पूर्ण आनन्द लहरी
ந பூரோஜிகள் ந பூரோஜிகள் ந பூரோஜிகள் ந பூரோஜிகள்।
ந பூரோஜிகள் ந பூரோஜிகள் ந பூரோஜிகள் ந பூரோஜிகள்॥

நிற்கில் நிற்கில் நிற்கில் நிற்கில்
நிற்கில் நிற்கில் நிற்கில் நிற்கில்
நிற்கில் நிற்கில் நிற்கில் நிற்கில்
நிற்கில் நிற்கில் நிற்கில் நிற்கில் நிற்கில்

காலால்லல் காலால்லல்
காலால்லல் காலால்லல்
காலால்லல் காலால்லல்
காலால்லல் காலால்லல்

காண்டல்!
indrAKShi – nainAtlvu (Sri lankA) (ankle/anklets)
# Table of Contents:

<table>
<thead>
<tr>
<th>#</th>
<th>Topics</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Introduction</td>
<td>5</td>
</tr>
<tr>
<td>2</td>
<td>Devi AshtAngam</td>
<td>6</td>
</tr>
<tr>
<td>3</td>
<td>AtmasvarUpa kathanam – sUta samhitA</td>
<td>9</td>
</tr>
<tr>
<td>4</td>
<td>shishyAnushAsanam – part 4</td>
<td>22</td>
</tr>
<tr>
<td>5</td>
<td>vallabhOpaniShat</td>
<td>27</td>
</tr>
<tr>
<td>6</td>
<td>indrAKShi – Shakti pITA</td>
<td>35</td>
</tr>
</tbody>
</table>
Introduction

In this issue, we will be covering the AtmasvArUpa kathAnam from sUta saMhitA. This is a very beautiful chapter that goes into extreme detail on how to distinguish between what is “ahaM” and what is “idaM” and upon realizing what a true “ahaM” is, how to expand that “ahaM” to everything else and finally to merge all that into the single “Atman”. It is important to read this chapter multiple times to grasp the impregnated meanings imbied into this chapter that can help any aspirant in contemplating the AtmasvarUpa.

We have been providing the English translation of the shiShyAnushAsanaM book written by shri pUrNAinanandAthA. We covered the guru pAdukA mahimA, characteristics of the shiShyA and Guru, and Guru sEvA, and how a shishyA should view a Guru. In this issue we will be covering how a shishyA should first approach a Guru.

We have been providing the English translation of vallabhOpaniShad for the past two months. We covered the first two chapters already and this issue carries the translation of the third chapter.

vArAhi navArAtri falls during this month and we wish all the readers a blissful navArAtri.

Lalithai vEdam sarvam.

Surrendering to the holy pAdukA of Shri Guru,

प्रकाशांब्धा समेत प्रकाशानन्दनाथ
## देवी मान अध्याय

श्री आदिवर्गः परशुराम आज्ञा प्रवर्तक मान देवीमानेन छड़िश्वरात् तत्वात्मक सकल प्रपन्ध सृष्टि स्तिथि संहार निरोधाण अनुग्रह कारिण्यः पराशरः: उपर्युपि बृहद्ग्रहे नं ग्राण तत्व महाकल्ये देव चक्ष्युस्ततव कल्ये थे तत्क तत्व महायुगे ख सदाशिव तत्व युगे देव चक्षु तत्व परिवर्ती ध शुक्लविद्या तत्त्व वर्षः - श्री ललितात्रिपुरसुन्दरीपरमभुतारिका प्रसादसिद्ध्यर्थं यथा शक्ति (जप क्रम) सप्तर्षीक्रमं निर्विवधिः।

