

## Vāstu out side India and furniture inside

-Arulallan, Vastu Consultant

According to Vāstu, the cosmic spirit or Puruṣa in essence is comprised of the five elements : Earth, water, fire, air, space, and their origin is God.

In Hindi we address the almighty as 'Bhagavān.' While Bh. stands for Bhoomi (earth) G. for gagan (space) V for Vāyu (air) A for Agni (fire) and N. for neer (water).

Therefore, the manifestation of Bhagavan (God) in the Physical form is our universe.

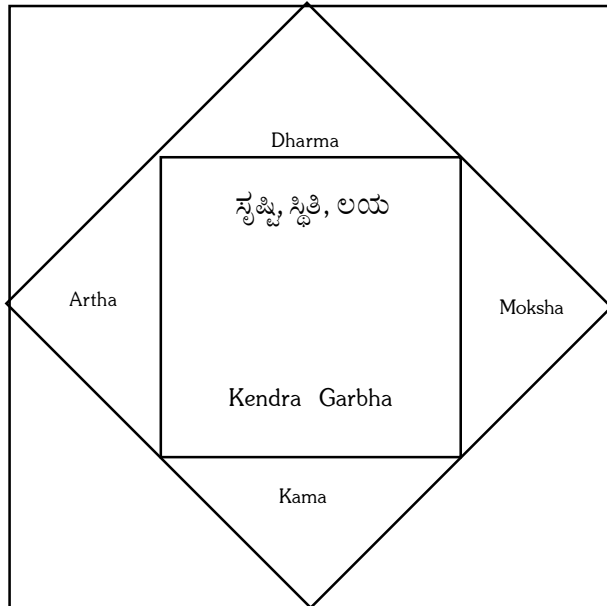
Electro magnetic energy is created due to the earth's rotation on its axis. Together,

electro magnetic energy and solar energy (pranic urja) sustain life on the earth. Should the earth stop rotating on its axis all life on earth would come to a stand still.

In the Vedas, the Puruṣa is the inherent energy of the cosmos. Since one of the meanings of the word Vāstu is "Building site," that Vāstu Puruṣa means the subtle energy at the site of a building

Therefore, Lord is the chief architect Engineer of the universe while planets (Astrology) are the Executive Engineers.

### Indian Vastu



Compass school form school

1. North (Profession)

This refers to second son.

Photo Image like Falls, Fountain, Pond, Lakes, .... can be kept in this place

2. S.W. Not to keep, water pot, plant, mirror etc. (mandarin, ducks) ಬಾತುಕೋಳಿಗಳ ಮೂರ್ತಿ (Statue)

### Feng Shui (Chaina)

	North			
NW	6 Help from others	1 Profession	8 Knowledge	NE
West	7 Children Character	5 Health	3 Family	East
SW	2 Marriage	9 Names & Fames	4 Wealth	SE
	South			

3. East : place for the eldest son (for good understanding)

4. S.E. place for the Eldest Daughter

So on.

There are four main good conditions for Feng shui.

- The backside of the plot of land should be higher
- There should be wide open space in front of the plot

- c) The flow of water from the Dragon door from left side viewed from inside.
- d) There should be a road on the side of tiger door the right side viewed from inside.

Vāstu is a vast and is guided by ancient and complex wisdom as expounded in the Upaveda. Vāstu blends the psychological (our Vāsanas, or deep rooted desires) with the philosophical (the vastrara) the continue or reality where resides our soul.)

Similarly the ancient Egyptians knew how to harness energy waves using pyramid. Today pyramid power is being put to diverse uses such as storing fruits, vegetables and grains and to enhance mental and physical well being. The benefits of Vāstu are many.

- a) At the physical level it provides confort and convenience and a user friendly environment.
- b) At the Phychological level, it creates a feeling of well being. Tensions lessen, and relation ship improves.
- c) At the spiritual level, sense of harmony deepens. In fact meditation and prayer contributes greatly to enhancing positive vibrations.

Furniture inside may be placement of a items, things.

1. For instance, if kitchen is placed in S.W. place may be income through illigal means, wife suffering rhumatisam ailments, romantic etc.,

2. All type of furniture should be installed south and westside only. Better to keep vacant at north and eastside.

The concept of Kālapuruṣa and its nature in Astrology. Saturn is Karmakāraka.

ಈಶ್ವರಃ ಸರ್ವ ಭೂತಾನಾಂ ಕರ್ಮ ದಾಕ್ಷಿಣ್ಯ ಸಾಕ್ಷೀ ಕ್ಷೇತ್ರಹಃ

Saturn is governing planet of work and ..... is having embodying concept of Eswarah That is both from Arise, Sign. Makara and the 11th Aquaris (Kumbha) is profitable. Food material are stored in pots. (Kumbha) refered as gain. Therefore food material stored in west. (store room) which is auspicious kumba (is west place) in Rāṣi chakra. Keeping the pot always full. Abundent and prosperous in all respects.

Saturn is governing planet and direction of west is regarded as the region of devils (Bhutanatha).

The concept of lord Shiva and hence saturn comes under 'Shanishvara.'

Mercury : This governs verandah (sitout). Mercury has true places for taking Mithuna and Kanya, where (1) Varanda and Reception Hall/Hall.

Jupiter : Open almirah in prayer room, worshiping room, ideal. God photos etc.

Venus : In a house many toilet, wash basin is not desirable leads to wickedness, impiousness.

The planet governing photography and T.V. is Rahu. In these days it is very common. Moon is the governing planet for art and as T.V. gives out both Audio and Visuals. In which joint effect of the both Rahu and Chandra. Rāhu is shadow, illusion. Chandra rules mind. Thus it gradually leads to illusionary and mental unstability even in with floor marble, stone of the planet, Mars, which brings quarrels in the family as Mars, rāhu are enemy planets.

Human being values of Vāstu science of two kinds.

One is Horoscopic

Desha 50

Distinial and fixed constant factor

(Hevenly luck,

(Unapturable Face values Astrology)

Placement of Values 50

Distinal and variable factor (Alterable values, Vāstu Science)

Fifty percent vāstu value is further sub divided and distributed in the following manner.

(1) Time value (Kāla Dharma present time its differential)

(2) The existing site Macro Environmental value of Longitude and latitude = 10.

(3) Micro surrounding valus of constructed area 10/-

(4) Land, Loaality, value and shape road approaches plot and plinth are construction planing. 10/-

(5) Directional placement of initial bed, sialing rooms etc.

Foundation of ward roabs, almiras, fridge, mirror and other items placement. 10/

All these five items contributed 10/ each 50/- of Vāstu and becomes Disha Mārga. Directional Success.



### The Role of Music as a part of Mass Media

-Dr. T.S. Seetharama Lakshmi

Communication is a most important feature for the continuance of life and activity. Communication has got multipurposes and multiple forms. The communication is distinguished in several ways, viz., individual communication, group communication and finally mass communication. The last part is very difficult and therefore many media have been evolved to reach people, so that a rapport and understanding is instilled in people and the communicator. If proper communication is not made, it leads to problems. Therefore, many forms are introduced for the sake of commincation. The role of forms like music, painting, telecommincations, wireless communications etc have their own instance as mass media. It looks the role of music has to be very influencing and easy to appeal to the minds of the peopleat large.

By definition, the music is a beautiful

sound producing vibrations, that would catch the ear of even a child, an animal and also a poisonous creature like Surpents (“Śisurvetti ..... Ganarasam phanila”) This is to indicate people whether, good or bad, love music and its melodious sounds. Music is a source for entertainment and also an aid for stress relief and mind-relaxation. It removes the fatigue in individual and makes him fresh and enthusiastic to proceed with the continuation of his work. ‘Sabda’ (sound) ‘Nada’ (sonorous sound) have been the base and appealing to the people very quickly. The music influences the mind either for a benefit, or for a disastrous happening. In the coverage of music, the event intended is not recognised because the music fills the attention of every body. Sound is important. Purandara Dasa says : when sound is beautiful melodious, it turns into be a standard music. (Andavada Dhvani) and the

same if it failed its expectations, the sound turns out to be a cry for self apprehension (Dambada Kugata).

The Role of Music is great. It wields influence at many planes of activity. It has an appeal to all kinds of beings which include even divine beings, plants, herbs, trees, water sources and many such like. The contents of the creation could be helped with music-communication. Those who try to commit offences, through music, those acts could be suspended, because the music acts upon their mind for that a time being to. At times, the evil minded people can change their attitude and force of activity owing to music. They turn to be good and useful. It is certain the music media has hardly any competition. It is unique. In the contemporary times, we see the role of music even on commercial front. The wireless communication, cable TV, Vedio, Audio appliances, making programmes and managerial programmes, etc., all these employ music as a most lucrative medium. It is welknown that Sangita has a prestigious status only to be called as a missile of captivation (Sammohanasthra). It becomes difficult to become exception for its influence. In fact, many products belonging to food items, commercial goods medical aids, cosmetic goods, detergents etc are all marketed successfully with the help of advertisements which adopt various tunes for short lyrics in order to influence and increase the sales of the commodities. It is also said the music could be employed to drive away enemies by causing fear to them. The Role of music is very well seen when soldiers are instilled courage and euthusiasm to fight the enemies bravely after listening to gether, referring to Rashtrabhakti and further.

On the spiritual plane, music also has got unparelled status. A seasoned singer like Balamurali, M.S. Subbalakshmi, Bheemasen Joshi etc. and popular film directors of Music like Ghantasala, A.R. Rehman etc with right accompanists are able to hold the concentration and the attention of innumerable people at a stretch. All the time when the songs and sounds are filled with rāga, Bhāva and Laya with Sruti etc., people are transformed into a different realm of happiness. Moreover they enjoy accompanying the singer in happiness to those heights.

The Role of Music is also effective in being itself as a wonderful therapy both for humans, plants, animals and herbs including the divinities. The gods visit the area of music the moment they are invited with Bhakti also with right Nadasudha. Here it is pointed out that Lord Narayana lives at places where his devotees sing his glory, even leaving Vaikuntha, his original abode (Naham Vasa vaikunthe na yogi hrudayam, mat bhakta yatra Gayanti tatva tishtami Narada'). Infact, this sloka is the motto of the Music Journal of Music academy of Chennai, right from its inception. The Academy and several such are insignic of service making Music as a mass media. Great musicians and Vaggeyakaras have enriched language and culture referring to the words of music. They contributed for the growth of other modren dance, art its adding to the growth of happiness and peace by virtue of including pleasant Sahitya in their compositions. The value of Music got enhanced. The famous film singers like A.M. Ranga, Ghantasala, Susheela, S.P. Balasubrahmanyam, Lata Mangeshkar, Asabhonsle etc. have rendered

the songs very effectively in some films so that many people enjoyed the content of those songs and experience reformations too within themselves. For eg. the Annamacharya, Tyagaraja and such Musicians Kirtanas are very well brought to be popular through their existence in the films sing by the above mentioned popular singers. More and more mob appeal has taken place. In that manner the powerful composers even of like Jayadwa, Annamaya, Purandaradasa, Tyagaraja etc. reaches the attention of existence a large number of people all over the world. They have become hit songs of the contemporary times. Their music is working wonders.

Like in India, even in other countries and other languages of the world music has taken a seat as a mass media for communication.

