पूर्ण आनन्द लहरी

चलिता महातिपूरसुन्दरेय नमः

आह्विदाप्रोति परम ॥
चतुष्कूजे चंद्रकलाचत सु कुचोत्रे कुकुमरायग्रामाणे।
पुनःधुषपालकुशपुष्पवाणस्ते नमस्ते जगदेकमातामाद॥
ந குருரதிகஞ் ச குருரதிகஞ் ச குருரதிகஞ் ச குருரதிகஞ் ।
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maNgala caNDikA (right wrist)
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Introduction

In the last issue, aShTAnga yOgA chapters of sUta saMhitA were covered. From this issue we will be covering the mukti khANDA. The first treatise of the mukti khANDA discusses about how 84,000 riShIs and munis got together and performed the penance towards IshvarA to answer their questions on what mukti is and the ways to attain that.

Last issue, we started to provide the English translation of the shiShyAnushAsanaM book written by shrl pUrNAnandanAthA. We covered the guru pAdukA mahimA, characteristics of the shiShyA and Guru during the last issue. In this issue we have covered in detail the Guru sEvA expectations and the inner meaning and benefits of performing the same.

We received a request from a few upAsakAs to provide the translation of shrl vallabhOpaniShat. The 3rd chapter of this upaniShat was covered during the ganEsha caturthi issue in pUrNAnandalahari puShpA 1. A few upAsakAs were interested in understanding the meanings of all the chapters of this upaniShad and hence from this issue, the translation of one chapter of this upaniShad will be provided. This is a very beautiful upaniShad constructed in a Q & A form that covers all aspects of vallabha mahA gaNapati and we hope that this will be a wonderful addition to your literary collection.

Lalithai vEdam sarvam. 
Surrendering to the holy pAdukAs of Shri Guru,

प्रकाशांम्बा समेत प्रकाशांनन्दनाथ
देवी मान अष्टाङ्ग

श्री आदिगुरो: परशिवस्य आज्ञा प्रवर्त्तित, देवीमानें षड्षिव्यात्त तत्त्वांतः सकल प्रपण्य सृष्टि स्तिथि संहार निरोधाय अनुग्रह कारण्या: पराशे: ऊर्ध्व भुविभ्यं। न्यून तत्त्व महाकल्यं दे चव्यूषस्तत्तल कल्यं थव्यू तत्त्व महाकल्यं खं सदाशिव तत्त्व युगें दे चक्ष्ण तत्त्व परिवृत्ती यं सुखविधा पत्त्व वर्षं - श्री ललितात्रिपुरसुन्दरीपरमाक्षरिका प्रसादसिद्धयों यथा शास्त्र: (जप क्रमं)

पपर्यः क्रमम् निर्विभवती।

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The following shlokes are prayers to the Ishavara prior to the discussions about the main topic.

I bow down happily to the Peaceful, mahEshvarA, verily the truth and knowledge, One (non dual), the medicine for the disease called saMsArA,

To that shaNkarA whose shakti – umA - is in the form of the vEdAs and the mother of all universe, I bow down to get rid of the illusion called mahAmAyA.

I bow down to that mahAdEvA who is worshipped by all dEvAs, whose first son is vighnEshvarA and the brave/victorious skandA as the other son.

I bow down to that paramEshvarA whose smallest of the smallest prasAdA has the power to immediately grant the salvation (mukti) to all living things.
I bow down to that every graceful mahEshA who made vyAsA to become a jnAni (knower of everything) by simply performing the arcana to the shivalingA.

I bow down to that shivA, IshAnA and umApati due to whose radiance sprouted the illusionary universe.

I bow down to that shambu, sAmA IshvarA who dwells as an antaryAmi within everything and at the same time stand as a witness to everything that exists (cEtanA and acEtanA ) in the universe.

I bow to that AtmA which is realized by means of vEdAnta shravaNa as sat, cit, and Ananda by extraordinarily intelligent and blissful souls.

Now, a list of folks who sought mukti is given -

With great interests in reaching the abode (feet) of ambikA and Ishvara, with immense bhakti on shivA and shivapujA, (the list starts now) hiraNyAkSha,
क्लान्तः कलेश्चरः कलीब ईशपूजापरायणः ।
ओकारवल्लभो लुब्धी लोलुपो लोललोचनः ॥ १०

klAnta, klEshahara, klIba (who was interested in Ishvara pUJa), OmkAra vallabhA, lUbdhA, I0lupA, I0lalOccana,

महाप्राघो महाधीमान्यपाहारुमहोदेहः ॥
शंकिमाध्यक्षिं श्राङ्कः श्राङ्कुकर्णः श्रानैश्चरः ॥ ११

mahAprajNA, mahAdhIImAn, mahAbAhu, mahOdharaH, shaktimAn, shaktidar, shanku, shankukarNa, shanaishcara,