<table>
<thead>
<tr>
<th>घटिकोद्यो</th>
<th>JUL 04</th>
<th>JUL 05</th>
<th>JUL 06</th>
<th>JUL 07</th>
</tr>
</thead>
<tbody>
<tr>
<td>मासेः</td>
<td>अ: पूर्णामृता</td>
<td>अ: पूर्णामृता</td>
<td>अ: पूर्णामृता</td>
<td>अ: पूर्णामृता</td>
</tr>
<tr>
<td>तत्व दिवसेः</td>
<td>भः पार्थ</td>
<td>मः उपस्थ</td>
<td>यः शब्द</td>
<td>रः स्पर्शः</td>
</tr>
<tr>
<td>दिन नित्याः</td>
<td>ऐं विजया</td>
<td>ऐं नीलपताका</td>
<td>ऐं नित्या</td>
<td>ऐं कूलसुन्दरी</td>
</tr>
<tr>
<td>वासरे</td>
<td>स्वभावाभानन्दनाथ</td>
<td>प्रतिभानन्दनाथ</td>
<td>सुभगानन्दनाथ</td>
<td>प्रकाशानन्दनाथ</td>
</tr>
<tr>
<td>घटिकोद्यो</td>
<td>य - कार</td>
<td>य - कार</td>
<td>य - कार</td>
<td>य - कार</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>घटिकोद्यो</th>
<th>JUL 08</th>
<th>JUL 09</th>
<th>JUL 10</th>
<th>JUL 11</th>
</tr>
</thead>
<tbody>
<tr>
<td>मासेः</td>
<td>अ: पूर्णामृता</td>
<td>अ: पूर्णामृता</td>
<td>अ: पूर्णामृता</td>
<td>अ: पूर्णामृता</td>
</tr>
<tr>
<td>तत्व दिवसेः</td>
<td>लः रूपः</td>
<td>लः रसः</td>
<td>लः गन्धः</td>
<td>लः आकाशः</td>
</tr>
<tr>
<td>दिन नित्याः</td>
<td>ऋ: त्वरिता</td>
<td>ऋ: शिवशुक्ति</td>
<td>ऋ: वर्जेश्चरी</td>
<td>ऋ: वहिनसिनि</td>
</tr>
<tr>
<td>वासरे</td>
<td>विमर्शनन्दनाथ</td>
<td>आनन्दनन्दनाथ</td>
<td>ज्ञाननन्दनाथ</td>
<td>सत्यनन्दनाथ</td>
</tr>
<tr>
<td>घटिकोद्यो</td>
<td>च - कार</td>
<td>च - कार</td>
<td>च - कार</td>
<td>च - कार</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>घटिकोद्यो</th>
<th>JUL 12</th>
<th>JUL 13</th>
<th>JUL 14</th>
<th>JUL 15</th>
</tr>
</thead>
<tbody>
<tr>
<td>मासेः</td>
<td>अ: पूर्णामृता</td>
<td>अ: पूर्णामृता</td>
<td>अ: पूर्णामृता</td>
<td>अ: पूर्णामृता</td>
</tr>
<tr>
<td>तत्व दिवसेः</td>
<td>सः वायुः</td>
<td>हः विषः</td>
<td>छः जल</td>
<td>कः पुष्चिः</td>
</tr>
<tr>
<td>दिन नित्याः</td>
<td>ई: भेसुण्डा</td>
<td>ई: नित्यकल्पिता</td>
<td>अः भगमलिनि</td>
<td>अः कांतिश्री</td>
</tr>
<tr>
<td>वासरे</td>
<td>पूर्णनन्दनाथ</td>
<td>स्वभावाभानन्दनाथ</td>
<td>प्रतिभानन्दनाथ</td>
<td>सुभगानन्दनाथ</td>
</tr>
<tr>
<td>घटिकोद्यो</td>
<td>ए - कार</td>
<td>च - कार</td>
<td>च - कार</td>
<td>य - कार</td>
</tr>
<tr>
<td></td>
<td>JUL 16</td>
<td>JUL 17</td>
<td>JUL 18</td>
<td>JUL 19</td>
</tr>
<tr>
<td>---</td>
<td>-------</td>
<td>-------</td>
<td>-------</td>
<td>-------</td>
</tr>
<tr>
<td>मासे</td>
<td>अं अमृता</td>
<td>अं अमृता</td>
<td>अं अमृता</td>
<td>अं अमृता</td>
</tr>
<tr>
<td>तत्त्व दिवसे</td>
<td>अं शिव</td>
<td>कं श्राक</td>
<td>खं सदाशिव</td>
<td>गं ईश्वर</td>
</tr>
<tr>
<td>दिन नित्यायां</td>
<td>अं कामेश्वरी</td>
<td>आं भगमालिनि</td>
<td>ईं नित्यकिल्ला</td>
<td>ईं भृषण्डा</td>
</tr>
<tr>
<td>वासरेः</td>
<td>प्रकाशांनन्दनाथ</td>
<td>विमाशानन्दनाथ</td>
<td>आनन्दानन्दनाथ</td>
<td>ज्ञानानन्दनाथ</td>
</tr>
<tr>
<td>घटिकोद्योः</td>
<td>अ - कार</td>
<td>ए - कार</td>
<td>च - कार</td>
<td>त - कार</td>
</tr>
<tr>
<td></td>
<td>JUL 20</td>
<td>JUL 21</td>
<td>JUL 22</td>
<td>JUL 23</td>
</tr>
<tr>
<td>मासे</td>
<td>अं अमृता</td>
<td>अं अमृता</td>
<td>अं अमृता</td>
<td>अं अमृता</td>
</tr>
<tr>
<td>तत्त्व दिवसे</td>
<td>घं सुद्विध्या</td>
<td>घं मा</td>
<td>घं कला</td>
<td>छं अविधा</td>
</tr>
<tr>
<td>दिन नित्यायां</td>
<td>उं वष्ट्रिकासिनि</td>
<td>ऊं वर्जेश्वरी</td>
<td>ऋं शिवदृष्टि</td>
<td>ऋं त्वरिता</td>
</tr>
<tr>
<td>वासरेः</td>
<td>सत्यानन्दनाथ</td>
<td>पूर्णानन्दनाथ</td>
<td>स्वभावभानन्दनाथ</td>
<td>प्रतिभानन्दनाथ</td>
</tr>
<tr>
<td>घटिकोद्योः</td>
<td>य - कार</td>
<td>अ - कार</td>
<td>ए - कार</td>
<td>च - कार</td>
</tr>
<tr>
<td></td>
<td>JUL 24</td>
<td>JUL 25</td>
<td>JUL 26</td>
<td>JUL 27</td>
</tr>
<tr>
<td>मासे</td>
<td>अं अमृता</td>
<td>अं अमृता</td>
<td>अं अमृता</td>
<td>अं अमृता</td>
</tr>
<tr>
<td>तत्त्व दिवसे</td>
<td>घं राग</td>
<td>घं कल</td>
<td>घं नियति</td>
<td>ठं पुष्णाः</td>
</tr>
<tr>
<td>दिन नित्यायां</td>
<td>लं कुलसुदरिं</td>
<td>लं नित्या</td>
<td>एं नीलपताका</td>
<td>एं विज्या</td>
</tr>
<tr>
<td>वासरेः</td>
<td>सुभागानन्दनाथ</td>
<td>प्रकाशांनन्दनाथ</td>
<td>विमाशानन्दनाथ</td>
<td>आनन्दानन्दनाथ</td>
</tr>
<tr>
<td>घटिकोद्योः</td>
<td>त - कार</td>
<td>य - कार</td>
<td>अ - कार</td>
<td>ए - कार</td>
</tr>
<tr>
<td></td>
<td>JUL 28</td>
<td>JUL 29</td>
<td>JUL 30</td>
<td>JUL 31</td>
</tr>
<tr>
<td>मासे</td>
<td>अं अमृता</td>
<td>अं अमृता</td>
<td>अं अमृता</td>
<td>अं अमृता</td>
</tr>
<tr>
<td>तत्त्व दिवसे</td>
<td>ठं पक्वति</td>
<td>ठं अहंकार</td>
<td>ठं बुद्धि</td>
<td>ठं मनस्</td>
</tr>
<tr>
<td>दिन नित्यायां</td>
<td>आं स्वर्ममिति</td>
<td>आं ज्वालालिनि</td>
<td>आं चिच्छा</td>
<td>आं चिच्छा</td>
</tr>
<tr>
<td>वासरेः</td>
<td>ज्ञानानन्दनाथ</td>
<td>सत्यानन्दनाथ</td>
<td>पूर्णानन्दनाथ</td>
<td>स्वभावभानन्दनाथ</td>
</tr>
<tr>
<td>घटिकोद्योः</td>
<td>च - कार</td>
<td>त - कार</td>
<td>य - कार</td>
<td>अ - कार</td>
</tr>
<tr>
<td>मासे</td>
<td>AUG 01</td>
<td>AUG 02</td>
<td>AUG 03</td>
<td>AUG 04</td>
</tr>
<tr>
<td>---------------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
</tr>
<tr>
<td>अं अमृता</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>तत्व दिवसे</td>
<td>तं श्रोत्र</td>
<td>धं त्वक्</td>
<td>दं चहश्च</td>
<td>धं जिह्वा</td>
</tr>
<tr>
<td>दिन निम्नां</td>
<td>आं ज्वालामलिनि</td>
<td>आं सर्वमुखां</td>
<td>अं विज्या</td>
<td>अं नीलपताका</td>
</tr>
<tr>
<td>वासरें</td>
<td>प्रतिभानन्दनाथ</td>
<td>सुभागानन्दनाथ</td>
<td>प्रकाशानन्दनाथ</td>
<td>विम्पाांनन्दनाथ</td>
</tr>
<tr>
<td>घटिकोदये</td>
<td>ए - कार</td>
<td>च - कार</td>
<td>त - कार</td>
<td>व - कार</td>
</tr>
</tbody>
</table>