We hear great musician like Beethoven and Several others taught culture and behaviour to the young and old and have contributed for the happiness of the world order in a substantial way. Apart from the direct employment of music the back ground music supplied at different situation play an important role for mass appeal and attention.

The Role of Music extends to many spheres of activity like political excellence, election winning, Ballet performances and such several mundane activity. But more important would be to work up for the self upliftment and get catch hold of different modes of Bhakti levels in order to visualise paramatma and realise the goal viz., emancipation or some such goals of Human existence.



### पुरुषार्थ चतुष्टयः एक समीक्षात्मक विवेचन

-डॉ. सुशील कुमार पाण्डेय 'साहित्येन्दु'

यह प्रमाणित सत्य है कि मानव के व्यक्तित्व के उत्थान में पुरुषार्थ चतुष्टय का अप्रतिम योगदान है। मानव सांसारिक परिलब्धियों तथा आध्यात्मिक ऊचाइयों की प्राप्ति इन्हीं पुरुषार्थों के माध्यम से करता है। संयम-नियम तथा अनुशासन व्यक्तिगत जीवन में तो आवश्यक होते ही हैं सामाजिक जीवन में भी लोकोपकारी होते हैं। इन पुरुषार्थों में परस्पर सम्बन्ध है। धर्म व्यक्ति को व्यक्तिगत एवं सामाजिक स्तर पर श्रेय प्रदान करता है तो धर्मसम्मत अर्थ प्रतिष्ठा एवं सन्तुष्टि प्रदान करता है। धर्म से युक्ता तथा अर्थ से अनुप्राणित 'काम' मानव चेतना को मोक्ष के राजद्वार तक पहुँचाता ही नहीं बल्कि उसमें प्रवेश दिला देता है। डॉ. जयशंकर मिश्र का यह वक्तव्य मननीय है कि "हिन्दू विचारकों का यह जीवन-दर्शन विश्व का अकेला और अनुपम जीवन-दर्शन है, जिसमें जीवन के प्रति मोह है तो योग भी है, बन्धन है तो मुक्ति भी है, कामना है तो साधना भी है, आसक्ति है तो त्याग भी है। पाश्चात्य जीवन दर्शन में तो भौतिकता का ही प्रभाव है आध्यात्मिकता का लेश भी नहीं। ..... निश्चय ही

पुरुषार्थ की नियोजना व्यक्ति के जीवन को व्यवस्थित और सन्तुलित आधार पर विकसित करने के निमित्त की गयी थी। इसको दृष्टि में रखकर उसके द्वारा ऊँचे आदर्शों की प्रतिष्ठा की गई थी।"<sup>1</sup>

आचार्य डॉ. राजदेव मिश्र का यह कथन प्रकृत उद्धरणीय है कि भारतीय संस्कृति में चार वर्णों तथा चार आश्रमों की भाँति चार पुरुषार्थों की कल्पना भी नितान्त महत्वपूर्ण और अनुपम है। वस्तुतः भौतिक तथा आध्यात्मिक दोनों जीव परस्पर सम्बद्ध हैं। धर्म, अर्थ, काम तथा मोक्ष इन चारों पुरुषार्थों में मानव जीवन का मुख्य लक्ष्य मोक्ष ही है।<sup>2</sup>

धर्म :-

धृ+मन् के संयोग से निष्पन्न धर्म शब्द का आशय है कर्तव्य, जाति सम्प्रदाय आदि के प्रचलित आचार का पालन, कानून, प्रचलन दस्तूर, प्रथा, अध्यादेश, अनुविधि, धार्मिक या नैतिक गुण आदि। अमरकोश में धर्म के छः अर्थ बताये गये हैं - पुण्य, आचार, स्वभाव, उपक्रम, उपनिषत् तथा न्याय। वस्तुतः धर्म से ही मोक्ष की प्राप्ति

होती है। धर्म सदाचरण की प्रेरणा देता है और धर्म ही देहपतन के पश्चात् जीव के साथ जाता है। धर्म पर ही सारा संसार टिका है। धर्म से ही भौतिक तथा आध्यात्मिक उपलब्धियाँ मिल सकती हैं। धर्म से समाज में शान्ति एवं सुरक्षा आती है। इसलिये भारतीय-जीवन पद्धति में धर्म का विशेष स्थान है। इसलिये इसे पुरुषार्थों में प्रथम स्थान दिया गा है। अथर्ववेद कहता है कि उस धर्म की व्रतरूपी तपस्या से यशस्वी होते इम पुण्यलोक को प्राप्त हुये हैं।<sup>4</sup> तैत्तिरीयोपनिषद् धर्माचरण का आदेश देता है।<sup>5</sup> धर्म के विभिन्न रूप प्राप्त होते हैं। देवी भागवत का सन्देश है कि 'सत्पुरुषों को ग्राम, धर्म, जाति, धर्म, देशधर्म और कुलधर्म - इन सबका आदर करना चाहिये और इनमें से किसी का उल्लङ्घन नहीं करना चाहिये।<sup>6</sup> धर्म से बड़ा मनुष्य का कोई साथी नहीं है, इसीलिये ब्रह्मवैवर्त पुराण कहता है कि — धर्म से श्रेष्ठ कोई बन्धु नहीं है और धर्म से बढ़कर धन नहीं है। धर्म से अधिक प्रिय ओर उत्तम कौन है अतः यत्नपूर्वक धर्म की रक्षा कीजिये।<sup>7</sup> धर्म की गति महान होती है। धर्मपरायण को भगवत् कृपा प्राप्त होती है। हरिवंशपुराण धर्म के महत्व पर प्रकाश डालते हुये कहता है कि जो मनुष्य सत्य और धर्म में तत्पर रहकर चिन्ता-रहित हो धर्म के अनुष्ठान में लगे हुये हैं उनकी ओर अकाल मृत्यु आँखें उठाकर नहीं देख सकती।<sup>8</sup> जिसकी आत्मा उन्नति के पथ पर अग्रसर है तथा जो जितेन्द्रिय एवं विवेकशील विद्वान् है, उस पुरुष को धर्म की गति का अन्वेषण करना चाहिये, जैसे जल में मछली की गति अत्यन्त सूक्ष्म या अव्यक्त होती है उसी प्रकार धर्म की गति भी सूक्ष्म है।<sup>9</sup>

धर्म मानवता का मूल है। धर्म कोरा आदर्श नहीं है। धर्म जीवन को साङ्गोपाङ्ग बनाने की प्रक्रिया है। धर्म के दस लक्षण हैं— धैर्य, क्षमा, दम, अस्तेय, शौच, इन्द्रिय, निग्रह, बुद्धि, विद्या, सत्य तथा अक्रोध। ये तत्व संसार-यात्रा को सार्थक बनाते हैं।<sup>10</sup>

अर्थ :-

ऋ+धन् के संयोग से व्युत्पन्न शब्द अनेकार्थवाची होता है। इसका तात्पर्य है आशय, प्रयोजन, लक्ष्य, कारण, दौलत, धन सम्पत्ति आदि। जीवन के चार पुरुषार्थों में से एक है।<sup>11</sup>

अर्थ पुरुषार्थों की श्रृंखला में द्वितीय स्थान पर है। अर्थ शब्द का एक अर्थ धन होता है। पुरुषार्थ रूप में जिस अर्थ का प्रयोग किया गया है वह धन से भी व्यापक अर्थों का

वाची है। प्रकृत प्रकरण में अर्थ का आशय धर्मयुक्त रीति से उपार्जित धन जिसका उपयोग करते हुये व्यक्ति चरम लक्ष्य मोक्ष को प्राप्त कर सके। कबीरदास का विचार है— 'हे प्रभु उतना ही धन दीजिये जिससे कुटुम्ब का भरण-पोषण हो सके। न तो मैं भूखा रहूँ और न साधु भूखा जाय।<sup>12</sup> धन का महत्व व्यक्तिगत, सामाजिक, तथा राष्ट्रिय परिप्रेक्ष्य में सुविदित है परन्तु भारतीय मनीषा अनुचित रीति से अर्थगम को उचित नहीं मानती।

धन की महत्ता कितनी है? इह प्रश्न के उत्तर में वेद व्यास का यह कथन उद्धरणीय है कि जिसके पास धन होता है, उसी के बहुत से मित्र होते हैं। जिसके पास धन है, उसी के भाई-बन्धु हैं। संसार में जिसके पास धन है, वही पुरुष कहलाता है, ओर जिसके पास धन है वही पण्डित माना जाता है।<sup>13</sup> दण्डी का विचार है कि 'राजनीति और श्रेष्ठ कर्मों के आरम्भ के मूल में धन ही होता है।<sup>14</sup> क्षेमेन्द्र धन सञ्चय पर बल देते हैं क्योंकि धन जीवन का सर्वोपरि साधन है अतः उसका नाश जीवन की हानि है।<sup>15</sup> धनहीन की बुद्धि भी काम नहीं करती तभी तो कल्हण कहते हैं कि 'मेरे पास बुद्धि है परन्तु धनहीन मैं क्या करूँ।'<sup>16</sup> भर्तृहरि सुवर्ण-धन को सारी योग्यताओं का मूल मानते हैं।<sup>17</sup>

मोक्ष :-

कम्—धञ् के संयोग से व्युत्पन्न काम शब्द का अभिप्राय है— कामना, इच्छा, अभीष्ट पदार्थ, स्नेह, अनुराग, प्रेम या विषय-भोग की इच्छा जो जीवन के चार उद्देश्यों (पुरुषार्थों) में एक है।<sup>18</sup> कोशग्रन्थों में काम शब्द के अनेक अर्थ हैं यथा - कामना, इच्छा, स्नेह, अनुराग, कामदेव, अभिलषित वस्तु, एक पुरुषार्थ, मैथुनेच्छा, स्त्री सम्भोग की कामना, प्रद्युम्न का नाम आदि। अमरकोश में इच्छा के बारह नामों में से एक काम भी है। भारतीय-मनीषा ने 'काम' के विषय में इसे एक शास्त्र मानकर गम्भीरतापूर्वक विचार किया है। वात्स्यायन का कामसूत्र तथा कल्याणमल्ल का अनङ्गरङ्ग आदि ग्रन्थ काम की भौतिक, आध्यात्मिक तथा शास्त्रीय विवेचना करते हैं। आचार्य शाङ्गधर 'काम' का लक्षण करते हुये लिखते हैं कि स्त्रियों में पुरुषों में स्त्रियों का जो पारिवारिक स्नेह है उसी को 'काम' कहा जाता है।<sup>19</sup> 'काम' का सेवन सीमित रूप में ही उचित माना जाता है। काम की अतिरेकता अनर्थ की जननी होती है। रघुवंशी राजा सन्तानोत्पत्ति के लिये विवाह करते थे<sup>20</sup> न कि इन्द्रिय सुख के लिये। भारतीय

