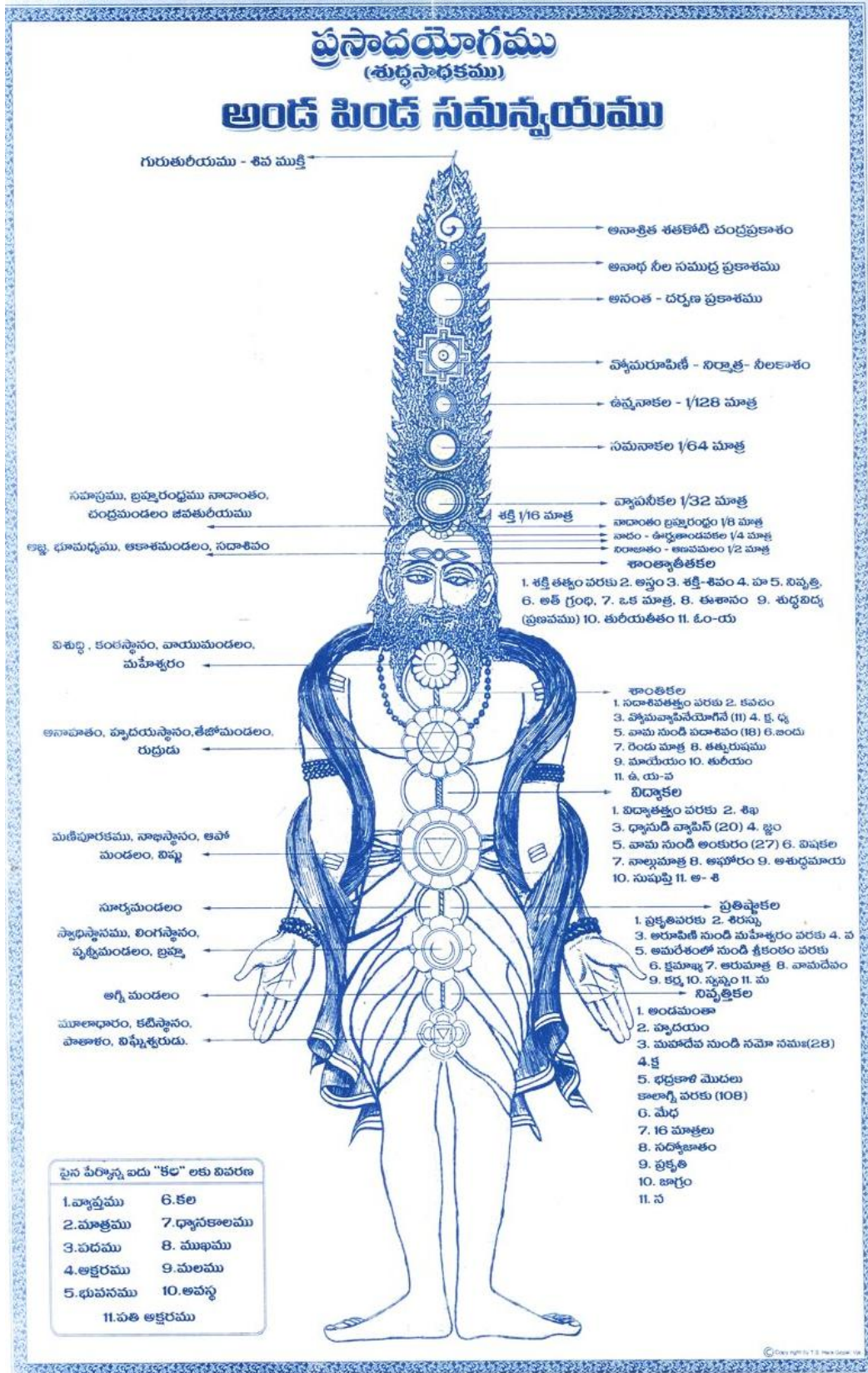
యోగవాసిష్ఠములో చెప్పబడిన తులీయాతీతస్థితికిచేరి జీవన్ముక్తుడు అవుతాడు. జీవన్ముక్తుడు ఒక్కడే శివాద్వైతముకికి అర్హుడు. అతనికి ఎంత మాత్రము ప్రారబ్ధము ఉండదు. ప్రారబ్ధ శేషము ఉన్నవారు శుద్ధ మార్గమునకు అనర్హులు. ఎప్పుడైతే ఒక వ్యక్తి జీవన్ముక్త స్థితికి రావటం జరుగుతుందో, అప్పుడు మాయా భోగము ఉండదు. మాయ అనుభవించవలెనను కోర్కెగానీ, కోర్కె ఉన్నప్పటికీ మాయా భోగము గానీ ఉండవు. ప్రారబ్ధ భోగమున్నంత వరకే మాయా, భోగములు తప్పవు. శుద్ధ మార్గ అభ్యాసములతో వుంటే, మాయా ప్రారబ్ధ భాగము వదిలిపోవును. తన ఉల్లములో నుండి ప్రవర్ధమానమయి ఎడతెగక మరింతగా వృద్ధి అయే ఉత్పన్నమైన ప్రణవామృతమునే భుజించి, పూర్వమున్న మాయా దేహము. ప్రణవాకారమై, ఈ ప్రపంచములో దేహము దర్శన మాత్రముగా సంచరించుటయే జీవన్ముక్త స్థితి అని చెప్పబడును. జ్ఞాని మాయాభోగములో ఉన్నంత వరకు ఆశ, కోర్కెలను విడవలేడు, మాయాభోగము నుండి బయటపడినప్పుడు జీవన్ముక్త స్థితికి చేరుతాడు. పుణ్య దేహమైన జీవన్ముక్తులలో ప్రారబ్ధము నశించి, శేషించిన పుణ్యమే మూర్తి మత్స్యముగా కలవారు, కావున వారు అనుగ్రహ సమర్థులు. వారి దేహము పంచభూతములకు అతీతము అందువలన వారి దేహములకు ఆ భూతముల ఉపాధులలో సంస్కారము వలన కాదు, అంటే సాధ్యం కాదు. ఈ జీవన్ముక్తులు తమను ఆశ్రయించిన చీనులకు దయానేత్రమున ప్రకాశము నిచ్చినను, తాను దయానేత్ర