**पवर्ण दिनेश्यः**

<table>
<thead>
<tr>
<th>अमावास्या</th>
<th>America</th>
<th>03 Jul 2016</th>
<th>India</th>
<th>04 Jul 2016</th>
</tr>
</thead>
<tbody>
<tr>
<td>मास सङ्कृतिनि</td>
<td>16 Jul 2016</td>
<td>16 Jul 2016</td>
<td></td>
<td></td>
</tr>
<tr>
<td>पूर्णिमा</td>
<td>19 Jul 2016</td>
<td>19 Jul 2016</td>
<td></td>
<td></td>
</tr>
<tr>
<td>कृष्ण आश्विनि</td>
<td>26 Jul 2016</td>
<td>26 Jul 2016</td>
<td></td>
<td></td>
</tr>
<tr>
<td>कृष्ण चतुर्दशि</td>
<td>01 Aug 2016</td>
<td>01 Aug 2016</td>
<td></td>
<td></td>
</tr>
<tr>
<td>अमावास्या</td>
<td>02 Aug 2016</td>
<td>02 Aug 2016</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**अन्य पूजा दिनेश्यः**

<table>
<thead>
<tr>
<th>शुक्ल चतुर्थि</th>
<th>America</th>
<th>08 Jul 2016</th>
<th>India</th>
<th>08 Jul 2016</th>
</tr>
</thead>
<tbody>
<tr>
<td>कृष्ण चतुर्थि</td>
<td>23 Jul 2016</td>
<td>23 Jul 2016</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**विशेष पवर्ण दिनेश्यः**

<table>
<thead>
<tr>
<th>आश्वाद नवरात्रि आरम्भ:</th>
<th>America</th>
<th>04 Jul 2016</th>
<th>India</th>
<th>04 Jul 2016</th>
</tr>
</thead>
<tbody>
<tr>
<td>पुरुष पूर्णिमा</td>
<td>19 Jul 2016</td>
<td>19 Jul 2016</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Sūta says –

वश्याः कर्षणं गृहं युष्माकं मुनिपुष्कल्का: ।
विज्ञातं वेदसंभूतं भक्तानमुत्तमोत्तमम् || १

Hey muni’s – I am going to share with you, the bhaktas, that science which is the most secretive, the greatest of all, and is rooted on the Vedas.

रूड्रविष्णुप्रजायां प्रमुखोऽपि सर्वचेतना: ।
स्वसंस्कृतमिथियांहुरिरिदमित्रयिः च स्वतः || २

Rudra, viShNu, brahma, and all cEtAna says “ahaM’ and “idaM’ by themselves.

इदंभूद्रिक्ष्व बाहुल्य प्राप्तं न भक्तंथाः तथाक्षरस्वमिति ।
प्रसिद्धा सर्वतन्त्रोऽविविधाः न क्षण || ३

It is common with all beings to establish “idaM” (this) on external entities and “ahaM’ (I) on anything internal (relating to Atma). There is no dispute on this.

इदंस्यं घातार्थं जन्तुनि संस्कृतिनाम् ।
अहंस्यं तथाक्षरस्वमिति सिध्यु स्वभावतः || ४

Establishing “Idam” (This) on anything that lacks life and “ahaM’ (I) on things that has life is also common.