भगवान्महन्नपश्च भवो भवभवयापहः ॥
भगवन्दर्म प्रवष्टो भवजो भवः भवः ॥ १२

bhagavAn, bhagnapApa, bhava, bhavabhayApaha, bhagnadarpa, bhavaprita, bhavajA, bhangurAshubha,

अभिनवो जपावर्णो बन्धूककुमुमच्छविः ॥
विकातो विरजो विद्वान्वेदपरायणः रतः ॥ १३

agnivarNA, japAvarNA, bandhUka kusumaCavi, viraktA, virajA, vidvAn, vEdapArAyaNarata,

समचित्तः समग्रीवः समलोष्यशक्मकाञ्चः ॥
श्राकाशी फलमूलाशी श्रानृमित्रविवर्जितः ॥ १४

samacittha, samagralva, those who sees the stone, rock, and gold as the same,
vegetarians, phalamUIAshl, those without any friends or foes,

कालरूपः कलामाली कालतत्त्व विशारदः ॥
अणीमाण्डो मुनिः सोमः सोमनाथः प्रियः सुधीः ॥ १५
kAlarUpa, kalAmAll, kAlatatvA, highly knowledgeable, aNimANDa, muniH, sOma, sOmanAtha, pleasing person,

वेदविद्वेदविन्मुख्यो विद्वत्पादपारणः ||
विश्वालहदयो विश्वो विश्ववान्वित्वश्रुद्धवृजः || १६

vEdavít, vEdavinmukhyA, those who serve the vidvAn, broad minded, vishva, vishvavAn, vishvadaNadRhut,

पवित्र: पाष: पाषु: पाश्रजाहनलोचन: ||
लम्बकर्णो महाते जा लम्बिक्ष्जटाधर: || १७

pavitraH, paramaH, paNgu, those whose eyes are red like lotus flower, long eared, mahAtEja, long yellow colored jatAdhAras,

ग्राह्याण्यसुतो ग्रीष्मो ग्राह्याज्ञपारण: ||
लोकक्षितनायो:जौतो लोक्यात्रापारण: || १८

sons of grAhyaNA, gRISHma, grAhyaBhaNgapaрапAyaNA, grandsons of IOkAkShi, those who are competent to travel the world,

जीवनीस्वस्य पुत्रस्य प्रातःस्नायी जितेन्द्रियः ||
वत्सपुजो मुनिश्रेष्ठो वशकाण्डप्रभो मुनि: || १९

son of jaiglShavyasya, those who takes bath early in the morning, those who have control over their senses, son of vatsa, muni, vaMsa kANda prabhu,

उद्धवेत्तो उमाभक्तो सुदार्कक्ष्व चक्कली ||
आश्वलायण सुनुश्क्र व्रह्मविद्याः मुनि: || २०

UrdhvarEtas, umAbhakta, rudrabhakta, valkall, sons of AshvalAyana, experts in brahmavidyA,
चुकुन्द्रो मोचको मुख्यो मुसली मूलकारणः।
सर्वजः सर्ववित्वसः सर्वप्राणिहितो रतः॥ २१

mukunda, mOcake, mukhyA, musall, mUlate, mUlakArana, sarvaJNa, sarvavit, sarvha,
sarvapranhitOrataH,

अत्युग्रिदिशप्रभुः प्रमाणज्ञानवर्धकः।
आरुणेयो महावीर आरुणयुपसिद्धः॥ २२

Atyugra, atiprasanna, pramANa jnana vardhaka, AruNEYa, mahAvIrA, best in
AruNyupanishat,

आत्मविद्यारः श्रीमान् श्रेष्ठश्रेष्ठपुत्रकः।
श्रेष्ठश्रेष्ठसज्ज्वायः श्रेष्ठवैव प्रवर्तकः॥ २३

desires in Atma vidya, shrImAn, son of shvEtashvatara, those who prays using
shvEtashvatara shAkA with shraddhA,

शतरूद्रसमाख्यक-warning शतरूद्रियभक्तिकिंमानुः।
पञ्चप्राप्त्राख्येवषुः श्रीमतपञ्चाख्यारप्रियः॥ २४

shatarudra, those who have utmost bhakti in chanting shatarudriyA, those who knows
the reason for pancprasthAna, those who loves to chant shrI pancAkShara,

श्रीस्वस्मृत्यभक्तकः श्रीस्वस्मृत्यप्रवर्तकः।
लिङ्गस्मृत्यप्रियः साक्षात्कैवल्योपनिषतप्रियः॥ २५

Those who loves to chant shivasankalpa mantra, those who chant shiva sUtrA, those
who loves to chant linga sUkta, those who loves to chant kailvalya upaniShat,