ప్రకాశము తక్కువ కాకుండగానే సంచరించెదరు. అంటే వారిలో ఏమీ యోగశక్తి తగ్గదు. వారు శింశుమార చక్రములోని తన రాశిలో తాను ప్రకాశిస్తూ మిగిలిన అన్ని రాశులలోని గ్రహాలను ప్రకాశింప జేసే సూర్యునివంటి వారని కూర్మ పురాణ ప్రమాణము. యోగి శరారములోనే ఉద్భవించిన ప్రణవామృతము వలన అతని దేహము ప్రణవ దేహముగా ఆపైన దయాదేహముగా మారి, ఆ పైన లింగ దేహముగా మారి అంటే పరమాత్మ స్వరూపాన్ని పొంది, జ్యోతిస్వరూపంగా పరమాత్మలో లీనమవుతుంది. ఇదే శివముక్తి.

బ్రహ్మ సూత్రములు 'శాస్త్రయోనిత్వాత్' అని చెప్పటచేత, బ్రహ్మమును శాస్త్రము ద్వారానే గ్రహించగలము అని పూర్వ సిద్ధాంతము కాని, కుమారదేవులు 'శుద్ధసాధకము' అనే తన అనుభవమును తానుగా కాక, తనదిగాకాక, వృద్ధాంబక తన వాక్కుగా చెప్పినది అని వివరించారు.

ఈ శుద్ధ సాధకము శూన్య, నాస్తిక, అభేద, భేదాభేద, సమన్వయ సిద్ధాంతములకు అతీతమైనది, 'అవిరోధము' అయినవంటిది.

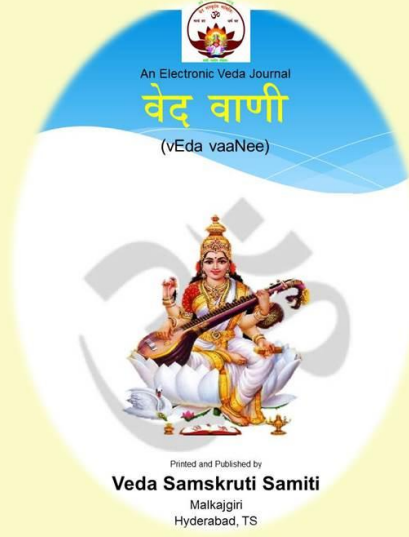
1. సర్వ వేదాంత తృప్తిస్థి
2. వేదాంతార్థమిదం జ్ఞానం సిద్ధాంతం పరమం శుభం
3. సిద్ధాంతం వేదసారస్వాత్ అనే వేద ప్రమాణాల ద్వారా హేతువు తోనూ, తర్కముతోనూ ఎక్కువగా శోధించరాదు. అన్న శృతి, యుక్తి ప్రమాణముల ద్వారానూ పరమాత్మ ప్రమాణములతో కొలవలేనివాడు, అనాది అనే ప్రమాణముల ద్వారానూ శుద్ధసాధకము ప్రకటించబడిరది.