चिन्तन परम्परा में काम के प्रति इच्छा के प्रति अनासक्ति के भाव को श्रेष्ठ माना गया है । वेदव्यास कहते हैं कि 'मनुष्य जिस-जिस कामना को छोड़ देता है उस-उस की ओर सुखी हो जाता है ।' कामना के वशीभूत होकर तो वह सर्वदा दुःख ही पाता है ।<sup>21</sup> अश्वघोष तृष्णा-काम की व्यर्थता पर प्रकाश डालते हुये कहते हैं कि 'तृष्णावान् व्यक्ति का मन धन सम्पत्ति में और मूर्ख का काम-सुख में रमता है ।' जो सज्जन है वह ज्ञान द्वारा भोग इच्छा को जीतकर शान्ति में रमता है ।<sup>22</sup> काम-मनोरथ सीमा रहित होता है, वह मानव को कहाँ से कहाँ पहुँचा दे कहा नहीं जा सकता । कालिदास का कथन उचित ही है कि परिधि से बाहर कुछ नहीं है ।<sup>23</sup> काम की गति दुर्निवार होती है जो काम पर विजय पाते हैं वे योगी एवं सिद्ध हैं ।

मोक्ष : मोक्ष+घञ् के संयोग से व्युत्पन्न मोक्ष शब्द का अभिप्राय है- मुक्ति, छुटकारा, बचाव, स्वतन्त्रता, परम मुक्ति, मानव जीवन के चारों पुरुषार्थों में अन्तिम<sup>24</sup> ।

अमरकोश में मोक्ष के आठ नाम गिनाये गये हैं । मुक्ति, कैवल्य, निर्वाण, श्रेयस, निःश्रेयस अमृत, मोक्ष तथा अपवर्ग ।<sup>25</sup> प्रकृत प्रकरण में मोक्ष का आशय है चारों पुरुषार्थों में अन्तिम अर्थात् चरम लक्ष्य । अज्ञान बन्धन का कारण होता है और जब अज्ञान हट जाता है तथा ज्ञान का प्रकाश उत्पन्न होता है तब मोक्ष कहलाता है । वस्तुतः अज्ञान के बन्धन से मनुष्य बन्धन में पड़ा रहता है और जब ज्ञान के द्वारा अज्ञान (माया) का बन्धन टूट जाता है तब (मनुष्य) मुक्त हो जाता है । उपनिषदों का प्रय विषय है मोक्ष । महोपनिषद् का मत है कि 'वासनाओं का जो पूर्ण त्याग है, वही उत्तम त्याग है, उसी विशेष अवस्था को श्रेष्ठजनों ने मोक्ष कहा है।<sup>26</sup> योगवासिष्ठ में मोक्ष की पमा राजमहल से देते हुये कहा गया है कि "उस मोक्ष के द्वार पर निवास करने वाले चार द्वारपाल बतलाये जाते हैं, जिनके नाम हैं- शम, विचार, सन्तोष तथा साधुसङ्गम । मनुष्य को इन चारों का ही प्रयत्नपूर्वक सेवन करना चाहिये, क्योंकि इनका भलीभाँति सेवन होने पर ये मोक्षरूपी राजमहल के द्वार खोल देते हैं ।<sup>27</sup> दार्शनिकों ने भी मोक्ष नामक तत्व पर गम्भीरतापूर्वक विचार किया है । गौतम के अनुसार प्रमाण, प्रमेय, संशय, प्रयोजन, दृष्टान्त, सिद्धान्त, अवयव, तर्क, निर्णय, वाद, जल्प, वितण्डा, हेत्वाग्रास, छल जाति और निग्रह स्थान-नके तत्वज्ञान से मोक्ष की प्राप्ति होती है ।<sup>28</sup> ईश्वरकृष्ण की मान्यता है कि 'इसलिये कोई भी पुरुष न तो बन्धन में आता है न मुक्त

होता है ओर न संसरण करता है । अनेक पुरुषों की आश्रयभूत प्रकृति ही संसरण करती है, बन्धन में पड़ती है और मुक्त होती है ।<sup>29</sup> शिव ने मोक्ष रूपी साम्राज्य का अत्यन्त सुन्दर निदर्शन करते हुये कहा है कि 'जहाँ धर्म राजा है, विवेक मन्त्री है, श्रद्धा रानी है, निर्णय राजपुत्र है, सन्तोष कोश है, संयम आदि सैनिक हैं वहाँ, काम के ध्वंस से मोक्ष रूपी साम्राज्य प्राप्त होगा ही'<sup>30</sup> सुत्तनिपात तृष्ण के सर्वथा नाश को निर्वाण मानता है ।<sup>31</sup> थेरीगाथा की दृष्टि में निर्वाण से बढ़कर कोई आनन्द नहीं है ।<sup>32</sup>

भारतीय संस्कृति पुरुषार्थ चतुष्टय की प्राप्ति में मानव-जीवन की सार्थकता मानती है । पुरुषार्थ, उद्योग, परिश्रम, कर्मयोग, कर्मवाद एक दूसरे के पर्याय हैं । इसी से मानव जीवन सार्थक है ।

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## Saundaryalahari

Guruji B.S.Krishnan

There are 1 to 100 Slokas of Saundaryalahari by Sri Adi Sankaras of Kaladi Kerala, After successful experiments with the slokas of Saundaryalahari and Atharva Veda Mantras, Guruji founded a Saundaryalahari Sat Sangh, at Nagpur during 1962.

- Conducted Saundaryalahari Pujas on Tuesdays and Fridays and explained each sloka to its members who attended the Pujas.
- Published a book of Saundaryalahari (137 pages) in English giving the word power, Yantras, its applications, meaning and elaborate comments.
- Gave lectures on each sloka of Saundaryalahari on each Sunday (except

first Sunday being a Havana day) for about 2 years at Sri Viswa Punar Nirman Sangh, Nagpur. The slokas were explained in HINDI for a duration of one hour (1969-70). Some of these lectures upto sloka no.19 were published in Nagpur Times.

- Gave lectures on Saundaryalahari at Bhagavad Pada Sabha, Nagpur for continuously 10 days.
- At Bhavan's Kendra, Bangalore, also Saundaryalahari lectures were given for an hour before an elite audience.
- Purva and Paschim Sangha, Nagpur also arranged Saundaryalahari lectures.
- Sri Chinmaya Mission, Nagpur Branch, also arranged lectures.

viii) Prompted by Guruji's Havana of Saundaryalahari, Vedaadhyayana Kendra, Bangalore started doing Saundaryalahari Havana since April, 2001.

ix) An audio cassette on Saundaryalahari Pujas on Tuesdays and Fridays (combined) was prepared in 1982 and got distributed.

Saundaryalahari-Havana:-

i) A standardised method of performing Saundaryalahari Havana was designed with Veda Mantras. This method was blessed by all the five Sankara Charyas of Kanchi, Puri, Sringeri, Dwarka and Jyothir Mutts. A Booklet on Havana Pathathi was printed during 1970. Several reprints of this was done during 1980, 1987 and 2002.

ii) Saundaryalahari Havanas were done at various places : Nagpur, Sohagpur, Indore, Raipur, Kolkata, Tezpur, Lucknow, Dehradun, Palampur, New Delhi, Mumbai, Ratnagiri, Bangalore, Mysore, Dongargarh, Tumsar, Hyderabad, Anantpur, Chennai, Trichy, and Madurai. At Foreign sites: Singapore, Austin, Muscat and New Zealand.

Saundaryalahari Havana:

iii) A Tamil transliteration of Havan Mantras were printed during 1973. This was blessed by Sri Kanchi Sankaracharya.

iv) inspired by all this, a Kannada Transliteration of Saundaryalahari Havana Mantras was published by Sri Dr. C.L. Prabhakar, Professor of Vedas, Bangalore, during 15/8/2004.

v) At Guruji's residence Saundaryalahari Havan is being done on the first Sunday of each month, since November, 1964.

At other places, on request from them, a Saundaryalahari havan was done.

vi) Till now, more than 1200 havans were done.

vii) Under the direction and guidance of Guruji Saundaryalahari Havanas were done every month at Veda Adhyayana Kendra, Bangalore, since April, 2001.

viii) Guruji participated in the Yajur Veda Sapthahik Havana, At Jaripatka, Nagpur and spoke about the efficacy of Havanas on the Purna Ahuthi Day.

ix) 1.25 lakhs of Gayathri Japa was done by the members and a Gayathri Homam was done in 1967.

x) Sri Ganesh Havan was done during 1996 to 2001 with all Sri Ganesh Mantras and also with Sri Ganesh Atharva Seerisha.

xi) 1.25 lakhs of Triyambaka Mantra was done and one-tenth of repetition was given at Ahuthi in Yagna Fire.

SRI Saundaryalahari-Maha Pujas

After a successful cure of Cancer Patient by Saundaryalahari slokas, Annual Mahapujas of Saundaryalahari Sat Sangh, Nagpur, is being celebrated since January 1968. From 1970, A Sri chakra Puja (3'x 3' size wooden board) was started with Archana on Kuthuvillaku by ladies, and Saundaryalahari and other sthuthies were done. Members contributed for the Mahapuja.

Till now, Thirty-Four Maha Pujas were done. Some of the Maha Pujas were also blessed by Sringeri Mutt earlier.

ii) Members from All over India, participated.

- iii) A video cassette of Saundaryalahari Mahapuja done during 1993, was made.
- iv) A Compact Disc (CD) for a duration of 18 minutes of 34th Annual Maha Puja held on 9/2/2007 was made and shown to members.

#### General

i) Veda-Nada Sarit (a monthly magazine), Bangalore, and Veda Ganga (Annual Souvenir), Bangalore, published Guruji's articles on Sri Saundaryalahari and Vedas:-

A list of such publications is given below:

- a) Citation for the award of "Saundaryalahari Sri" to Sri B.S.Krishnan, Guruji, Nagpur, by the World Association of Vedic Studies (WAVES) U.S.A.inc. Bangalore Branch-published in Veda Ganja-Vol.IX
- b) Saundaryalahari - A Lyric and Therapy - April 2001.
- c) Saundaryalahari - Therapy Experience-May-June 2001 issues
- d) Saundaryalahari Therapy - October issue
- e) Concept of Narayana - March 2002
- f) Tantra and Agama - A Samanvaya - Veda Ganga Vol.VII.
- g) Atharva Veda Mantra effects - Veda Ganga VIII
- h) Brahmanas and Aranyakas-Veda Ganga VIII
- i) Vedic Sutras - Veda Ganga Vol.IX
- j) Yagnas and Contemporary Forms: Veda Ganga - IX
- k) Vedic Wisdom, Symbolism, Humanity: Published in Annual Number of 5th India Conference of WAVES at Srisailem, Andhra Pradesh.
- l) Bhavanopnishad - Veda Ganga -X
- m) Two articles on 'Some Random thoughts on Sri Ramayana' published in July and August, 2005 in Veda-Nada Sarit, Bangalore.

- n) 'Gayathri letters found in Sri Valmiki Ramayana' was published in the Veda-Ganga (Annual)-Vol.XI.
- o) 'Strategies of Sri Lord Krishna' - in Veda Ganga - XII

Other activities:- Guruji's article in English on 'NIGAMAGAMA Samanvaya' was published by Sri Peethambara Peetha, Datia, M.P.

- ii) A Live AIR talk at Prime Time (9.15 pm) on All India Radio, Nagpur on PPF Scheme - a National Savings Scheme on its introduction.
- iii) Lectured at Ati Rudra Maha Yagna, at Bhagini Mandal, Nagpur explaining Rudra and Saundaryalahari at Yagna Premises - about 10,000 persons attended.
- iv) Gave a talk on Small Savings Scheme and Taxation benefits at the conference of Doctors and Engineers, Mumbai, in presence of Shri S.K. Wankhede, the then Finance Minister of Maharashtra.