जाबालाधयनन्तः पापप्रज्ज्व सुन्दरः।
पुराणः पुण्यकम्भेन पुरुषार्थप्रवर्तकः॥ २६
those who got rid of their sins by chanting jAbAla Upanishad, purAnar, puNyakarmar, purushArtha pravarthakar,

मैत्रायणश्लृतिसेवी महामैत्रायणु मूनि: ||
बाणलाभविन्यास: जाणलाभविन्यासेरत: || २७

those who likes maitrAyana shruti, shrI mahA maitrAyA Na muni, those who likes to chant bAShkAlAdhyAya, those who likes shAkAlAdhyAya,

सर्वशाखराः: श्रीमान्स्क्षमादिक्रमः ||
द्विसन्तिसहस्राणि सह द्वादशंसंख्या || २८

Those who are interested in all shAkhaS, those maharshis like shrImAn sangamA, 84,000 folks,

सर्वे श्रामदमोपेता: शिवभक्तिपारायणा: ||
अनिरितादिपरिम-जैस्महमलित विग्रह: || २९

With shama and damA, dwells in shiva bhakti, who sports the bhasmA by chanting mantras that start with agniriti,

सस्त्राक्षमालाभविनिपुष्पाणुचितप्रस्तुतका: ||
लिङ्गमनपरा नित्या शम्भोपौरसिद्धेनस: || ३०

Who wears rudrAkSha mAIa, the forehead with tripunDrA, enjoys performing lingArcaNa everyday for the radiant shambhu,

सत्रावसाने संभूय मेघपार्श्व विचक्षण: ||
परस्परं समालोच्यं श्रवणं सुचिरं बुद्ध: || ३१

at the end of satrayAgA near mErU, all of them together, had a combined discussion for a long time with devotion and dedication,
मुक्ति मुक्तेः पायं च मोचक मोचकापदम्।
तपश्वेतरुमायीरः श्रां मुख प्रति सादरम्॥ १२॥

did penance towards shaNkarA to understand / get answers regarding their questions on mukti, mukti upAya, mOCaka, mOCaka upAya,

प्रसादादेव रुद्रस्य शिवस्य परमात्मनः।
व्यासशिष्यो महादीमान्नूति: पौराणिकोत्तमः॥ १३॥

Due to the grace of paramAtA shivA, the intelligent sUtA (who understands the purANAs) who attained shi vyAsA as the Guru,

आविर्भूत सर्वज्ञस्तेषां मध्ये महात्मनाः।
सुन्तक्ष्म महात्मानानार्ग रूपमहर्षणः॥ १४॥

appeared among them. Upon having the darshan of the mahAmuni, all the munis had goosebumps and got up

दृष्ट्वोक्त्यायाति संभान्तः सन्तुष्ट गंगद्वरः।
प्रणाम्य बहुशो भक्त्या दण्डवस्तुधिवीति॥ १५॥

invited and happily worshipped the great maharshi again and again, fell at his feet like a stick several times

पादप्रक्षालनाधैश्च श्रव्यावस्तर्थ सत्तमः।
समाधाश्च चिरं कालं प्रसन्नं कर्त्ताणार्थविषमः॥ १६॥

did all the upacArAs (starting from washing of his feet) with dedications and devotion. Then after a bit of resting, to the ever kind

सर्वज्ञं सर्वज्ञतृतीया वाष्पीष्टार्थप्रदायिनः॥
intelligent, lover of all living beings, bestower of all needs, shri sUta maharshi, they (the munis) asked about the mukti, mukti upAya, mOcakA,

And mOcaka upAyA with modesty. Upon hearing their requests, for the benefit of the man kind,

shri sutA after meditating the tryambaka shambU, his guru vEdavyAsA,

and praying to them, became ecstatic due to bhakti, and started to tell the answers,
In the last issue we discussed the mahimA of pAdukA, the characterisitics of a shiShyA, and the characterisitics of a Guru. In this issue, we will be looking at how a shiShyA should view a Guru, serve a Guru, and surrender to a Guru. The tantric literature is full of Guru mahimA. Guru is projected as bigger than the dEvatA and it is absolutely true that without the Guru, even the concept of a dEvatA doesn't exist for a shiShyA. While the tantric texts gives such glaring statements on what is expected from a shiShyA when guru sEvA is concerned, it may appear completely awkward and unrealistic when taken literally with the current generation logical thinking. Those who are already into the path and have experienced the Grace of a Guru would relate to these expectations. However, those who are entering new into the path or considering entering into the path may be taken aback when reading these commandments. Hence, care has been taken to peel the layers and contemplate on the inner meanings of these shiLoKAs so that readers can truly grasp the greatness of Guru and the need for the Guru sEvA.