## About Author



**Sri T.S. Haragopal**, did his Bachelor of Engineering (BE) and has more than 35-years of industrial experience. He has participated in the ‘International Conference on Vedanta’, conducted at the University of Massachusetts, Boston, USA and presented on three subjects - (1) Suddha Sadhakamu, (2) Sanant Sujateeyam and (3) Sitayanam (the life journey of Sita). He has published many books in Telugu language such as Valmiki Ramayanam, Sri Madandhra Sampoorana Mahabharatam, Sri Madandhra Maha Bhagavatam and others. He is presently staying in Vijayawada, Andhra Pradesh.



## Section Three

# Sanaatana Dharma News





## *Sri Satya Chandrasekharendra Saraswathi anointed as the 71<sup>st</sup> Acharya of Kanchi Kamakoti Peetam*

*“Sri Kanchi Kamakoti Peetham has the distinction of an unbroken line of 70 acharyas. The acharyas have taken measures for the protection of Veda Dharma, for propagating the Advaita discipline, and alleviating the sufferings of the people,” the mutt said. The 2,500-plus-years-old mutt was established by Sri Adi Sankaracharya, an 8<sup>th</sup> century philosopher.*

Sri Duddu Satya Venkata Surya Subramanya Ganesha Sharma Dravida was born in 2001 in Tuni, Andhra Pradesh. His father, Sri Srinivasa Surya Subramania Dhanvanthri, serves as a Vrata Purohit at the Sri Veera Venkata Satyanarayana Swamy Temple in Annavaram. His mother is Smt. Alivelu Mangadevi. Sri Sharma received his Vedic education under the tutelage of Brahmasri Chandukutlu Hosamane Ratnakara Bhat Sharma.

Sri Ganesha Sharma Dravida, a Ṛgvedic scholar from Annavaram in Andhra Pradesh, who had served as a Veda pandit at the Jñāna Saraswathi Devasthanam at Basara, Telangana. At age six, Ganesha began rigorous Vedic studies, mastering the Ṛgveda under Brahmasri Ratnakara Bhat.



**Photo 1: Sri Ganesha Sarma with his parents**

He has earned the title *Salakshana Ghanapati* for his expertise. By 2006, he was initiated into Vedic learning with the blessings of Jagadguru Sri Sri Vijayendra Sarasvathi of Kamakoti Peetham, who supported his education.

Sri Ganesha Sharma's scholarly journey included mastering the Yajurveda, Samaveda, Shadangas, and Upanishads alongside serving as a priest at Annavaram and Basara temples, where he became the *Ashthana Rgveda Pandit*.

He was anointed as the 71<sup>st</sup> Acharya of Sri Kanchi Kamakoti Peetam by Acharya Sri Sankara Vijayendra Saraswathi Swami and named him as Sri Satya Chandrasekharendra Saraswathi.





**Photo 2:** Sri Kanchi Kamakoti Peetham Seer Jagadguru Sri Shankara Vijayendra Saraswathi Swamigal performed 'Sanyasa Deeksha' ritual on Sri Duddu Satya Venkata Surya Subramanya Ganesha Sharma Dravid to anoint him as the next Kanchi Kamakoti Peetam, in Kanchipuram, Tamil Nadu, on the Akshya Tritiya tithi (April 30, 2025). The new Acharya had joined the Kanchi Kamakoti Peetam family, one of the most important peetams in the country, to carry forward the 'Guru Parampara' tradition.



**Photo 3:** Jagadguru Vijayendra Saraswathi Shankaracharya Swamigal, the current seer of the Kanchi Kamakoti Peetam, along with the newly anointed 71<sup>st</sup> Acharya Sri Satya Chandrasekharendra Saraswathi Swamigal giving blessings to the devotees present on the in 'Sishya Sweekaram Mahotsava', in Kancheepuram on April 30, 2025.

*The Hans India 11/05/2025*

# *A Most Befitting Tribute Concert To Sri Garimella Balakrishna Prasad*

(9 November 1948 – 9 March 2025)



A “heartfelt tribute” a “respectful musical homage” - call it by any name - the tribute concert presented in the memory of Sri Garimella Balakrishna Prasad, at the Bharatiya Vidya Bhavan auditorium recently in Hyderabad, emphasized the deep respect and admiration that is carried in the hearts of all the musicians who performed and in the hearts of the audiences who turned out in large numbers as a mark of respect to Sri Balakrishna Prasad, who passed away suddenly few weeks back, leaving a huge void in the musical world which is difficult to be filled.