Booklets:- by B.S. Krishnan, Guruji, Nagpur. A Booklet I was published by Sri B.S. Krishnan Guruji on Saundaryalahari and Vedas in CD (compact disc) with colour photo of Guruji doing Havana and also his attending conference on Brahmanas and Aranyakas at Bangalore during 2002.

Booklet No.II (30 pages) and booklet No.III (40 pages) on various topics were also published.

At New Zealand

New Zealand Vedanta Education Society Inc, published in their Annual Number 2003 about the experiments by Sri B.S.Krishnan Guruji, Nagpur on Saundaryalahari slokas (limited one - such as No.4, 6, 8, 9, 20 and 27) and highlighted the sloka No.99 therein. Saundaryalahari Homams were also covered in that.

## PRASHNODAYAM - a Method of Effectiveness

Prof. K. Ramachandra

PRASHNODAYAM is a value added summer innovation for Parents, Teachers, Professionals, Students, Technocrats, IT Groups, Philosophers or just any team of the globalising world today. Questions asked by the future generation are so many. These questions being IDEA TRIGGERS take us into a wonderland of PRASHNODAYAM innovations. Developing Explorative Action is the Agenda of NIVS. One such initiative is the summer camp for elders to enable the future generation to go to the origins of today. Each camp has a specific focus-life skills, the Art of knowing for enlightened living, vision building, creative and communication skills.

Let us not look at 'WHY IT CAN'T BE DONE, Let us now look at 'HOW IT CAN BE DONE'.

What are their questions? What do they seek now? Where do we search for answers? How do we respond now? When do we collectively answer ourselves? Why do we go back to Vedic Sciences? Who are our great Rishis and Educators?

HENCE, THIS INNOVATIVE PROJECT - PRASHNODAYAM

1. What is the cause that inspires you?
2. What do you see when you look at a rose?
3. What do you hear when you listen to the wind?
4. What is the ability in you to know?
5. How do you seek answers to questions in your daily life?
6. How do we taste anything we eat?
7. What do we experience in our environment?

8. Why do we become angry?
9. How do we develop ourselves?
10. When do we observe our feelings?
11. How do we think whatever we think?
12. What is our living for?
13. What is the purpose of living?
14. Where are we going? Where do we come from?
15. How do we experience the world?
16. What is Dharma?
17. What is our constitution?
18. What is my body made up of?
19. What is my mind made up of?
20. What is my spiritual power?
21. Why is Nature, the best teacher?
22. What is the biology of my body?
23. How do we know the Almighty?
24. What is the art of knowing HIM?
25. How do I develop my Brain Potential?
26. What is Vedic Culture?
27. What is the ancient wisdom of India?
28. How do we grow and develop into our being?
29. What is the connection of my body-mind and soul?
30. What is the art of living happily?
31. What are the questions answered by Rgveda, Yajurveda, Samaveda and Atharva Veda?
32. What do we seek in Upanishads?
33. What is Yoga Sudha?
34. Who am I?
35. How do I know about my Body system?

36. What is physics in the Nature?
37. What is the origin of Sound?
38. What are the 24 principles of Cosmic prapancha?
39. How do I know the Laws of Creation?
40. What are the properties of matter?
41. What is the chemistry in the micro-cosmic world?
42. What is Ayurveda?
43. Where are we at the moment?
44. What is a Bio-computer?
45. How do I achieve self-mastery?
46. What is the healing process?
47. What is the concept of mystical human?

48. What is Vedic Mathematics?
49. Explain the process of knowing...?
50. What is the nature of cosmic energy?
51. What is the secret of being?
52. How will I manage my SELF within?
53. What is INTUITION?
54. What is ESP/HSP?
55. Why are we born?
56. Describe my world around me?
57. What is knowledge management?
58. What are mind skills?
59. Why do we worship God?
60. How do we pray to God?



### **Shree Saundaryalahari satsangh, Nagpur-27**

**Guruji B.S.Krishnan**

A Report for the year '2007-08' read at the time of 35th Annual Maha Puja held on 08.02.2008.

1. As usual SaundaryaLahari Havana's were done monthly at Guruji's Residence.

2. Regular monthly S.L.Havana's were also done at Bangalore, by Dr.C.L. Prabhakar On Samuhik basis.

3. Mr. Roger Natarajan, from New Jersey, U.S.A. had wished Guruji a very happy 76th Birthday on 14-2-2007 and also sent Season's & New Year 2008 Greeting's also, He had sent his family Photo.

4. Sri V.G. Rajan, from Georgia, U.S.A had sent his usual contribution of Rs. 1001/- for this Mahapuja, even without waiting for Puja invitation from Guruji.

5. A C.D of 18 minutes duration was made during Feb 2007 about 34th Annual Maha Puja and was Shown to the Sat Sangh Members on their visits during the Monthly S.L. Havan.

6. Guruji's article on Mahabharata- a Moksha Shastra was published in the Annual Vol.XIII of Veda-Ganga of Bangalore, during June 2007, 34th Annual Maha Puja report was also published in Veda-Ganga.

7. A Bio Data of Sri B.S. Krishna, Guruji Awardee of Saundarya Sri was prepared consisting of Four (4) Fullscape size page and sent to Bangalore.

8. Guruji had purchased a computer along with cannon colour printer and other accessories during September 2007.

9. An English translation of 'Mahishasura Mardini Slokas' was also prepared.

10. Advocate Sri P.L. Sen donated a very big colourful plastic garland for the photo of Sri SaundaryaLahari Devi (4 1/2 feet x 3 1/2 feet) on the Guru Purnima day.

11. Smt. and Sri P.G. Jamthe came from pune on the guru purnima day to meet Guruji with a request for his son to get a job. After

his return to his house, his son Sri Ashish got a letter of appointment to a good job.

12. Mr. Samad Qureshi, a Muslim, took Guruji in an ambassador Car to show him his New Built House (Rs. 15 Lakhs) on 18-01-2008.

13. K.U. Bhargavi's (D/o K.Purushotam, 2nd Son of Guruji) Marriage with Chi.Vaidhyanathan, Ahmadabad was finalized on 19-08-07 and celebrated at Bhagavad pada Sabha, Nagpur on 26-11-07.

14. Baby Boon:-

A) Smt. Geetha, grand-daughter of Guruji, delivered a baby girl on 18-03-07. Thus, Guruji became a proud Great-Grand-Father.

B) Smt. Shaila-Singhania, Raipur, delivered a girl on 5-6-07, after 8 years of her marriage.

C) Smt. Vandana, New Delhi, delivered a girl on 5-6-07.

D) Mrs. Ruby-Krishna, Nagpur, delivered a girl on 15-10-07.

15. Visits of others from outside Nagpur to consult Guruji on various matters:

1) Dr. S.M. Ayachit, Pune, visited Guruji on 24-11-07 on karthik purnima day.

2) Sri R.N. Guptha, Palampur, H.P., came to see Guruji on 24-08-07, Varalakshmi Day, after admitting his son in marine engineering, Pune.

3) Sri Pt. Niyoj Sen came from Bina, M.P., to see Guruji on 20.01.2008 to inform about his ensuring marriage in June 2008.

4) Sri.P.G. Jamthe, Pune, came to see Guruji to give his changed address and to consult Guruji about his son's marriage prospects. On 21-01-2008. His contribution was also received.

5) Mrs. And Mr. S.K.Sharma, New Delhi, came to see Guruji on 21-01-2008, to give his contribution for Maha Puja (35th), and also to consult Guruji about his son's future prospects in job. Sri Yogesh's horoscope was prepared in Guruji's computer for study.

16. Person's personally attending Maha Puja from Outside Nagpur:

a) Sri S.K.Pal from Mori Gate, New Delhi.

b) Sri R.Krishnamurthy from Pitampura, New Delhi.

c) Sri B.N.Guptha Noida, New Delhi. (ii) Sri Rupesh & his wife Smt. Swathi 9 months pregnant came by flight from Shaiksarai, New Delhi.

d) Sri Nitin Sen, Chandrapur.

e) Sri P.C.Sharma (Retd.) Dept Director General Meteorology, Faridabad.

f) Sri Balagurunandan and his wife Smt. Purnima, Parents of Sri Rohit Sharma, Criketeer from Boriwali (W), Mumbai for the first time to attend Maha Puja.

g) Sri Hari Om Agarwal, 'OM Jewelers', Tumsar.

h) Smt Surbhi Nag, Janjagir, Chattisgarh.

i) Sri Ajay Sen, Bina, M.P.

k) Dr. S.M.Ayachit came from Pune on 9-2-2008 a day after Maha Puja.

17. Sri P.D.M.Agarwal, C.A., Pradeep Parasar Br.Manager, Praveen Sen, and Adv.Sat in Sri Chakra Puja.

18. Six Ladies sat in Kuthuvillaku Puja Smt. Balagurunadhan- Purnima (Mumbai), Geetha-Sridhar, Jayanthi-Kumar, Meenakshi-Bhaskar, Rashmi-Parasar and Mrs.V.N.Guptha.

19. Dr. U.C.Sastry, read the annual report.

About 300 persons participated and took Maha Prasad.

Subhamastu

## Vedanta And Buddhism

Dr.C.L.Prabhakar

“Buddham Saranam Gacchami”

‘Duhkhamariyasacam’ the suffering is the sublime truth in Buddhism. This is real in mundane world for the beings (pranis). This suffering has no distinction among people. In respect of all people irrespective of caste, colour, creed and status, the dukkha is a common experience. It is said : ‘Janma duhkham jara duhkham yad duhkham duhkham eva ca, tasmāt jagrata jagrata’ meaning birth is sorrow, old age is sorrow and hence what is sorrow, is sorrow only and it is cautioned “be careful, be careful”. The real remedy lies in the expression ‘Jagrata, Jagrata’. The same jagrata, in other words is ‘Buddhatva’ and that buddhatva leads to ‘bodhisattvatta in a sense stamina and resistance is developed within owing to the knowledge of sorrow, a truth which is difficult to deny. The religions rather various faiths arise owing to the truthful factor sorrow and fear which is a tag for all things and commodities in this world. At times sukha also is sorrow. It is enclosed as one among the twelve dukkhas in srutis. We need “Awakened souls” like Sankara, Buddha and such eminent persons who elevated themselves and at the same time endeavoured through instructions (upadesa) to help others to lift themselves up. We need the gospel of Buddha the rules for discipline and mantras to chant, behavioural conduct and doctrines to follow at all times. More so today; all this falls under the name Vedanta. Veda is knowledge and anta is the goal. The goal of knowledge is to practice means and measures to redeem oneself from the clutches of

sorrow. It is said: “Vicāranīyā Vedānta and vañdanīya guravaḥ. So to relieve oneself from sorrow, the outlet is discussion and service (pariprasna sevaya). Hence, it is advised the vedantic precepts and concepts have to be put for discussion and thinking. It is hoped the truth becomes revealed owing to that activity (vāde vāde jāyate tattva bodhaḥ).