I bow down to the great GurumaNdaI guhAnandamaNDali and in particular my pUjya GurvambA AnandAmbA for making me expand the literatures of my paramaguru shri pUrNA NANDANATHA. I surrender to the lotus feet of shri pUrNA NANDANATHA for dwelling within me and making me pen the explanations which are based on His thoughts. Any mistakes in the explanations are only mine. If you find these explanations beneficial and assist in expanding your thoughts, then those merits are entirely due to the grace of my paramaguru shri pUrNA NANDANATHA.

**NOTE:** The Guru’s referenced in the tantric texts are those who come from a true shri vidyA tradition and follow the characterisitics that were discussed in the last issue. The commericial and corporate Guru’s of today’s world do not belong to this category and hence should not be used as a referencial point.
How should a shiShyA serve his/her Guru?

The shiShyA who views the Guru with a manusha buddhi (treat Him as a mortal), views mantras as a simple string of letters, views the idol as a statue would attain nothing but Hell.

**Explanation:** The reference to Hell in this shloka simply means that the shiShyA would not be able to reap the benefits of having a Guru or chanting a mantra or visiting a temple. These people are still dwelling at the external layers and have not evolved into looking internal. Simply put they are still not ready to walk the spiritual path. Now, a question might arise – Isn’t it the duty of the Guru to make a shiShyA qualify enough to walk the spiritual path? Absolutely! Not a doubt about it. That is the reason why the characteristics of the shiShyA were provided initially. If the shiShyA had those qualities, this external view would not even occur. If the person did not possess those qualities, then the Guru should not even have taken the person under His wings. But, if out of His karuNa and grace took him as a ShiShyA, then the Guru should be capable enough to make the shiShyA qualified to enter the inner path. Hence this shloka talks both about the importance of ensuring the shiShyA is ready and also the responsibility of the Guru if the shiShyA is not ready.

The surrender to the Guru should be such that even carrying the body around is for the sake of the Guru (meaning to perform Guru sEva), acquiring wealth is for the sake of the Guru. Why say more – if there comes a situation where a shiShyA would have to sacrifice his own life for the sake of the Guru, he should just do it.
**Explanation:** While these instructions may appear extreme if taken in face value, the real intent is to explain the necessity for surrender. Unless there is a full surrender, there will always be a doubt in what Guru tells and even that iota of doubt can destroy the entire benefit that a ShiSHyA sought after to reach a Guru in the first place.

Any harsh words spoken by the Guru should not be taken as hurting statements. (One should do all the research needed PRIOR to accepting a person as a Guru. However, once a shiShyA accepted a person as a Guru, there can never be a partial acceptance.) Whatever the Guru says, whatever the Guru gives even if it’s a scolding or a beating, they should be considered as a prasAdA.

**Explanation:** Again, taken in a face value, appears extreme. Guru appears like an old time kindergarten teacher. However, the real intent is, when a shiShyA searches for a Guru, he would have his own expectations on what he wants to achieve and how his path should be. But the Guru knows what is right for the shishyA. When the shiShyA receives instructions from the Guru that is not up to the shiShyA expectations, then it would be hurtful for the shisyA. This hurt can in turn create heart feelings and may even make the shiShyA stop performing the instructions prescribed by the Guru and finally make the shiShyA stray away / quit the path. In order to avoid such consequences, it is suggested that the shiShyA simply takes whatever is provided as a benefit (prasAdA) and perform as instructed.

Any materialistic things (be it an object of enjoyment or food) should be offered to the Guru first. Whatever is left over after the consumption by the Guru should be taken as the prasAdA.
**Explanation:** When taken in face value, it appears that Guru's are high demanding folks and highly selfish. However, the real meaning is - the primary reason for seeking a Guru is to walk the spiritual path. The outward view of the world that we have been dwelling all along will only keep you away from your inward journey. Hence it is important that any materialistic desires and inclinations should be discussed with/surrendered to the Guru and His solutions/left overs should be taken as a prasAdA.

गुर्ज्रे न तपः कुर्यान्नोपवासप्रतातिकम् ।
तीर्थयात्रां न कुर्याश्च न स्नायादात्मशुद्धवे ॥

*In the presence of the Guru there is no need for the penance, no need for any upavAsa, no need for fastings (vrata), no need for the pilgrimage, or purification rites.*

**Explanation:** This might appear that the literature is creating a greater than life image for the Guru. As always tantras give a different idea when read with literary meaning. However these are impregnated with such rich deep meaning that even to relate to them requires a Guru or an evolved state. This shloka does not mean that a person should not do any of these. Why would we all do these penances, vratas, pilgrimages etc? To attain a Guru who can then guide us to reach salvation. When you already have a Guru, then simply doing what he prescribes is enough isn’t it? So this shloka says that the benefit of doing the penance etc. is to attain a Guru. When you have a Guru, you have then already realized the benefits of performing those penances.