एवं सामस्तजन्तुनिमुस्तिभीत्वव्रिष्टाः ।
प्रार्था अपि न कुर्वन्ति विवादं चात्रं सत्तमः || ५

This kind of experience is established by everyone and not even confused person would challenge this.
एवं व्यवस्थिते हार्थ सति बुद्धिमत्ता वराः 
संसारविषवृक्षस्य मूलच्छेदकाधिुक्षिमि: || ६

If this kind of meaning is established by intelligence, then those desiring to cut off the poisonous tree called samsāra,

यन्त्र यत्रेदमित्येषा बुद्धिदृष्टा स्वभावतः 
तत्र तत्र त्वनात्मत्वं विज्ञातव्यं विच्छेदणे: || ७

should automatically apply “anAtmA” to those wherever they establish idaM (this)

यन्त्र यत्रहमित्येषा बुद्धिदृष्टा स्वभावतः 
तत्र तत्र तथात्मत्वं विज्ञातव्यं मनोषिष्ठि: || ८

similarly, wherever they establish ahaM (I), then they should automatically apply “AtmA”.

शरीरे दृश्यते सर्वचिदं बुद्धिस्थवीय च 
अहंबुद्धिक्ष्य विप्रेण्धस्वतस्तस्ते भिन्नगोचरे || ९

When it comes to the body, people have both “IdaM” (this) and “ahaM” (I). Hence this indicates that there are two different things in this.

शरीरालम्बना बुद्धिरिदमित्यास्तिकोत्तमा: 
चिदालम्बना साक्ष्यायद्बुद्धिन्संशय: || १०

The “idaM” (this) simply refers to the body whereas the cit AtmA within is represented by “ahaM” (I). There is no doubt about this.

इदमथः शरीरे तु याहमित्युदिता मति: 
सा महामात्रानिरेव स्वार्धस्तिस्मिस्तुद्ग्रहतवत्: || ११

Establishing “ahaM” (I) on the body which should be only “idaM” (this) is only because of a great confusion. Establishing something on a thing when it does not really exist is only due to illusion isn’t it?
अधिकृत पम्पाण्युक्तः पिण्डः नानालम्बकं भवेत् ।
मृत्युधाराप्रतिवेद्यतिस्तोन्नतिश्वासः । ॥ १२

The body – an “acit” form can never be the AdhArA for AtmA. It is impossible to establish AtmA on clay (a piNDA). Similarly, the body (which is also a piNDA) cannot hold the AtmA (ahaM).

अधिकृतपदिर्द्रिपाणां च प्राणस्य मनस्तथा ।
आलम्बनतः नास्त्येव बुद्धिश्च च मर्तिः प्रतिः ॥ १३

The indriyAs, prANA, mind etc are simply “acit” and hence cannot be termed as “ahaM”.

बुद्धिश्चत्वं सांग्राहं दृष्टिवासंज्ञानानाशयोः ।
अधिकृतस्य कुण्डः खलु जन्मावनाशनम् ॥ १४

Even the buddhi should be considered “acit” as it also attains destruction (end of life). Only for those that are acit (like a wall) would have an end.

अधिकृतस्य चाचिच्चाचिच्चित्तस्य च तथैव च ।
आलम्बनतः नास्त्येव सदाहं प्रत्यक्षच ॥ १५

ahaMkArA is also acit and hence cannot support the AtmA and hence cannot be established as “AhaM”.

सर्वप्रत्ययधृष्टं सदाहंकार एव हि ।
निर्वासते तोहं कारावतामाव्यं शरीरवत् ॥ १६

Since the ahaMkArA (ego) is established in every aspect of the actions (resulting in sukhA and dukkha), just like the body, it is also anAtmA.

परिणामस्वभावस्य क्षीरादेशिन्जनुज्ञवः ।
अचेतनस्य लोकेऽस्मिन्नः स्वतंत्रम् ॥ १७

As we have seen transformations happen constantly in the world (like milk transforming into curd), the non-consciousness is very popular isn’t it?
Thus, for establishing “ahaM” the pure consciousness AtmA is understood. Similarly, for establishing “idaM” the act anAtmA is understood.

The pratyAg AtmA (the AtmA that is embodied) shines by itself without the need for anything external. However, just like the pot, the pratyag AtmA that is embodied does not shine because of the sharIrA.

Then how can a pratyag AtmA be establish by itself? Even though it got embodied, the still remains within as a witness, and the ajnAnA that is formed due to the expansion is swallowed by the radiance that is spread out by the Atman within.

During the expansion process, the Atman entered into the body and makes it appear as the real form of Atman.

Hence even though it is similar to the pot analogy, the pratyag Atman, due to its self-radiance, is established through “ahaM” and is verily the Atman.

Now, a basic question arises. If the Atman is shining due its own self nature, then how does it appear to be shining through the intelligence?
Even though AtmA is self-radiating, because of its connection with intelligence, it makes it appear as if intelligence is radiating.

Due to its connection with the intelligence, it appears as if the AtmA is the cause, or enjoyer, or sukhi, or dukhi, etc.

In fact, apart from pure consciousness, there is no other form for AtmA. This cit, due to its own ajnAnA appears to be different.

Within all bodies, that intelligence which establishes "ahaM" appears to be the AtmA and nothing else.

When we say cow, it represents the nature of the cow. Similarly, when we say “AhaM” (I), it can only represent the “sat” that is Atman.