Buddhism is a world religion like Hinduism or Christianity which contain oceanic literature both religious and philosophical. Slowly the man should be brought into the network of Vedanta and be urged to put forth efforts individually or in group (sangham) for spiritual happiness and peace. He has to be advised to eliminate animal traits in him. The various pitakas in pali which Buddhism follow, cover suggestions to avert evil, practice good and enter into the portals of peace, bliss and happiness etc; Finally attain nirvana, whereafter there is no return (napunarāvṛttiḥ). The underlying solution is ‘dharma pari palana and seeking absolute refuge in it (dhamman śaraṇam gacchāmi). If dharma is understood responsibilities are understood and realised. So dharma is a warranted factor. Dharma is duty, nature and responsibility to discharge. Bhagavan Buddha preached in favour of dharma viz., manushya dharma. That dharma refers to self and group, also to follow animals. Their welfare adds to human prosperity. If self alone is looked at, that would be condemned as a self centred activity and ego-bound deeds. Aham (ego) should be suppressed. so one need to be cautious and conscious in the matter of dharma. Buddha’s teaching refers to dharma.

Man is known for desires (kama). If desires are kept under control and if they were to refer to 'dharma kama' they promote happiness which is the goal of human existence. The desires when justified are called 'satya kamāh'. Bhagavan Buddha basically said "have discretion on desires". Those which are detrimental and violent etc., be ruthless to kill and thus obviate them totally. Mind is the base for desire so he advises mind-control. The instructions by Buddha are on instalment basis and at a level of commoner's understanding. Man is a unit for religion not his antecedents. The moment he saw the truths of life upon the earth, he started to communicate. None but (God), a noble person (all intelligent) would come out with ethical generality. He, as an Enlightened soul came out with desire for universal good. Bhagavan Buddha had five disciples with whom he began instructions at saranath near kasi and today it is a great pathway for liberation for all humans, and a well trodden way since centuries together. People realised; there is no end for suffering and it should be stopped howsoever. For that Vedanta is the only outlet. Vedanta preaches 'thyāga', priti for general good. Our Indian method is to hit upon truths, means and measures through dialogues and knowledge and experience given out by gurus. Guru and sisya, rather preceptor and sadhaka are the medium for the growth of knowledge. The acarya is capable to clear the doubts, in the mind of pricchaka and urge him to practise truths freed from doubts. An acarya is one who in true sense practices the doctrines by himself and instructs the same with a note of his anubhava for the benefit of followers doubts should be removed. It is said : samsayatma vinasati. Doubts lurking in the mind make

the individual perish. So one should clear doubts and be a jñāni. As is said four kinds of people look for support, materialistic and spiritually. Ārthi, jijnasuḥ artharthi, moksharthica viz. he who wants money (wealth), knowledge, and who wants to be relieved of sorrow and who wants nirvana, these people turn to guru (preceptor) like Buddha or Sankara. There is always duality which confronts seekers. Duality is a problem. Decision and knowledge in that respect is śanti. It is said raise above dualities. It is not easy to understand the controversy. still efforts should be made.

Thyagaraja, a vaggeya kara of 17th century poses a question to God to answer that He only should clear his doubt, whether He is the lord of Uma or lord of Ma (Lakshmi). The answer could be: the base is the mental set up. Accordingly the truths get uncovered and revealed. It is the envisage of the wise like Buddha and others to explain both and leave the mind of seekers free to decide after due judgement. Buddha suggests use of discretion and then act.

Religion is a matter of choice, philosophy is a matter of understanding of it such that the evil sins, fears and the sorrows are relieved, happiness is ensured here. Buddha came out with his Vedanta view viz., to stop sorrow gradually. He said at one place : "let all sins of all my devotees come to me and let I alone suffer. Let people be happy". This kind of preaching is a matter of hope to seekers. It is like telling 'loke yāni pāpāni Vishu santiani mām prapnuvantu'. A soul who has such an attitude and sacrificial mind deserves to be a leader. Buddha is a successful religious leader who influenced people worldwide. People have got to be taught the ways of living and

means for personality development. Instruction in art of living too should be given. This is a mission of Buddhism at a large scale. It is said the essence of Buddhism is contained in three principles known as sila (character), samādhi (meditation) and panna (the means to remove ignorance).

In the contemporary times the doctrines of Buddha are valid and relevant. people are oppressed by peacelessness, confusion, stress and mental tensions. The teachings of Buddha which are quite vedantic in spirit urge the seekers to acquire stability of mind and strength in the mind. Certain rigidities in religions practices of other religions are relaxed in this religion. Absence of mental balance in the disciplines of people cause restlessness. No religion is without philosophy. Those religions which have no philosophy of longstanding value perished. Not even their names are known (nāmāpi na śrūyate). Buddhism has many thoughts akin to other world religions. The formulas are in popular language of the contemporary times viz. in Pali. The awakened soul rather enlightened Buddha, who in his previous āsrama was a prince. He came to sangha to preach dharma. He developed disgust at the ways seen in the world, youth is not constant, old age cripples. Death threatens, sorrow is seen right from cradle to grave. Still with temporary happiness, people forget fear and threatening evil & misery. But Buddha cautions 'tātkalika vairagya' is no good. Know the superior and care for absence of rebirth inspite of worldly things. Birthlessness, peace now and happiness at all times are the aims of Vedanta of any benefic religion. The religion does not bother where the prophet/preacher/ācārya is looked upon

as a God or ordinary being with realized mind and spirit. If the doctrines are followed, happiness is certain. The true Vedanta lies in negation and progress to reach upto nirvana. Sankara's nirvana, shataka is applicable to the online thinking of Buddha and a fact is to be realised that the individual is freed from strings of attachment. Live normal life although life is a variety of experiences. No one is always praised nor criticized still the dharma in benefic way must be pursued and instructed to the needy.

Like in Vedanta, in Buddhism also the pursuit of knowledge, awareness of relevant knowledge formed and a solution for removal of suffering. Absence of knowledge is a matter of suffering. Lack of control of mind and senses is another lacuna. In Buddhism there are bodhisatvas who show awareness of knowledge and imparting skills to the benefit of mankind. There are mantras like in Veda and Hinduism which are effective. Mantras are texts or expression which are generative of powers. They generate vibrations which take shape and styles in Humans by providing mental rest and happiness free from agony further. Actually dukkha is one side of the coin and relief of the same is another side of the coin. We look for Vedanta for relief from sorrows. Physical dukkha is different from the mental and spiritual discomfort. Physical can be continuous. It can be expiated. What is Vedanta? it is truth. The term translated into English rightly thus as Philosophy (love for wisdom). In order to explore the truths and rewards, religion is a sādhana and hence like the dual terms we say religion and philosophy which go hand in hand. Every religion is a mode and its philosophy is the silence and realisation.

The aim of Vedanta marga is to print out all about the 'Great' (Brahma) and attempt to be that or at least to prepare to become 'that'. What is good that is a matter of investigation and it is unending. Still definitions and attempts for understanding that need be made. Let us note the statements like: Prajñanam Brahma' meaning supreme awareness and absolute knowledge is Brahma. The reward for such pursuit is indicated thus : 'yobrahma vidah te lokān taranti sayujyan vindanti'. Lalitha sahasranama text says describing Goddess to be: 'sarva Vedanta samvedya', meaning Goddess or para Brahma or the goal of pursuit in all religions is a form of truth, bliss and which is another term for nirvāna.

Our scriptures say that sakti is the chief principle for the activity in the universe. In order to know the sakti who manifests as 'iccha, jnana and kriyasakti, the expediency of Vedanta marga becomes imminent. The famous Lalita sahasranama, a portion from the uttarakhanda of Brahmandapurana, of Human literature describes śakti to be comprehensible through the device of all kinds of Vedanta including the Buddha pantha (sarvavedanta samvedya). That shakti is bliss personified, thus as nitya ananda svarupini. She is filled in mind (chin maya) and bearing the entity of the form of absolute bliss.

What is the method through which the goal of Vedanta is realized. For that the Taittiriya upanishat answers thus : "Tapasa brahma vijijnasaswa tapobrahmete" meaning all in all tapas' is a measure to know Brahman, to know the truth and to know the status of bliss. Self is an esteemed source in an individual, Basically it is pure and elevated. One can attempt to see true self in one's

ownself through the methods of upasana and the other meditational practices. Kalidasa describing Lord Shiva, said Lord Shiva is always engrossed in perceiving the forms in his ownself. Since that appears to be a long drawn process., the same is said that "Atmani Atmanam avaloka yantam Sadasivam". Siva is depicted also in meditational postures. That he would be dwelling with śakti in union while the vice versa also has been a truth-paramatma would not tolerate śakti going away from him and buddhatva and margasva are complimentary terms meaning know and be aware. For these pursuits a sense of detachment and attachment are needed and that is grouped preferential aspect viz Vedanta. Acārya Sankara said: vedo nityam adhiyatam. Also he said : Vetaraniya Vedanta'. The Vedanti-doctrines are to be discussed while the vedic dictums are just to be followed. Here veda refers to useful apphorisms. One is a problem (samhita) and other is individualized. Individual is a unit in Vedantic pursuits. The purview of Vedanta is to be aware of the knowledge on body, mind, and spirit and the environment and if one is placed in it, then it is said: "Buddham saranam gacchami". 'Dharmam Saranam Gacchami', Sangham saranam gacchami. śaranu (surrender) is a key note of happiness. Before the feet of jñāni, the higher person, one has to submit giving up ego, then the happiness flows. This is the nucleus of Vedanta in Buddhism too. Nothing is ours. Śaraṇāgati is a paddhati., Preached in all religions including Buddhism. It is no harm to submit to a capable jñāni who is called Buddha the awakened soul. In the creation, irrespective of caste, colour and creed, people are clamouring with confusion, sorrow, dismay, misery, disappointment,

fear, hopelessness, etc., and hence they are restless and want relief from these. That is not the state of peace and happiness. A remedy for such is a need This is a pathway for śaranāgati formula. In Bhagavadgita, Arjuna adopts this mode when he says: sisyate aham śādhi mām prapannam'. Śisyatva and prannatva are the qualification for progress in Vedantic way. These are envisaged very much in the teachings of Buddha. Emphasis is laid on mind and meditation and there is no better approach to visualize truth than this pursuit. More over, that formula helps to get over the physical attractions and discomforts. A yogi who gets into samadhi lives unawar of suffering, a fact attested in Buddhistic Vedanta. The formula of negation is a sadhana for progress. A mantra is given. Also it is like giving a stick to the elephant to carry so that its attention is fixed and moves on a road, not taking deviating turns, more so with baby elephants. This moral is from Buddhist story describing elephants story and measure to control them.

There are certain sūtras which are very powerful, they are able to remove all kinds of Duhkha (sarva duhkha prasamano mantrah) and that would help to get fulfillment of nirvana. The senses in the body are like horses (indriyasvas) and they need to be under control for dhajanasiddhi. The prajna paramita, hridaya sutra has a mulamanta viz., 'gate gate paragate para sangata bodhisvaha' is a powerful mantra which will enable the upasakas to pass completely beyond error and go to the fulfillment of nirvana. All the Buddhas who abide by respective mantras and have fully awakened into unsurpassed,

complete, perfect enlightenment and acquired perfection and wisdom.

Sangham Saranam Gacchami.