न वियोगं गुरोऽकार्यान् उष्मदा नैव भाषयेत् ।
ऋणादानं तथा जिसु अस्त्रां वस्तूनां क्रयविक्रयं ।
न कुर्याद्गुरुभिḥ सांस्कृतिको भूत्वा कथवचन ॥

*A shiShyA should never command a Guru or address Him in singular. No loans or give and take of any sorts or sales / purchases of any sorts should be transacted between a Guru and a shiShyA.*
Explanation: This is more of a practical instruction. The Guru is supposed to lead the shiShyA out of the materialistic outlook and take him towards an inward journey. Guru’s responsibility is स्वरूप निरूपण हेतु – to be a catalyst in making the shiShyA understand his own true self. For this to happen, they both have to travel inward. If materialistic transactions take place between them, then it would create opportunities for more misunderstandings and expectations that can spoil the entire Guru- shiShyA relationship. Now, a common question might arise. If a Guru is in a dire need of financial help, should a shiShyA not help? Should he just watch his Guru facing difficulty and not take part in it? The answer to this is – a Guru shiShyA relationship is more than a father-son relationship. Would a son look at a father go through difficulties and not help? However, in this case, the term “help” would not apply to a Guru. A shiShyA can never “help” a Guru. The shiShyA only offers to the Guru / serves the Guru. If such situations occur, then the shiShyA should feel blessed that he has been given an opportunity to serve the Guru. The knowledge/mantras that the Guru offers to the shiShyA are amUlyA – priceless - and shiShyA should be grateful to have had the opportunity to serve the Guru.

न कुर्यात्नास्तिकः केवलं सम्भाषणस्मृतिः ।
विलोक्य दूसरों गच्छेन्मात्रसित सह तैं क्रिचित ॥

Do not have any arguments with an atheist. In fact, it is better to stay away from atheists and avoid their company.

Explanation: The reason is pretty obvious here. sAdhakAs are not in any mission to enroll / convert others into a spiritual path. Ending up with arguments with atheists will only make a sAdhakA take away the time from their sAdhanA. In addition, there is always a danger for the sAdhakA to get influenced by the atheist and quit the path.
If a person worships others when the Guru is present, that worship will become fruitless and the shiShYa attains Hell.

Explanat ion: There are folks who have taken literal meaning of this and say that when Guru is present shiShYaS do not have to perform pujAs to God and everything is to be performed to the Guru. While that is all fine, would performing puja to a God in the presence of the Guru really push the shiShYa to Hell? That seems too dramatic to be true and tantras would not claim such silly things. The inner meaning is – when you already have a Guru, then simply listen to his instructions and follow them. Instead, if you also start to listening to other’s and perform their instructions as well, you will be forced into a confused state and will end up going nowhere (fruitless state).

Do not put any burden on the head where resides the lotus feet of the Guru (mantraAtmakA as well). Act as per His commands and consider His commands as Guru Himself.

Explanat ion: This instruction appears to be more at a gross/physical state but the reason given is in the subtle/sukshma state. If a person is involved in a work that requires him to carry things on his head, does he not deserve a Guru? Can’t he walk the spiritual path? In fact, in the olden days, it was very common to carry stuff on the head and shoulders by any common people. So this shloka does not appear to mean such a gross/physical state. So this begs the question on what might be the true intent of this shloka? When we take up more responsibilities than what we can handle, we call it a burden. The common phrases used are taking up more responsibilities on my head or burden on my shoulders. The next line in the shloka says - simply follow Guru’s command. Hence the true meaning of this shloka is, when you are on a path to mOkshA, the Guru knows what commitments you should take upon and adhere to. Simply follow those and DO NOT take up any other responsibilities that are not
prescribed by your Guru as those burdens may pull you down or distract you from following your inward path.

मन्त्रागमाधमन्त्रस्य श्रुत्योस्मै निवेदयेत्।
गुर्वाज्ञायु तु गृहस्यात्तिनिषिध्वं विवर्जयेत्॥

*When a shishya hears mantras and Agamas from other sources, he should simply report them back to the Guru. Only those mantras and instructions given by the Guru can be practiced. The rest are to be rejected.*

**Explanation:** Literature categorized mantras as siddha mantra or ari mantra – meaning beneficiary and adversary depending on the nature of a person, the name of a person etc. The Guru knows what is beneficiary and what is not. Hence it is important for a shishya to do the mantra sadhanas prescribed by the Guru and not go with whatever is heard.