Just like the fact that we see several cows even though the cow nature is just one, similarly, due to the ahaMkArA (ego), even though AtmA is one, it appears to be many.
Even though the word cow is one, because of the various representations appear to have different meanings, similarly, the word “ahaM” also appears to have different meanings due to the various representations.

The word cow does not really indicate any specific cow but the nature of the cow. However, in real life we don’t relate with that.

Similarly, the word “ahaM” truly represents the Atman and not any particular vyakti (person).

Even though the witness called pratyag AtmA is just one, due to the differences overlaid by the antakaraNas (mind, intelligence, and ego), it appears to be different.

ruDrA, viShNU, brahma, and all cEtANAs, use the term AtmA to represent the pure consciousness.

When a person comes out of the suShupti avastA, he claims that “I slept well” and the “I” in this context
cannot represent the body, mind etc as those cease to exist during the suShupti avastA. The “I” at this state can only be the pure consciousness – verily the Atman.

Thus, the pratyag Atman is connected with this true consciousness and not with anything that is distinguishable.

When we say the “Iron rod is hot”, it truly means that the fire within it is hot and not the iron rod by itself. Similarly “ahaM” (I) truly means the consciousness and not anything else.

Just by mere appearance, the iron rod seems hot, similarly, the “ahaM” (I) word appears to represent the ahaMkAra (ego).

Those who are confused overlay the “ahaM” (I) term to represent the body etc and the ego as well.

With the power of discrimination, intelligent folks should be able to distinguish between the nature of body, prANA, antakaraNA and the Atman
and establish the Atman that is self-radiant, truth, ever-blissful, and non-dual, to be the meaning for the “ahaM” (I) word.

rudra, viShNU, brahma, and all cEtANas simply claim that “I am the param BrahmaN” to represent that AtmA and not the ahaMkArA.

They clearly recognize the non-dual consciousness as the true AtmA and claim “I am the advaita brahmaN” and not the body.

That state of pure consciousness is all pervading, constant, complete, blissful, non-dual, verily the brahmaN and nothing else.

The shastraNs also claims this state – suddha brahmaN – as the state of truth, consciousness, and bliss (sat-cit-ananda)

This pratyagaAtmA is non-dual, witness for everything always, truth, knowledge, and blissful.
Thus experiencing this pratyag AtmA is self-realization. The shAstrAs claim this to be the para brahmaM.

Those who does not realize this (merging with shivA) either by discussions, by vEda pramANAs, or teachings of the Guru would fall back into the illusion called saMsAra.

By the teaching of shAstras by Guru, discussions related to shAstrAs, establishing the every pervading and witness of everything – the Atman

everything else should be thought of none other than Atman only, again establishing this Atman as non-dual,

Verily the suddha brahman by experience, and establishing it with determination by merging everything into that,

and even after that, merging that into the consciousness and remain in that non-dual state. Those who can achieve this are brahma vit (realized jnAnI)
This state of self-realization happens only due to the grace of the Guru.

It is truth that even the grace of Guru happens due to the prasAdA of paramEshvarA.

It is a promise, with hands up, it is claimed that everything happens ONLY because of the paramEshvara prasAdA.

The moment shambU’s grace falls on a person, everything becomes shambhu. Nothing else remains. This is a promise.

When everything appears to be shambU, then it is a guarantee that the prasAdA of shambhu has been bestowed on that person. This is a promise.

Even if there is a small thing that appears other than shivA, then the jnAnA has not dawned yet.
An intelligent jnAini, would immediately merge those that appears to be not shivA into the shivA state itself.

Whatever appears to be either shiva form, universal form, or jiva form should be thought as brahman only.

Those who realize that shambhu exists as everything is the greatest of all jnAnis.

Those who sees shambhu in everything and everything as shambhu has nothing else to do – be it vaidheka, tantrika or laukika.

This yogi (who sees everything as shambhu) will roam around for the benefit of the world and nothing else.

Things that are to be discarded or accepted become one and the same – verily one’s Atman.
One who has realized does not distinguish between eating at a house of a CanDAIA or a brahmanA.

ययेष्ठ वर्ते योगी शिवं सर्वं विचिन्तयन्।
तातुस्त्व हि महायोगी की वा तत्स्य निवारकं॥ ६७

This mahA yOgi simply sees everything as shivA and who can stop him?

बहुनोक्तनं किं साक्षादिशिशिक्षय निरीक्षणात्।
प्रसााददेव सदस्य परस्ते स्तरं च ॥ ६८

What is the point in discussing more about this? By the Grace of the Guru, prasAdA of rudrA and parAshakti

श्रुतिभिंकत्वात्मपुंपपरिपावकवलादपि।
शिवरूपतवा सर्वं स्वभावादेव पश्यति॥ ६९

By the fruits of Shraddha on shruti, and good deeds, this yOgi will start to see everything as shiva by his own nature itself.

शिवः सर्वमिति ज्ञानं जङ्गकरं शोकमोहनुत्।
अयमेव हि वेदार्थं नापरः सत्यमीतिम्॥ ७०

The knowledge/experience that everything is shiva cuts away all happiness and sorrows. This is what vEdAntA teaches nothing else. This is a promise.

श्रुतो भक्तिभूषी भक्ति: शिवे भक्तिश्रुता देहिनाम्।
साधनं सत्यविद्या: सत्यमेव मयोदितम्॥ ७१

The tools that would help common folks to reach this state is guru bhakti, belief in shruti, and shiva bhakti and nothing else. This is a promise.

सौपानक्रमतोलक्ष्यं विज्ञानं यस्य सूक्ष्मितम्।
तत्स्य मुक्ति: पर च सिद्धा सत्यमेव मयोदितम्॥ ७२

Those who attain this state step by step will attain mukti. This is a promise.
Those who are in the state of nitya muktA, the samsArA is just an illusion. Thus only through jnAnA does mukti occur and not be karmAs.