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8. The Vedantic Buddhism of the Buddha by J.G. Jennings

9. A survey of Buddhism by Sangharakshita

10. Elaborations on emptiness by Donald S. Lopez Jr.

11. The doctrine of Awakening by Julius Evola

12. The Ethics of Sankara K.N. Neelakanthan, Elayath, Calicut University, Calicut, Kerala

13. In Buddhism too we have "Prajna paramita sutra where the thoughts concur with that of Sankara.

Etc



## A BRIEF LOOK AT THE NUMBERS

*Mr Linda*

**One** has energy similar to the Sun, which is the planet for this number. Therefore, a person with a prominent one will be strong, fiery, determined and can have a problem with egocentric thoughts and actions. As one is a solitary number, ones can sometimes be loners especially if the number is in a position of challenge. These people can display leadership and independence as well as strong leanings towards creativity. Keep in mind that a person who has strong ego orientated challenges will not always manifest as a dominant leader, excessive shyness is also an issue of the ego. In a one person who is shy it will be obvious to others that there is a fiery energy running beneath the surface of this person. Ones benefit from creative expression as well as meditations and activities that focus on the heart center and compassion.

**Two** is the energy of the Moon and people with twos prominent are often sensitive, intuitive, peaceful and loving. In the world of yogic numerology twos are known as the lovers and relationships of all types are important to these gentle beings. These are the children who will strive for harmony in the family and play the role of peacemaker in their relationships. The tendency towards peace and harmony does not generally go away in these people and relationships are important to them throughout life. Two rules what is known as negative/protective mind and it is important that twos do not move into looking at life through dark glasses. Their sensitivity and desire for harmony can be thwarted easily by the trials of day-to-day life. If they lose their optimism it is very easy for them to become so disillusioned that,

they see everyone and everything in a negative mindset. Due to the protective quality of their minds twos make excellent lawyers, mediators, health care workers as well as musicians and careers having to do with math science and details.

**Three** is similar to the planet Mars and can be aggressive, hot tempered independent, hard working and innovative. Threes will fight for causes, dreams, and principals and are most content when they are involved in something constructive. This number rules the positive mind and there is no one quite as enthusiastic as three when he believes in something. The downside to this influence is that threes can try to do too much or take on more than it is possible to actually accomplish. A three can become known for broken promises. Sometimes a three will dream big (especially when they are younger) but will not have the ability, means or plans to make the dream a reality. If there is too much disappointment or if a three comes from a negative family of origin the power of the positive mind can turn very negative. As bright and hopeful as a positive three can be when the attitude turns negative it becomes fiercely negative and the person then becomes his worst enemy.

**Four** is the number of the planet Mercury and is considered the influence of the neutral mind. In yoga, the neutral mind is considered the state of thinking that takes place after one has looked at the positive side of something, then the negative side of the same issue and comes to a balanced decision after considering all options. It is also known as the

meditative mind and fours more than any other number need to meditate and work on staying calm throughout the various ups and downs of life. When positive, a four is a wonderful student of life, can communicate well on all levels and is someone that can be counted on for their opinions which will be given honestly and with a great amount of discrimination. However, this is a number that gets easily thrown off balance because of the very human tendency to think according to emotions, desires and attachments. There is perhaps nothing more difficult than the teenager with strong and challenged fours as all fours have a tendency to become the 'rebel without a cause' Fours need to be particularly careful of their nervous systems and need to take appropriate action to keep them strong and balanced.

**Five** is similar to the planet Jupiter and in yoga rules the physical body. Fives can be physically strong or experience a large amount of physical karma and deal with a variety of illnesses. It has been noticed that of all the numbers fives seems to experience the greatest amount of duality in life. This number is known for its teaching and leadership abilities as well as its tendencies to belong to people who do not want to accept their leadership and strength. They make wonderful teachers and gain from sharing with others. However, because of their connection to the physical body fives also enjoy food, sex and a good time. Perhaps the best way to describe a negative five is as the man who was a star football player in high school who by the time he is forty has become the star couch potato. All fives need physical exercise, good eating habits and the ability to give of themselves.

**Six** is similar to the planet Venus and most sixes will have strong family ties and responsibilities. This is the first number that moves into the energetics of yoga philosophy. Six rules what is known as the 'arc line, which is a band of energy that runs from ear to ear over the top of the head. This arc line serves as an extra protection and one with a strong arc line is a person who seems to an extra layer of protection. In Vedic Astrology, Venus is one of the planets of learning and sixes generally are good students. Six is a spiritual and caring influence. People with strong sixes make good parents, teacher, ministers, psychologists and spiritual teachers. Six is related to the "power of the word" and what a six verbalizes is generally heard clearly and often noted. On a negative note sixes have a tendency to gossip and put their attention on matters that do not concern them and can cause trouble with this attitude of interference and loose talk.

**Seven** is compared to the planet Saturn and sevens in general will have a strong connection to karma and lessons to be learned. The aura is the yoga body ruled by seven and those with sevens in positions of strength will often have strong auras and therefore, strong nervous systems. This trait is generally accompanied by a life that requires this extra strength. Sevens will become sources of strength either for others or for building something of significance in terms of career. They make good counselors as they have an innate ability to help others believe in themselves and are capable of carrying others until they are strong enough to stand on their own. A seven that is balanced and in tune with their spirituality or inner self is easily noticed, as there appears to be a light that shines right through them. On the other side is

that a seven in a challenge position or a seven who has allowed herself to become burned out lacks the protection and force of a strong aura. A challenged seven becomes like a sponge or magnetic for the problems and energies of others and can suffer physical as well as emotional problems due to this tendency. Taking care of the aura through diet, meditation and yoga is a must for sevens.

**Eight** is akin to “Rahu” or the north node of the Moon. A person with a challenged eight can be erratic in his thoughts and behavior patterns. Rahu is responsible for bringing in new karma and experiences into our lives and often does this through surprise events. In yoga eight is considered the influence of the pranic flow within us. Prana is the life force of the universe and eights often have an extra energy reserve but also a different way of relating to life. Fear is a challenge for eights as the key issue for an eight person is the “finite versus the infinite”. Eights would like to deal in the concrete but often are drawn to the more mystical way of life. This duality can cause issues of insecurity as the person tries to decide whether to reach for the stars or play it safe.

**Nine** can be the most difficult of all numbers to understand. It is ruled by “Ketu” which is the south node of the Moon. Ketu is a mysterious universal energy responsible for old karma, talents and abilities learned in prior lives. Nine can give one a tendency to detach from life and to be solitary at times. In yoga the nine is the subtle body. The subtle body is like a magnetic recorder that houses all of the impressions from prior lives and experiences. What makes a nine so difficult is that often the intellectual minds does accept anything but the ‘seen’

so they close themselves off to the very spiritual magic that can be strong in them. Since they are so connected to old karmic patterns they seem locked into situations and mind sets that have no logical answer that they can understand. Interestingly, it is generally obvious to everyone around them that if they would only shift an attitude they could change whatever is causing them life conflicts. Nines are gifted healers both with energy and diet. They have a knack with numbers and facts and are generally successful in their chosen career.

**Ten** is a number that falls outside of the single digits and one can have a ten only if born in October or on the 10th day of the month. Ten has no planetary correlation and corresponds to what is known as the “radiant body” which is a band of energy that runs across the top of the head right above the 7<sup>th</sup> chakra. A positive ten can project a radiant personality. A person with a strong ten has the confidence and energy to accomplish what may appear to be impossible to others. A ten is usually generous enough to share their experiences with others. Because of the influence of the zero that goes into this number tens can have a very large ego and can turn others away from them because of their attitude. Without proper guidance or perspective a ten can be impractical and experience great amounts of chaos in their lives.

**Eleven** has no planetary correlation and one can have an eleven only if born in the month of November or on the 11<sup>th</sup> of the month. In yoga it is believed that eleven contains all of the energies of each number. Eleven is considered a master number and relates to Shiva. A person with an eleven in a positive position often appears to be born under a lucky star as

certain experiences and opportunities seem to just manifest. An eleven is generally artistic, musical and very spiritual. A positive eleven is calm, giving and loving. The downside to this number is that a certain laziness and apathy can

be evident. In a person who is not working on a conscious level or has no interest in creativity the eleven can manifest as extreme sexuality or give one an unhealthy appetite for drugs or drinking.



## SEMINAR ON ASTROLOGY WITH THE THEME THE ROLE OF NAVAGRAHAS IN THE JOURNEY OF LIFE

*SRI JAYARAMASEVA MANDALI*

Life is a journey for some decades but nobody knows how far or how long and what manner that is stipulated. At such ambiguous state, our rishis have given the knowledge of Astrology and the knowledge of the Navagrahas beginning from sun and ending at Rahu and Ketu to complete the cycle of navagrahas. It is believed and calculated that our life, styles and modes and health and such several factors have linkage with the anugraha of the navagrahas. We make prayer every day that these grahas should give us all that we deserve.

Incidentally in this seminar, we have the gracious presence of vedasri sudhakar Caturvedi who is shatayushi, who enjoys the full navagrahanugraha to preside the deliberations of the seminar that day...

Like wise eminent scholars like Sri Kalyanaraman, Smt Gayatridevi Vasudev, Sri Munikrishna Dr S. Krishnakumar, Dr C.L. Prabhakar, Sri L. Subrahmanyam, Dr T.S. Vasan, Dr Srivatsa Dr Raghavendra Achar etc are joining to present their thinking on this theme.

This seminar is organized to discuss the role of planets and the life to the extent realizable through the proper grasp of the workings of the navagrahas. This seminar is conducted in memory of Veda Sri Dr R.V. Raman. And Dr C.G. Kashikar. Dr R.V. Raman is one who strove a course of 67 years and odd to bring the astrology to a state of academic curriculum and to the network of research on Astrology in his own way. Like wise Dr C.G. Kashikar an erudite vedic Scholar of Po on a, has spent a life time to uphold, interpret and explain the ritual and the importance of vedic deities in the different decades of human life;

On 7<sup>th</sup> January 07, a group of eminent scholars are presenting their thinking on various aspects of Astrology covering the role of Navagrahas from 9.00 a.m. onwards. This seminar covers topics related to the modern science and Astrology besides issues on childhood, marriage, pancanga influences and the role of vedic deities reappearing in the rites of propitiation and appeasements done to the grahas that they become anukulins and shubhaphalapradsins.

LOOK FOR THE DAY TO DAWN WHEN WE HAVE DELIBERATIONS ON THE THEME. The programme concludes with a cultural programme related to the planets

**Navagrprasada siddhirastu**

**Om tat sat**

# Knowledge Representation in Information Technology

## - Sanskrit as a Tool

S. Ram Mohan

The main focus of natural language processing is to provide the means for computers to interact with users in a natural language instead of computer language. While doing so, the Software Engineers construct models to address the goal of human communications. To develop the facility of translation among a set of languages, it is necessary to have an intermediate language for representing the meaning of sentences; in other words natural language processing means to take sentence in source language and represent it in the intermediate language.

The pre-designed generator can use the intermediate representation to get a translation in a desired target language. The intermediate language should have a perfect semantics. After the emergence of AI translators, NLP has come a long way from the original approach where the words equivalent to target is found and translated in the targeted language. Here, one encounters syntax and syntax is the relation of words in a sentence to each others whereas, semantics is underlying meaning. While we are doing semantic extraction in the human brain every day, the problem of inference is yet to be resolved in the semantic extraction in machine translation. While the human brain can infer a perfect cognition through the means of possible meaning, with reference to the context, it is not possible for a machine with a ballistic logic approach, to get these inferences. Here, we shall attempt an overview of the Knowledge Engineering Approach to this problem and possible solution.