स्वाशास्त्रोकुं रहस्यार्थः न वेदेत् यस्य कस्मिचित्।
यदि बूहात् स समायच्युत एव न संशयः॥

*Details about the sAstras and the secret meanings of the tantrAs should not be revealed. Involving in such acts is considered as viruddha to the samayacarA (shrividya practice) without any doubt.*

**Explanation:** This is a straightforward instruction. It is human nature for a person to share whatever they have learnt with others whom they think do not have such knowledge. This might be fine if the information shared is current affairs or worldly matters. When it comes to the tantric mysteries, sharing half-baked information can be more dangerous. It is always better that spiritual instructions and learning is obtained from one’s own Guru instead of getting them second hand from others.
अतैतं भावेर्षीत्रं न दैतं गुरुणा सह।
आत्मत्तु सर्वभूतेऽयो हितम् कुर्यात् कुलेश्वरी।

You should always feel one with the Guru. Treat everyone the same as you treat yourself.

आत्मार्थ मानसज्ञावे: श्रुत्वा स्याच्चतुर्विधा।
शुश्रूषया धिया देवि शिष्यः सन्न्योष्येदु गुरुम्॥

There are four different ways a Guru can be served – service by AtmA (self), service by arthA (wealth), service by good nature/honor, and service by doing sushrushA (addressing the physical needs). When performing these services it should be with complete devotion and make the Guru happy.

Explanation: There is nothing in the world that can truly compensate for what is received from a Guru. For example - Literature claims – rAjyaM dEyam shirO dEyaM na dEyam shOdashAkarIM – you can give your kingdom if needed, or even your own head in some cases, but DO NOT give the shOdashAkshari mantra to others - Such tall claims speaks volumes about the importance of the power of the mantrAs and if a Guru gives such a treasure to a shiShyA, the shiShyA is truly indebted for life for receiving such treasures. Guru doesn't expect anything from the shiShyA. shiShyA’s AtmAAnubhavaM is the only goal. Thus the first service is listed as the service by AtmA – meaning when the shiShyA attains that state of AtmAAnubhavam, there is nothing more that can make a Guru happy!)

पदे पदे स्रवस्य फलं प्राप्तेऽसंशांयः।
शुश्रुषणपरो यस्तु गुरुदेवमहात्मनाम्॥

One who serves the Guru, dEvatA, and mahAtmA attains the fruits of performing an ashvamEdha yajnA step by step.
Explanation: Why should this sloka talk about ashvamedha in particular? ashvamedha is performed by kings to declare victory. If a king performs 100 ashvamedha, he is considered to attain the position of Indra. The sloka very beautifully includes the words padE padE—step by step—meaning dutiful constant service to the Guru slowly makes the shishya reach the state of indra—the fruit of several ashvamedhas. What does indra represent here? Jitendra—meaning conqueror of indriyas or senses. Hence service to Guru helps the shishya to slowly conquer his senses and assist in the progress of the inward journey.

Just by serving the Guru, the grace of ambA is achieved. The complete benefit is obtained only when the service is provided with devotion.

Serving the Guru cuts down all the sins, increases the puNyA, and satisfactory completion of all actions.

Explanation: Doing what the Guru says—guruAkhyaparipAna—is the best service a shishya can offer to the Guru. Undoubtedly, when the shishya performs what the Guru instructs, by walking the path of moksha, his karmas will be resolved.

Whatever is desired by a shishya should be first offered to the Guru and dEvata. By surrendering thus, the merits (progress) attained is countless.
**Explanation:** As we can see from these shlokaS, the literature repeatedly stresses the importance of surrendering and offering to the Guru for the spiritual progress. The main reason for this is to cut the bondage of mamakRa - Please refer to the aShTa pAshAs article in pUrNAandalahari P3D8 – This quality of surrendering everything to the Guru is not to imply that the Guru’s are looking for material benefits by having many shiShyAs. It is only to develop the detached state within the shiShyA to conquer the aShTa pAshAs. When a shiShyA can’t even surrender to the Guru who has sacrificed Himself for the upliftment of the shiShyA, who else can the shiShyA surrender to? The question then comes if the shiShyA is truly ready to walk the spiritual path? Isn’t it right then for the Guru’s to check the readiness of the shiShyA just by observing their serving nature and surrendering attitude?

**भक्त्या वित्तानुसारण गुरुमुहिष्ठ्य यत् कृतम् ।
अल्पे महति वा तुल्यं पृष्यमाब्ध्वयादिद्रियः ॥**

A shiShyA should perform the service to his Guru with complete devotion by whatever he is capable of. Comparison cannot be made between services as one is big/great and other being small/insignificant.

**Explanation:** The Guru’s are not the beneficiaries and hence they really do not look for the big or small in the service provided. As mentioned earlier, the service is only to assist the shiShyA in their own spiritual progress and the best service a shiShyA can provide is that with their AtmA – by experiencing the AtmAubhAvam – and oneness with the Guru. At this state, there is no big or small or rich or poor, or great or insignificant. They are all the same. Thus this shloka refers to this state and the kind of service that is expected out of the shiShyA.)