The concert was very befittingly titled ‘Daachuko Nee Paadaalaku’ the opening line of a sankirtana by Tallapaka Annamacharya. Sri Balakrishna Prasad so popularly known as ‘Apara Annamayya’ (one who stands as a representation of Annamayya), lived music, loved music, and he embodied the very essence of music. As a divine musician and as a wonderful tunesmith he engaged music lovers with his regal, mature and aesthetic voice and musical jnana that transcended all boundaries. With his mellifluously spellbinding



quality of voice, very exquisite diction, he had become one of the most respected and revered musicians of our times.

Dr. Balakrishna Prasad was a Central Sangeeta Nataka Academy Awardee, who was honoured by the honorable President of India - he was the Asthana Sangita Vidwan of Three Devasthanams - The Tirumal Tirupati Devasthanam (TTD), The Ahobilam Math and The Kanchi Kamakshi Peetham.

The “Daachuko Nee Paadaalaku” program started after an auspicious lighting of the lamp and an offering of ‘pushpanjali’ to the life-like photo of Sri Balakrishna Prasad. The Chief guests were Padmasri Dr. Shobha Raju, Padmabhushan Dr. K.V. Varaprasad Reddy, Sri L. V. Subramanyam IAS (Retd), Brahmasri Akella Vibheeshana Sarma and Smt. N. C. Sridevi.

After the concert, the above-mentioned people spoke at length, drawing from their personal association and shared experiences with nostalgia and deep respect for Sri Balakrishna Prasad. The message from Brahmasri Samavedam Shanmukha Sarma garu touched a chord of emotional resonance of the audience. The musician group consisting of established music artistes, playback singers, composers and music teachers - came together to sing a devotionally scintillating fare of sankirtanas tuned and sung by Sri Balakrishna Prasad. The participating vocalists were, Sri Garimella Anila Kumar, son and sishya of Sri Balakrishna Prasad, Sri Nihal, Sri Srirangam Venu, Sri Saandip, Sri Pavan



Charan, Smt. Srinidhi, Smt. Nitya Santoshini, Smt. Sunita Balaji, Smt. Vidya Bharathi and Smt. Soujanya.

In complete unison and sync, in very devotionally charged voices when they sang, the mellifluous Sankirtanas reverberated and filled the whole auditorium with spiritual energy. They rendered ten Annamacharya Sankirtanas in all and one song from Siva Padham.

The violin, mridangam, tabla, and percussion artistes provided wonderful support.

The AV presentation with the sankirtana 'Daachuko Nee Paadaalaku' in the voice of Sri Balakrishna Prasad showcased the precious life moments and momentous milestones of his life trajectory as a renowned musician. The program was seamlessly conducted by Maheedhara Sitarama Sarma with solemnity and expertise.

Speaking to the Hans India reporter, Anila Kumar Garimella emotionally mentioned about the Souvenir - his father's last project, which he had to complete along with the help of few close friends, on his father's sudden demise. He said, "Music is the most accessible form of God" - this I learnt from my father, and I vouch for it.

"In the late 2000s, the "Hari Sankeerthanam" show was recorded and telecast on Bhakti TV, in which he was the guru, and I was the shishya. An enriching 128 episodes full of live teaching of Annamacharya Sankeerthanams shaped me into the singer I eventually became. That show helped over a hundred thousand music enthusiasts across the globe learn Annamacharya Sankeerthanams, and I too benefited the most from it. As I retrospect, I simply learned music through Annamacharya Sankeerthanams in my father's voice.

"Beyond his musical brilliance, it's probably his nectar-like soothing voice which, at all times, maintains a rare 3-way balance between musical melody, proficiency and meticulously detailed pronunciation of lyrics. May be that's why they work like mantras" What a testimonial by a worthy son of a legendary father!



Smt. M.S. Subbalakshmi releasing Sri Balakrishna Prasad's  
*Anjaneya Kritimani Maala*



Central Sangeeta Nataka Academy  
Award to Sri Garimella Balakrishna Prasad



The Hans India 23/06/2025

## Bharatanatyam by Sreevatsa Akella Captivates Audience

Chi. Sreevatsa Akella, disciple of Guru Sri M.V. Viswanadh, performed Bharatanatyam Arangetram on Friday June 20<sup>th</sup> 2025 in the Sri Sringeri Mutt Auditorium, in the premises of Sri Siva Ramakrishna Kshetram (Ramakoti), Satyanarayanapuram, Vijayawada, Andhra Pradesh. Fifteen-year-old Sreevatsa is hailing from Phoenix, Arizona, USA, and he is in the 10<sup>th</sup> Grade. His Bharatanatyam Arangetram performance was covered by the Hans India newspaper. Some of the glimpses of his dance performance pictures are provided here below:

HansIndia

### Bharatanatyam by Sreevatsa captivates audience

**Several dance critics praised Sreevatsa's command over the intricate grammar of the art form**

**HVS PRASAD  
VIJAYAWADA**

THE Bharatanatyam Arangetram of Sreevatsa Akella was showcased with grace and grandeur on Friday evening at Sivaramakrishna Kshetram (Ramakoti) here.