### Indian view of language:

Indian view of a language, especially that of Sanskrit grammarian, presents a special view of language different from

modern linguistic view. Modern linguist considers that morpheme is the smallest unit which has semantics associated with it. Sanskrit grammarian has an entirely different view of the language which is prescriptive detailing, which linguistic forms are scientific. Descriptive linguists of the West describe which linguistic forms are presently used. Prescriptive linguist derives scientific linguistic form whereas the descriptive linguistic only come to explain the correct linguistic form.

Sanskrit, Logicians - Three necessary and sufficient conditions for a 'sentence hood'

- AKAMKSHA [expectancy]
- YOGYATA [compatibility]
- SANNIDHI [proximity]

**Expectancy** - Incompleteness of meaning - a desire to unite with other words for semantic satisfaction.

Do not break down a sentence to word by word. Let each word create a net-of expectancies.

When all expectancies are fulfilled, sentence sphota will reveal itself.

"VIVRUNUTHE ATMA THNUM SVAM"

**Yogyata** - Compatibility - meaningful relations between sentence parts [congruity, logic, consistency]

**Proximity** - Words must appear as Units in space or time.

Threefold definition of objects:

- Individual Pot [ghata]
- Form akriti [having a conchi like appearance around the neck]
- Abstract potness [ghatava]

From here, one can say, there are several views of the semantics at the letter level, the morpheme, word or sentence level. In the Indian arena of linguistics, one comes across the unique *Sphota* theory of language which has now coupled with Paninian Shastraic Sanskrit, emerges as the possible solutions to the problem of inference.

**Sphota** : Each word or even letter expects other words or letters of certain type. The individual word or letter to unite with other sphotas. Each letter creates an impression which becomes gradually stronger until all desires are fulfilled and the sentence sphota is grasped.

When there are two possible meanings that meaning which is most consistent with past expectancies will be selected.

Sphota : not mere meaning of words but a deeper representation of sentence.

• Initial mistake of AI --> concentration on words.

*Sphota* theory may have originated from the metaphysics of Vedas. From the vedic postulate of vak or speech, as a manifestation of universal consciousness, from Brahman, the Universe takes an active form with the sound of 'Pranava'; from this Pranava, primordial sound several speech forms have emerged. Researches like Bharthruhari, Kumarila Bhatta, Prabhakara Bhatta, Mandana Misra have singularly contributed to this.

#### **Basis of *Sphota* theory :**

In the Semantic research school, there were three primary divisions.

[i] Gammarian school who consider verbal root 'Dhatu' as primary.

[ii] The logicians who consider agent as primary and

[iii] Mimamsaka who consider verbal affix as primary.

We will essentially concentrate on the grammarin approach.

The epitome of grammarian theory is based on the '*Sphota*' which in Sanskrit means 'bursting forth'. Linguistic entities [words, sentences, etc.] are viewed as single symbol rather than concatenation of letters. The invisible sentences are expressed by the letters. Grammatical view is that the sentence *Sphota* is primary i.e., we understand the sentence instantly, independent of words which come to construct them,' while the meaning and the representation of the words is understood in relation to the rest of the sentence. The real understanding of the sentence is 'pratibha' from intuition. Mandana Misra explains this as the seeing a room in a flash of lightning. When one comes into a dark room with a lamp, he has to search for each of the items in the dark and light upon the particular object, he can complete the search of the entire room by focussing the light on each object successively. This is 'a priori' understanding whereas grammarian or 'a posteriori' understanding is like lighting the room with a flash of lightning which lights the entire land scape wholly in microseconds. Although word and letters *Sphota* are recognised, only the sentence *Sphota* is considered real.

One of Bharthruhari's axioms is that the *Sphota*, the meaning whole is something over and above the spoken and written words. Different 'Dhwanis' vary with various speakers, conveying the same meaning of the changelessness of *Sphota*. That is, there is 'invariance' of

meaning of spoken word within the recognised limits. Changelss *Sphota* which is present both in the speaker and the listener counts for this invariance since the understanding is by process of intuition.

The learning context is by concept of repetitive cognition. Learning process comes into being due to repetitive communication from the teacher to student, there is a progressive cognition through the association of ideas. When a child tries to understand the word 'milk', it associates all the partial impressions connected with milk like mother, cow, calves, etc. and the partial perception of *Sphota*. Mandana Mishra gives, while explaining the shpota, the example of a jeweller appraising a jewel or diamond.

The jeweller constantly gazes upon the stone which is a series of cognition perceiving with increasing clarity of the quality of the stone. Each cognition leaves 'Samskara' or a 'memory trace'; cognition is built up as a pyramidal structure in the minds of the perceiver. The last cognition on the memory trace superposed on the previous one, gives the jeweller full cognition until the entire process complete, it does not give the cognitive understanding that the stone is genuine. Even though the last cognition gives the flash of '*Sphota*', all the partial cognition before that are essential.

Mathematically stating, the cognition of the word milk in the child brain can be a convergence series. Initially, the learning process consists of the intuitive perception in the childs brain of the four Samskaras - four occasion of ideas milk as food, mother, liquid and a cow. Basic portion of the *Sphota* is created. By superposition of further Samskaras like white, udder of the cow aroma, etc.,

intuitive cognition converges towards the wholeness of the milk. As further and further Samskaras are added, it becomes an infinite series, summation of the series will be the *Sphota* of the milk. When 'n' is very small, the difference between summation of 'n' tending to infinity and summation of finite 'n' is what Mandana Misra calls the 'Maya' of perception. With progressive addition of Samskaras, 'n' tends to infinity Maya decreases and Truth increases.

$$N \rightarrow a \quad \text{Maya} \rightarrow 0$$

Bharthrihari, on the other hand, though on similar terms, views, cognition as partial dialectical evolution, in the Hegellian fashion with the triad of thesis, synthesis and analysis like a painter painting a picture - first a sequence of images, then cognition of the idea and then painting in the canvas. When we hear a word, we perceive the word as an object of single cognition. The speaker, on the other hand utters the word as a sequence of phonemes. Mandana Misra calls this as a 'unique universal error' all perceivers experiencing the same level of error, which however ultimately leads to the cognition of 'invariant *Sphota*'.

### **Grammarians Theory and Machine Translation**

Why do we discuss this Grammarians Theory of *Sphota*? In order to construct a Computational Model for Machine Translation, we have to understand first how human being understands language. In his famous book 'Knowledge Representation in Sanskrit and Artificial Intelligence'. Rick Briggs points out that certain problems of concern in Natural Language Processing have been actually solved in the Paninian Grammar Method.

For the Grammarians, word or sentence when taken as indivisible

meaning unit, is the *Sphota*. The difference between uttered sounds or words and the *Sphota* is that the former is simply the means by which the latter gets revealed. The three masters of the *Sphota* theory in the earlier times are Rishi *Sphotayana*, Patanjali and Mandana Misra, and later Nagesa Bhatta. Patanjali discusses the three characters of the *Sphota* as unit, indivisibility and eternity. Later, Bhartrihari, in his famous book 'Vakya Padiya' gives the systematic logical analysis of the *Sphota* theory. He further distinguished *Sphota* containing an inner latent energy [*Krata*] which bursts forth into expression as 'Shakti'. When it becomes manifest, it is termed as 'Vyakti'.

Misra says that phonemes exists only singly and it needs sphota as a revealer of the meaning. Sphota, in other words is the concatenation function existing in the mind of the speaker. *[Of course, the whole idea is refuted by the Mimamsa School of Kumarila Bhatta who says that the word meaning is associated with the collection of letters uttered by the Speaker and there is no place for Sphota].*

Further, in the Grammarian School, the verb is split into two components VYAPARA [activity] and PHALA [Result]. For doing inference in Language Processing it is necessary to make explicitly the implicit distinction when it is said 'Rama cooks rice in a pot' and later it is said 'Rama burnt himself while cooking', language processor will not understand the semantic connection. A semantic network of Vyapara and Phala has to be established to facilitate knowledge representation. The Sanskrit Grammarians of centuries ago, had this Knowledge Engineering Approach.

### **Semantic Extraction Process**

- I Step - Isolation of the primary activity
- II Step - Define the activity in unambiguous fashion
- III Step - One needs syntax to encode activity description  
Formation of minimum syntax which is formal and unambiguous.

Knowledge representation in computers required a minimum syntax which is formal and unambiguous. In the study by Lance Buggs, semantic nets are used. The process of encoding a natural language utterance in semantic nets is known as 'Knowledge Representation'

### **IT Application Machine Translation**

I 'Knowledge Representation in Sanskrit and Artificial Intelligence' demonstrated that Shastric Sanskrit and Semantic Nets are equivalent, and that translation from English to Semantic Nets is no more useful than into the Grammatical Shastra, since the latter is no more ambiguous and no less powerful a representational language. The question may arise, 'if they are equivalent, why bother with Shastric Sanskrit, which is difficult to learn, when Semantic Nets are well understood and are being used now'.

The answer is two fold. Firstly, besides the equivalence mentioned above, there is also a long philosophical tradition in, essentially, Natural language Processing Research. Questions have been asked and answered, different approaches explored and mechanisms and techniques developed for language disambiguation. Artificial Intelligence is a young field and has an old grandfather, even though it may not realize it. This grandfather has *millenia* of experience which should be utilized in solving current problems.

Though the ultimate goal of the research was different, the object of understanding was not, the sole difference being that AI work needs to understand what meaning really is whereas the Grammarians wanted to understand, without any obvious developmental goal.

According to the analysis by Rick Briggs, in the grammatical shastra there are six karakas or auxiliary actions. They correspond to the cases of classical Sanskrit; excluding the Vocative, there are seven cases.

These are: Nominative, accusative, instrumental, dative, ablative, genitive and locative. These are syntactic cases and have ambiguities associated with them. What are needed are semantic cases or karakas.

There are six semantic cases [excluding genitive, which does not specify a semantic auxiliary activity, but a relationship between objects].

Agent [Kart]	—> Nominative
Recipient [Sampradana]	—> Dative
Object [Karma]	—> Accusative
Locus [Adhikarana]	—> Locative
Point of Departure [Apadana]	—> Ablative
Instrument [Karana]	—> Instrumental

In the sentence 'Ramah killed bali in the forest with an arrow'

'Rama Aranye Banene Balinam Jaghana'

Ramah	- Syntactic nominative case
Aranye	- Forest in the locative case
Banena	- Arrow in the instrumental
Balinam	- Balin in accusative sense
Jaghana	- To kill is the third person singular verb.

In the grammatical shastra, this would be given as

*'Ramakartraka Aranyadhikaranika  
Banakaranika Pranaviyoganukula  
Parokshatitakaliki Balinkarmaka  
Vyaparah'*

The dimension of syntax is eliminated. Pure semantic message I component - karaka II Manifestation of Karaka

Last word say that there is an activity

Primary activity - to kill

Each auxiliary activity is related to the primary activity through semantic net.

Relating each auxiliary activity to the primary activity, one has set of 'triplets' identical to those extricated from semantic nets.