**सर्वस्वमणि यो दयातु गुरु भक्तिविश्रकतः ।
शिष्यो न फलमापनमिति भक्तिमेव हि कारणम् ॥**

*If a shiShyA gives everything he has to the Guru without any devotion, then the shiShyA does not receive any benefit from it and hence devotion is the key.*
**Explanation:** This shloka very nicely summarizes everything we have seen so far. If the Guru is looking for materialistic benefits, then regardless of how the shiShyA gives, he should be happy! If the Guru is pleased, then the shiShyA should reap the benefits! However this shloka says the opposite. The word used in this shloka is “dadyAt” meaning “giving” - not “samarpayEt” meaning “offering”, Hence if the shiShyA just gives and not offers, then the nature of surrender is lost. Without that surrender, the mamakArA still exists. With the pAshAShTakA sticking on, there is no means for the shiShyA to progress further. Hence the nature to surrender is the key. Hence shiShyAs should develop this attribute of surrendering to the Guru for their spiritual progress.

आज्ञाभक्तोऽयेष्येषं गुरोप्रियवर्तनम् ।
गुरुत्रौसःमिदं प्राहुःः करोति स पातकी ॥

Not following Guru’s command, stealing his possessions, and performing acts that would bring displeasure to the Guru are nothing but Guru drOhA and will push a shiShyA to deep pits.

**Explanation:** This really means that if a shiShyA cannot perform what a Guru tells, then there really does not exist a Guru shiShyA relationship! On top of that, if the shiShyA performs sinful acts like stealing and hurting a Guru, there is no scope for any progress for the shiShyA. Why would a shiShyA steal? Stealing in modern days can mean learning from the Guru and taking Guru’s possessions and using them for commercial purposes. These actions can definitely hurt a Guru from a proper tradition. By doing that, not only the entire vidyA becomes cheap but also the sacred relationship between a Guru and shiShyA gets diluted.)

**NOTE:** The following few shIOkA’s are a simple continuation of the previous shloka to explain why a shiShyA should not indulge in such things that can bring displeasure to the Guru. They may sound dramatic and exaggeration but the basic message is to not do anything against the Guru’s will or command.
A person, who damages the position of the Guru, the tradition, and His dharma, should be banished by all Guru mandaliAs and even death is a small punishment for such a person.

The anger of the Guru results in ruin to the shiShyA; perform guru dRoHAs results in sins, bad death results when a shiShyA criticizes the Guru; and Guru’s displeasure brings catastrophe to the shiShyA.

If a person enters into a fire pit, it may still be possible to come out alive. If a person drinks poison, it may still be possible to stay alive. A person may escape the grip of death too. However, a shiShyA cannot escape the results if he has offended the Guru.

If a shiShyA hears his Guru being criticized, he should simply close his ears and get out of that place. Constantly chant the GurupAdukA or guru nAmA to recover from that.

(To be continued)
श्री वल्लभोपनिषत

प्रथमोध्यायः
अथ भगवन्ते मरीचि काश्यपः प्रपच्छ ।

kasyapa (son of marici) asked marici thus -

का वा वल्लभा ? को वा वल्लभेशः ?

Who is vallabha? Who is vallabhesha?

मरीचिरिवादत् ।

marici responded thus -

सर्वलोकनाथिकः ब्रह्मशक्ति: वैनायकी माया सिद्धलक्ष्मीः वल्लभा ।

The shakti of that which rules the entire Universe; the mAyA Shakti of vinAyakA; who verily is siddha lakShmi is vallabha.

तत्पति: परमात्मा वल्लभेशः ।

Her husband, the paramAtmA Himself is vallabhesha.

कथं गणपतिरिति ?

How is he gaNapati then?

ब्रह्मविश्वुरुद्धदीनां अन्त्रधिब्रह्माणां महददति तत्वानां गणानां पति: गणपति: ।

There are several prominent gaNAs (groups). brahma, viShnu, rudra is one group. The AtmAs of the bodies such as annamayaOsha, praNamayaOsha, manOmayakOsha, vijnAnaMayakOsha, Anandamaya kOsha are one group. The 36 tattvas starting from mahat/prakRuti (prakRuti, ahaMkara, buddhi, manas, etc till shiva) is one group. The head of such gaNAs (groups) is called gaNapati.

कैन गजाणन इति ?

Why did he sport an elephant head?
prakRuti became mAyA and took the form of the human. The puruShA took the form of the elephant. The form to represent the sAmarasyA (equal or the union) of the prakRuti and puruShA is gajAnana.

कथै दशाबुज इति?

Why is he having ten hands?