Thus, to attain this jnAnA, it is important to seek a Guru who has a lot of kAruNyA.
In the last issues, we looked at how a shiShyA should serve a Guru and surrender to a Guru, and how a Guru should be viewed. In this issue, we will look at how a shishyA should first approach a Guru.

**How should a shishyA first approach a Guru?**

श्रान्तियोजृतिनोज्ज्वलाहि यो ब्रह्मवित्तमः ।
ब्रह्मण्यपति: जाने निरिन्धन्यावालः ॥
अहंतुकदयासिसिद्धुर्मुचुरामतं सतां ॥

The one who is well learned, who is sinless, who has no desires, and whose focus is always on barman (experienced the self), who is calm, like fire that can consumed everything (a state of merging — advaitA stithi), ocean of grace, a friend of good people (who fall at His feet).

(These are the characters of the Guru to approach)

तमाराध्य गुरुं भक्त्या प्रह्प्रश्यायसेवने: ।
प्रसन्न तमुरुषाय पुष्चेज्ज्ञात्वमात्मन: ॥

(Upon coming across such a Guru, a seeker should do thus –)

Worship that Guru with bhakti, and approach Him, fall at His feet until he is pleased with the seeker’s service, should ask Him with utmost humility thus.

स्वामिनिःस्मस्ते नतलोकब्ध्यो ।
कारणसिन्धो पतितं भवाभी ।
मामुद्रकारशीयकटक्ष्णाणवृष्ठा ।
ऋज्वातिकारणसुधाशिवृष्ठा ॥

“Oh Swami! Oh friend of all those who serve you, Oh ocean of mercy, I bow to thee! With a simple glance of your merciful eyes please save me from the cycle of birth and death.”
I do not know of any other feet but yours! Please save me from the death cycle as I am terrified by the fire (the fire here represents the physical and mental stress caused by the samsara bondages) and shaken by the violent winds (the violent winds represent the prarabdha karma done during the previous janmas that come to haunt during this janma)

There are those who are calm, good, magnanimous, who do good to others as springs (the reference to spring here is to indicate the sheer nature to help others unconditionally) and who have themselves crossed the ocean of samsara and is willing to help others to do the same, without any other motive whatsoever.

(Rare are those mahAns with such qualities and a mere sight of such great souls happen by years of penance and seeking)

It is the very nature of such magnanimous souls to reach out of their own towards removing others’ troubles. The analogy used here is the moon – which by its own nature voluntarily saves the earth from the burning rays of the sun.
(The seeker should further plead thus —)

“Oh Master! Blessed are those who can receive a merciful glance of your eyes even for a second!

With sweet nectar like words of yours, soaked with the bliss of brahmAnubhUti, pure, with cooling effect like a moon, spring out from your lips is a delight for my ears – grace me – the one who is tormented by worldly afflictions like the tongue of forest fires. “

“How can I cross this ocean of samsAra? What is my fate? Which path should I adopt? I know nothing on these. Condescend to save me Oh Lord! Please show me to way to put an end to the misery faced due to this samsAra cycles.”

Upon hearing this from the seeker (afflicted with the fear of samsAra cycles) who is holding the feet determined, the Guru, the ever merciful, with a graceful glance and pity immediately asks him to give up the fear.
विश्वास तस्मा उपस्तिमीयुषे
मुमुक्षुवे साधु यथोक्तकारिणे ।
प्रशान्तचित्तय श्रामालितयः
तत्त्वोपदेशं कृपयैव कुर्यात् ॥

The Guru, out of grace, starts to instruct the truth to the seeker (who has sought His protection after displaying a true thirst for liberation, follower of dharma, and calm)

(Basically this shloka indicates that upon confirming that the seeker is a qualified aspirant, the Guru accepts him)

मामैष्ट विभृतस्व नास्त्ययावः
संसारसिन्होस्तरणेःस्त्ययावः ।
चेनैव याता यत्योस्य स्त्र पारः
तमेव मार्गः तत निर्दिष्टामि ॥

The Guru tries to remove the first fear of the shishya thus –

"Fear not; there is no death for thee; there IS a way to cross this ocean of samsāra; the very way several sages have crossed (the various Guru’s within the lineage have crossed and thus the knowledge passed), I shall inculcate the same to you"

(This is a beautiful shloka that explains the grace of the Guru. The Guru does not start with the teaching to the shishya. He immediately addresses the need of the shishya. He understands the shishya has come with a fear and hence His first responsibility is to comfort the shishya by ensuring that his fear will be addressed. FEAR NOT – THERE IS NO DEATH FOR THEE. What more can a shishya ask for? The first words coming from the Guru is more like a guarantee that moksha is granted! The Guru then proceeds by saying that he DOES know of a technique to get there. In addition, that technique is a proven technique as it has been used by His guru and His Guru’s Guru etc. and that this knowledge has been passed to Him by the established and proven lineage.)

अस्त्ययावो महान्क्षिष्टसंसार भयनाशनः ।
तेन तीन्त्वा भवाम्पोधि परमानन्दमाप्स्यसि ॥

"There IS a method which will put an end to your fear using which you can cross the ocean of Samsāra and attain bliss"
By contemplating on the vEdAnta and experiencing the knowledge that arise out of it will result in the jnAnA that immediately cuts off the misery of the saMsAra cycle.

Determined Faith in scriptures, devotion, and science of meditation are key techniques mentioned by shruti that can grant liberation. If these are PRACTISED, then they will be relieved from the bondages of body which is nothing but ignorance.