Fifteen-year-old Sreevatsa, hailing from Phoenix, USA, is currently pursuing his 10<sup>th</sup> grade studies. He expressed his desire to continue his journey in the classical arts. Alongside Bharatanatyam, Sreevatsa is also learning Mridangam and Carnatic vocal music, while balancing his academic pursuits and an active interest in tennis. Notably, he is also engaged in voluntary service, becoming an example of youthful discipline and dedication. His parents, Sudha and Sreesa Akella, have been a pillar of support and encouragement in his artistic journey.

Sreevatsa, a disciple of Bharatanatyam guru MV Viswanadh, presented an impressive repertoire including Pushpanjali, Alaripu, Jatiswaranam, Sabdam, Varnam, Jayadeva Astapadi, Padam and Thillana. His performance captivated the audience with precision in footwork, expressive mudras, and elegant abhinaya (expressions), reflecting the key elements of Nritya, Nritya and Natya that define Bharatanatyam.

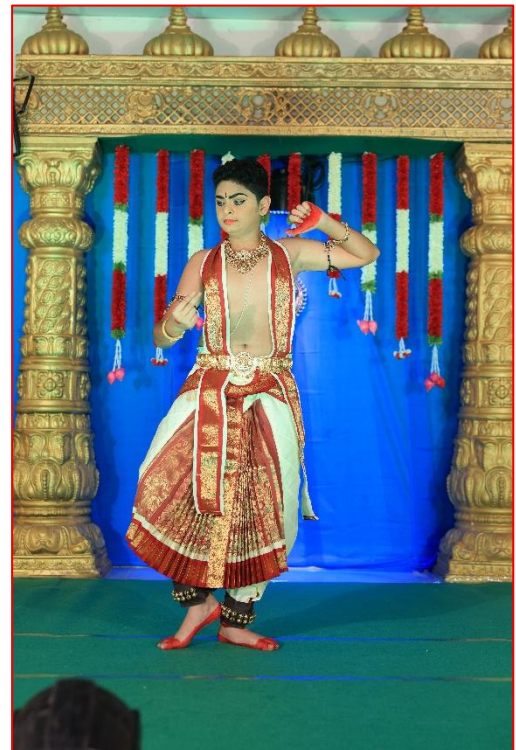
Several dance critics praised his command over the intricate grammar of the art form.

The musical ensemble lent strong support to the recital. MV Viswanadh provided powerful Natyurangam, Paavan's soulful vocals enriched the performance, while Palaparthi Nageswara Rao (violin), Beekara Suresh Babu (mridangam), and Vanamali (flute) enhanced the overall aesthetic experience.

Sudha and Sreesa Akella felicitated several eminent personalities from the fields of music and dance, acknowledging their contribution to the preservation and promotion of Indian classical arts.



Sreevatsa performing Bharatanatyam







**Chi. Sreevatsa Akella with his parents and sister**





# Veda Samskruti Samiti

13-1-62 & 13-1-47/1

Veenapani Nagar, Malkajgiri  
HYDERABAD Telangana



Veda Samskruti is an inherent intellectual property of Bhaarata dEsham. It is the basic duty and right of every citizen in Bhaarata dEsham to protect this Intellectual property. Indian Constitution and Law provides provision for protection and preservation of its culture, its monuments, architecture etc.

The Chaturvedas said to have 1131 shaakhaas right up to the time of Aadi Shankaraachaarya and thereafter during last more than ten centuries, many shaakhaas are out of practice due to various reasons and presently only seven shaakaas are in the practice of Guru shiShya parampara.

There is a need to continuously preserve these available shaakhaas which may likely to disappear in future due to various external forces acting in the country vigorously with the power of money and global politics. It is time for the intellectuals of Bharata dEsham to wake-up and work collectively to protect and preserve Veda Samskruti of Bharata dEsham, by empowering the Youth of Bharat dEsham, the future care takers of this great Indian Heritage , with suitable education of our correct history and culture.

The above background led to formation of this Veda Samskruti Samiti which is registered under Societies acts of Government of Telangana, with Regd. No. 961/2016 by Sri A.H. Prabhakara Rao, who is the Founder and President of the Samiti.

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