From the AtmA which is the sat, sprung the subtle (sUkShmA) bhUtAs (elements). sabdA (sound), sparshA (touch/feel), rUpa (form), rasa (taste), gandhA (smell) are those subtle element group that came from that AtmA. These subtle elements mixed with their own qualities and created the gross (sthUItA) elements. The body (dEha) which is the cause (kAraNa) for these subtle and gross elements is also made up of these five elements only. Hence the universe is also made of these five elements only. The universe is then made up of these three -subtle, gross and causal elements. The AtmA that created this entered into this and completely occupied it as both constant and temporary. The union of those – the sat svarUpa brahman and temporary jagat – and representing the abhEda avarUpam is vallabhEshA. The portion below the throat is the universe. The state beyond the gross, subtle, and causal is called the fourth state (turiyA) forms the head. The abhEda of the two (the creator and the creation) representing the fifth state (turiyAtItA) is verily the brahman. This (the brahman) entered into these form and formless states as antaryAmi (the one who dwells within).
From the space element (AkAshA) puShTipati, from the air element (vAyu) ratipati, from the fire element (agni) girijApati, from the water element (ap/sallia) ramApati, from the earth element (annam/bhUmI) bhUpati and their shaktis were created. Since He is the total/aggregate (samaShti) form of all the five shaktis and their patIs, he sported ten hands. varAhA’s (bhUpati) symbol is gadA (mace). bhUmI’s symbol is vRlhi (paddy bunch), viShNU’s (ramApati) symbol is cakrA (discus), shree’s (ramA) symbol is padmA (loTus), rudrA’s (girijApati) symbol is rujA / trishUJA (trident), gauri’s (girijA) symbol is pAsha (noose), rati’s symbol is utpalA (blue lotus/lily), mArA’s (manmathA/ratipati) symbol is ikShukArmukam (sugarcane bow), puShTi’s symbol is bljApUram (pomegranate), puShtipati’s symbol is viShANam (tusk). He thus sports ten different AyudhAs (weapons). He, the vallabhEshA, is the total integrated undifferentiated form of these ten and hence sports ten arms. The elephant head represents the turlyA state. The symbol for that is the shuNDA (trunk of the elephant). The weapon sported in the trunk is a pot made of various gems and filled by various gems. Hence VallabhEshA sports 11 hands and 11 weapons.

केन रक्तवर्ण िति?

Why is he red in color?

वर्णषु आधं लोहितं, अर्थ देवेष्यायात्वात् रक्तवर्णोऽभवत्

The first color that was formed is red. Since vallabhEshA is the first of all gods, that is represented by His red color.
Why is he having three eyes?

Since he is the witness of all the three – gross, subtle, and causal – universes, it is represented by the three eyes.

Why is he sporting the moon on his head?

The three types – gross, subtle, and causal – universes are lifeless (MrutaM). The fourth is everlasting (amRutaM). Moon represents the everlasting state. Since His head represents the turīyA state, sporting the moon on it is very apt and relevant.

Why is he called the cintAmanī dvīpa pati (head of cintAmanī dvīpA) ?

The universe is avidyā / ajnāna (full of ignorance). The jnāna (knowledge) is represented in the fourth (turīyA) state. Since the jnāna shines well from the cit (consciousness) it is called cintAmanī. Since He is always in the turīyA state, He is the cintAmanīdvīpa pati (head).
कथं विश्वोस्ततिमिगपति संस्थितिकर इति ।

How is he called as the create, keeper, and destroyer of the Universe?

स्वगुणेष्यः ब्रह्मविष्णुरुद्धा नृष्ट्वा सृष्ट्वानि तेध्यो दत्ता तैः कारयति ॥

From His own quality, He (vallabhesha) created brahma, vishnu, and rudra and made them do the duties of creation, maintenance, and destruction and gets these done through them.

कथं विघ्नराज इति ॥

Why is he called vighnaraja?

जगन्मयः प्रतिबन्धात्मकः सङ्क्रावधः कालः विघ्नः । तत्त्रियमकोविघ्नराज इति ॥

Vigna (obstacle) is nothing but the kala (time) that stands between the truth and the illusionary universe. Since He (vallabhesha) controls it, he is called vighnaraja.

(To be continued)
Mangala caNDikA, ujjAni

maNgala caNDikA is the name of the goddess at the ujjAni shakti plth located at guskarA in bardhamAn district, West Bengal. Sati’s right wrist fell at this place. This place is about 135 kms from Kolkatta and takes about 2.5 hrs to reach. There are several trains that ply between Kolkatta to GuskarA train station. The bhairava is kapilAmbara bhairavA. The temple has a modern construction and closer to the train station. The dEvatA is a svayambhu form.

View of the temple
Eight thousand years of yOgA dear
Might not take you to Her near
Light you seek within you clear
Right like mirror you merge full gear