The ignorance is the key to not realize the true Self and makes one fall into the vicious cycle of birth and death. The fire of knowledge (jnANA) once kindled by the discrimination of the self and non-self (truth and illusion) burns up the effects of ignorance instantly from its root.

(To be continued)
श्री वल्लभोपनिषत्

तृतीयोऽध्यायः
काश्यप उवाच –

kAshyapA says -

आत्मविद्यां अनुभूहिति।

Please teach me the Atmavidyā (vallabha gaNapati mantra).

tं होवाच मरीचि।

Marici responded thus -

गणको ऋषिस्यास्तु देवता वल्लभेश्वरं।

The seer for this mantra is “Ganaka”, dEvatA is “vallabhEshvara”

नित्यायत्त्रीछन्दोस्य गं बीज सर्वकारणम्।

The candas is “nicRud gAyatrI”. The seed for this mantra is “gaM” which is the cause for everything.

शक्ति: स्यात्मणवस्तु: स्वाहा वै कीलकं स्मृतम्।

The fourth praNava – “glauM” is Shakti. The kllakaM is “svAhA”

गामित्यादिदीर्घकं: पुड़ब्रजसंयुतं: ऋमात्।

The six dlighra vowels starting from “gAM” concatenated with the first six bljAs of vallabhEsha mantram form the ShaDanga of the mantra.
( OM gAM, shrIM glIM, hrIM glUM, kiIM gaiM, glauM glauM, gaM glaH)

ध्यानम् –

The dhyAnA is as follows -
Pomegranate, mace, sugarcane bow, trident, discuss, lotus, string, nilOthala flower, paddy, tusk, gem studded pot are held in lotus like hands and the trunk. He also embraces vallabhA who adorns beautiful ornaments and holds a lotus flower in her hand. He performs the creation, sustenance, and merging of the universe. He who gives whatever is desired, the vighnEshvaA is meditated upon.

The bllA's of -> tAra: - OM; shrI – shrIlI; Shakti – hrlIl; kandarpa – kIlM; mahI – glauM; vighnEsha – gaM added with “gaNapatE” followed by “varada” twice.

Then, concatenate, “sarvajanaM mE” and “vashamAnaya” followed by “svAhA”. This 28 lettered is the mahAmantrA of vallabhEshA.

“om shrIlI hrlIl kIlM glauM gaM gaNapatE varada varada sarvajanaM mE vashamAnaya svAhA”

There is another variation of this mantra – Instead of “gaNapatE varada varada”, it will be “gaNapatayE vara varada”. This mantrA is supposed to have helped kAmEshvarl.

Thus, there are two variations of this mantra. The first mantra is amahA mantra and will result in brahma tejas.
अन्यः कामप्रदः प्रोकः कामिनाः शक्तिमार्गतः ।

The next mantra is a granter of boons and very popular in the shAktA worship.

काश्यप उवाच –

kAshyapA says -

नानाकामसिद्ध्य मन्त्रानस्य ब्रूहीति ॥

Please teach me the various mantrA-s (of vallabhEshA) that can be used for various kAmyA (fulfill desires) purposes.

मरीचिराह –

marici teaches –

श्रीविद्याग्राणानाथस्य योगः कामपूर्कः ।
काऐङ्गः षड्ब्रजः प्रथमः खण्डः उच्चते ॥

The shrI vidyA gaNanAtha mantrA is a granter of all yOga-s –

The first part consists of ka-e-l-la-hrIM and the first six bljAs (of the vallabhEsha mantra)

हसकलहृंगणपते च वरदशिर्यस् ।
द्वितीयखण्डश्रीति सकलहृंग ततः परम् ॥

The second part consists of ha-sa-ka-ha-la-hrIM and “gaNapatE varaDA varaDA” (or “gaNapatayE vara varaDA”).

सर्वजनं मे वश्मानस्य स्वाहा महामनुः ।
त्रिचतवारिश्रावण्मनुः तदनेन पूज्यः उच्चते ॥

The third part consists of sa-ka-la-hrIM and “sarvajanaM mE vashamAnaya svAhA”. This mahAmantra (ka-E-l-la-hrIM om shrIM hrIM klIM glaum gaM ha-sa-ka-ha-la-hrIM gaNapatayE vara varaDA sa-ka-la-hrIM sarvajanaM mE vashamAnaya svAhA) called shrI vidyA gaNEsha mantra consists of 43 letters and is worshipped in shrI yantrA itself.
There is another mantra called gAyatri gaNanAthA mantra that grants brahma tEjas, materialistic desires, and also mukti.

The first part of gAyatri mantra and the first 6 bljAs of the vallabhEsha mantra is combined to form the first part of the gAyatri gaNanAthA mantra. (Om tatsaviturvaREniyAM OM shrIM hrIM klIM glauM gaM)

The second part of the gAyatri mantra combined with the second part of vallabhEsha mantra forms the second part of gAyatri gaNanAthA mantra (bhargOdEvasya dhlmahi gaNapatayE vara varada)

The third part of the gAyatri mantra combined with last part of vallabhEsha forms the third part of gAyatri gaNanAthA mantra (dhlyO yOnaH pracOdayAt sarvajanaM me vashamAnaya svAhA). This 53 lettered mantra grants brahma tEjas.

There is another variation of this mantra using the ekAkShara gaNapati mantra and the first six bljAs of the mahAgaNapati mantra. This mantra is called bharga vidyA.

(gaM oun shrIM hrIM klIM glauM gaM tatsaviturvaREnyaM bhargo dEvasya dhlmahi dhlyOyOnaH pracOdayAt gaM oun shrIM hrIM klIM glauM)
This bhargavidyaA is a great mantra.

baIA gaNesha mantra is a shrIvidyaA mantra that offers all desires.

प्रथमं वार्षिकं पश्चात् कषुःक्षेत्रः कामेर्जकम् ।
संबुध्दीक्ष्ठ गणपते: वरद्विद्यतय तत्: ॥

First take the vAgbbhava kUTA and then add the six bljAs; then add the kAma bljA m and then concatenate gaNapatE varada varada

सौः पश्चात् शिष्मन्त्रस्यालागाणपतेम्नुः: ॥
नीलकण्ठस्य व्रक्षयः: योगे विषान्तकः ॥

then add sauH and the rest of the gaNesha mantra which will form the baIA gaNesha mantra.

(aiM ouM shrIM hrlIM kliIM glauM gaM kliIM gaNapatAyE vara varada sauH sarvajanaM mE vashamAnaya svAhA)

By joining the three lettered nIlakaNTa shiva mantra with vallabhEsA mantra, the resulting nIlakaNTa gaNesha mantra is potent to remove all poisons.

वश्मान्यस्य स्थानेनु विषं नास्य चोच्यते ।
तारो ज्योत्सं संज्यों सूर्यवस्वल्लक्ष्म ॥

In the place of vashamAnaya, place vishaM nAshaya nAshaya.

(ouM prOM ouM shrIM hrlIM kliIM glauM gaM nRlIM gaNapatEyE vara varada TaM vishaM nAshaya svAhA)

Oum jyOM saH saH jyOM and add sUrya mantra

ततः परं वषुःक्षेत्रं गणेशस्य संबुध्दि: ।
वरद्विद्यतं ज्योति सं सर्वरोगाग्नि हर्षर सं ज्यों स्वाहायमं मनु: ॥

Then add the six bljAs of vallabhEsA. Concatenate varada varada and then add jyOM saH sarva rOgAn hara hara saH jyOM svAhA.
सर्वोगहरे मनः गणेशस्य विश्वस्तुः।
अघोरणानाथस्य संयोगः श्रीनानाशकः॥

(oum jyOM saH saH jyOM oum ghRUNi sUrya Aditya oum oum shrlM hrLM kIIm glaum gaM gaNapatE varada varada jyOM saH sarvarOgAn hara hara saH jyOM svAHA)

(This sUrya gaNesha mantra is capable of removing all diseases).

Concatenation of aghOra mantra and gaNEsha mantra can defeat all enemies,

कृत्याथिचारश्चमनः सर्वभीषणप्रदायकः॥
ओ|गः प्रथमस्युरादिच च वमान्तकम्॥

It also has the power to overcome all evil/black magic spells and grant all desires.

First take oum gaM gaH and then add the aghOra mantra till vama vama.

षड्भीजा वरदान्तः च साध्यं च स्वाहया मनः।
खण्डन्त्रेत्यं गणपतेः ऐभ्यूः योज्य ससाध्यम्॥

Add the six bUJAs of gaNesha and continue till varada. Then add the remaining aghOra mantra till svAHA.

(oum gaM gaH oum hrLM sphura sphura prasphura prasphura ghOra ghOratanurUpa caTa caTa praCaTa praCaTa kaha kaha vama vama oum oum shrlM hrLM kIIm glauM gaM gaNapatE varada varada bandha bandha ghAtaya ghAtaya huM phaT svAHA)

By adding aIM bUJAM to the six bUJAs of vallabheshA to the start and end,

विद्यां देहीति स्वाहया च सर्वविद्याप्रदायकः।
वस्यादिष्टकमविद्यु तत्तवीमेव साध्यः॥

and add vidyAM dEhi svAHA at the end forms a vidhyA dAyaka gaNEsha mantra which grants all vidyAs.

(aiM bUJAM oum shrlM hrLM kIIM glauM gaM aiM bUJAM gaNapatE varada varada aiM bUJAM mama vidyAM dEhi svAHA)
To grant the six karmAs like vashyaM, use the relevant bljaAs to create the relevant mantrAs.

जपात्तत्त्त्त्तिसिद्धाता वल्लभेश्व्रो घृणानिधिः ।
सर्वसंपत्ते समृद्धे च श्रीधरशक्तिबीजकानु ॥

By chanting those relevant mantrAs, the relevant siddhIs are attained by the grace of vallabhbhEshA.

To attain wealth, add “shrI M glauM hriM”

खण्डन्त्रयेषु संयोज्य संपदं देहि साध्यकम् ।
संयोज्य च जपं कार्यं संपदृढयैः क्रमेण च ॥

to the three parts of the vallabhbhEsha mantra and at the end add, “samPadaM dEhi”. This mantra will grant wealth to the seeker.

एवं तस्य मन्त्रमेता कथिता: तत्प्रसादतः ॥

Thus, there are several mantrAs described for vallabhbhEshA.

(To be continued)
indrAkShi, sri lankA

indrAkShi (local name – nAga bhUshani) is the name of the goddess at the manipallavaM (local name – nainAtlvu) shakti plth located in Sri Lanka. Sati’s ankle and anklets fell at this place. This place is about 40 kms from the city of Jaffna. The bhairavA is rAtkShashEshvar. The temple is located in the island of nainAtlvU with scenic views. According to legend, a five headed snake did the pUjA to the mUrthi here and hence the name nAga bhUshani. More information can be found at:

https://en.wikipedia.org/wiki/Nainativu_Nagapooshani_Amman_Temple

View of the temple
Utsava mUrti with the mUla murti in the back.
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