Activity, instance, kill	—> Vyaparah
Kill, is, separation of life	—> Pranaviyoganukula
Kill, time, past	—> Parokshatitakaliki
Kill, agent, name	—> Ramakartrka
Kill, object, balin	—> Balinkarmaka
Kill, instrument, arrow	—> Banakaranika
Kill, locations, forest	—> Aranyadhikaramika

### Conclusion

This grammatical shastric Sanskrit, Vaiyarkarnya Shastra, has the nature of unambiguous and automatic inference generating type. While natural languages are syntactic languages,' replete with ambiguity, shastric Sanskrit; by elimination of syntax by semantics, closely approaches formal artificial languages used for machine translation. That is the culmination of the scientific wisdom of our forefathers.



## Planets and their influence on the dwellings and materials

*L. Subrahmanyam*

Vaastu Sastra is a science of architecture which manifest energy into manifest material forms by co-ordinating energy, space, time for construction of premises based on the forces of elements of nature. We can harness these positive energies and vibrations if we incorporate these Vaastu Sastra principles. The energy fields of the earth appear to flow from the North-East towards South-West. Therefore by maintaining a high potential between these directions, an increased flow of energy is created. All the principles of Vaastu Sastra support the correct flow of this universal energy.

The principles of vaastu, as also the genesis of Ayurveda, Jyothisha, Yoga and Vedanta, lie in the distant past of vedic India, when human beings and their environment were symbiotically connected and each derived strength and dignity from the existence of the other.

If the tenets of Vaastu Sastra is adhered to, it can benefit the inhabitants. If a structure is built in variance of Vaastu Sastra, the user suffers from problems. It not only provides physical, mental, material welfare but also helps in spiritual well-being of the inhabitants. With some awareness and awakening, it is possible to bring about a connection ... builder, building, occupant and environmental energies, as promised by the vaastu sastras.

The man being a tiny iota of the microcosm also carries similar elements, similar properties and similar qualities as the great universe. He is a small link in this macrocosmic chain. There is connection between him and his surrounding environment. The whole

creation constitutes the five primordial elements.

We are surrounded by energy fields of different types. These forces move; on any open land to create an equilibrium. When a structure is built, these forces are naturally affected. If the balance is maintained, the inhabitants live in harmony in their surroundings. If these forces are obstructed, the distorted energy field may even cause misfortune.

Vaastu purusha pervades the whole space. Here the five primordial elements, that is Panchamahabhuthas and the eight directions come into picture. The planets represent these Panchabhuthas and these eight directions.

The Aakaasha tatwa or Ether is represented by Guru (Jupiter), the Vaayu tatwa or the Wind by Sani (Saturn), the Agni tatwa or Fire by Sun (Surya) and Kuja (Mars), the Aapo tatwa or Water by Chandra (Moon) and Shukra (Venus) and the Prithvi tatwa or Earth by Budha (Mercury).

These Panchabhuthas are represented graphically by a Circle for Aakaasha, Two triangles placed one above the other, the apex of one of the triangles facing upwards and the apex of another facing downwards to make a Shatkona for Vaayu, a Triangle with it's apex facing upwards for Agni, Half-moon for Aapo and a square for Prithvi tatwa.

Likewise, Guru rules over the direction Eeshanya (North-east), Surya over Purva (East), Shukra over Aagneya (South-east), Kuja over Dakshina (South), Rahu over Nirutya (South-west), Shani over Pashchima (West), Chandra over

Vaayuvya (North-west) and Budha over Uttara (North). These directions are also ruled by their individual Gods known as Ashtadikpaalakaas namely Eashana, Indra, Agni, Yama, Nirriti, Varona, Vaayu and Kubera respectively.

Likewise, the planets represent the different parts of the body of the Cosmic man or the Viraatpurusha. Surya and chandra being his two Eyes, Kuja and Budha, his two Ears, Shukra and Shani, his two nostrils of his Nose, Guru, his mouth, Rahu, his genital organ and Kethu his Excretory organ.

Vaastu or vaastu purusha is nothing but a dwelling place built on a piece of land. An individual site for building a structure for any individual is called as vaastu and the building raised on that plot is also called as vaastu. For each and individual person, he is symbolically represented by a dwelling site earmarked for to build a house of his choice on it, which will have different dimensions to suit the need of that individual. Whenever a person purchases a site with boundaries marked, that becomes his Vaastu.

It is said that, it is thousand times better to live in a house built according to Vaastu principles than having a very good individual horoscope. Because one will, only by himself, experiences and enjoys the benefits from time to time according to the provisions assured by his own horoscope. Whereas, the entire family enjoys the happiness and comforts that is provided by a dwelling which is built as per Vaastu sastra.

But at the same time, it is a wrong notion, that whatever shortcomings are there in the horoscope of an individual, it will be nullified, if that individual resides

in a house built according to Vastu principles. Because one will be lucky enough to own a very good house or to have a rented accomodation with all comforts, if it is assured in his horoscope.

Vaastu and Astrology go hand in hand. Jyothisha or astrology is one of the six vedangas and Vaastu is one of the upavedas. Vastu purusha is connected with Vasstu Sastra and he is said to be space personified, whereas Kalapurusha is connected with Jyothisha and he is said to be Time personified.

The 4<sup>th</sup> house from birth lagna, in an horoscope, signifies the house or dwellings apart from mother, vehicles, happiness, agricultural lands, kingdom, state, country, cattles, lower planes of the world (Paataala), water, bridges, rivers, hidden treasures, medicines of great efficacies, temples, gardens, well, oil bath, tent, mansions, entrance of a house, paternal property, the art of giving clues to the place where stolen property is kept, anthill, small boats and the like.

Moon and the mercury are the signifiers of the 4<sup>th</sup> house. Kuja is also important as he is the karaka for Bhumi.

So, to own a very good house with all comforts, or even to get a very good rented accomodation, one should have his 4<sup>th</sup> house and the lord of that 4<sup>th</sup> house strong enough.

Apart from this, one has to study the position of the planets influencing the 4<sup>th</sup> house by their aspects, the lord of the 4<sup>th</sup> house, the karakas of the 4<sup>th</sup> house, the planets situated in the 4<sup>th</sup> house and the plantes conjoined with the lord of the 4<sup>th</sup> house. Shukra is Karaka for House and Vehicles.

It is also necessary to study Bhavaath bhava, that is, the 4<sup>th</sup> from the fourth house, that is 7<sup>th</sup> house also.

We have to check the 4<sup>th</sup> house from the 4<sup>th</sup> lord also.

Like that, it is needless to say that we have to check the 4<sup>th</sup> house and 4<sup>th</sup> lord from Chandra lagna also.

4<sup>th</sup> house from karaka is also important in this study.

4<sup>th</sup> house from Kalapurusha, the sign Cancer (Kataka rasi) also helps with some information regarding the accomodation one is going to get. Usually the natives born in Kataka Rasi or Kataka lagna are fortune enough to have own house or they will keep up and look after very well the buildings built by their elders and others with utmost sincerity.

It is beneficial to have Chandra posited in the Lagna, at the time of laying the foundation for a building. We can have Budha in the lagna at the time of construction activity starts. Likewise, Guru can be posited in the lagna at the time of closing the roof or on the Grihapravesham day, which will bring prosperity for the owner. It is recommended to cast roof on the day of Star Rohini, a brahma nakshatra. Shukra should not have set on the day of Grihaarambham or Grihapravesham day. Surya should not be in the constellation of Last padam of Bharani star, all the four padams of Krittika and the first padam of Rohini.

It is said that if Gulika or mandi or Kuja, Rahu, Shani, Sun resides in 4<sup>th</sup> house, or 4<sup>th</sup> lord debilitated, weak, placed in inimical houses, that native will be devoid of house, vehicles and happiness. It is said that if an eclipsed planet is there in the 4<sup>th</sup> house, it conforms Pitrudosha. Like that, Shani - kuja combination, Shani - Kethu combination in 4<sup>th</sup> house is also not good

with regards to owning a house with all comforts. Guru-Chandra combination posited in the 4<sup>th</sup> house is very good.

All the materials used in the construction of a building should be such that they should keep building alive and breathing. Traditionally only natural materials were employed for the building, because they breathed and hence, kept the interconnectedness between inner and outer spacings, by that bldg alive. Mud, wood, sand, water, limestone, gypsum, granite stone, etc. are obtained from mother-nature which is subjected to weathering and denundation incessantly. They are sensitive and are invariably influenced by the planets.

Budha is the karaka for mud. Surya is karaka for wood. Shani is karaka for iron and steel. Moon and Shukra are karakas for water. Even the Cement which is used in the construction is not free from planetary influence. The preparation of cement involves mining, crushing, grinding of raw materials (primarily limestone - Calcium carbonate and clay), calcining the materials in a rotary kiln, cooling the resulting clinker, mixing the clinker with gypsum-calcium sulphate and finally milling to fine powder. By this we can say that Kuja and Rahu combination signifies the Cement. Kuja is the karaka for the stone used for the construction. But the dressed stone represents Rahu. Likewise Kuja signifies sand and jelly. These materials not only influenced by the planets individually, but also in combined form as building unit. Further the building, with different colours, shapes, size, proportions, locations and utility is definitely influenced by the planets.

The following planets signify the different parts of house. The main door -

Rahu, the back door - Kethu, Verandah-Surya and Budha, Pooja room-Guru, Living hall-budha, Study room and Guest room Budha, dining hall- Rahu, Kitchen-Kuja, Master bed room- Kuja, Store-Shani, Toilet-Rahu, Bath - Chandra, Windows by the right side of the front door and right side of the house-Surya and left side of the front door and left side of the house-Chandra, the steps in front of main door-Shani etc.

There are various astrological rules for application in the vaastu, in selecting a site facing a particular direction for particular persons born in different rashis, in terms of muhurtas regarding selection of dates for starting of a building (Grihaarambha), to erect front

door, to cast or to cover the roof, to dig a well, to fix a suitable dates for housewarming (Grihapravesha) etc,

Like this all the nine planets will have their presence and eventually influence in the building (vaastu) and materials used in the construction which will have total impact on the inhabitants of that building.

॥ श्री कृष्णार्पणमस्तु ॥

॥ श्री वास्तुपुरुषप्रसादसिद्धिरस्तु ॥

॥ श्री आदित्यादिनवग्रहप्रसादसिद्धिरस्तु ॥

॥ भद्रम् ॥ शुभम् ॥ मङ्गलम् ॥

॥ ॐ तत्सत् ॥



## NARAYANA SUKTAM

SAHASRA SHEERSHAM DEVAM VISHVAAKSHAM  
 VISHVA SHAMBHUVAM /  
 VISHVAM NARAYANAM DEVAM AKSHARAM  
 PARAMAM PRABHUM (PADAM) /  
 VISHVATHAH PARAMAM NITHYA VISHVAM  
 NARAYANAM HARIM /  
 WSHVEMEDEVA PURUSHAH THATH VISHVAM  
 UPAJEEVATHI //  
 PATIM VISHVASYA ATMA ISHVARAH  
 SHASHVATHAM SHIVAM ACHUTHAM /  
 NARAYANAM MAHAAGNEYAM VISHVAATMAANAM  
 PARAYANAM // ( 119,120,121)

"This universe is truly the devine person only. Therefore it subsists on Him the self effulgent divine being narayana,-who has thousand (many) heads and the world as his eyes., who is the producer of the joy for the universe."

Who exists in the form of the universe,  
 Who is the master and cause of humanity,  
 Whose forms are the various gods,  
 Who is imperishable,  
 Who is all surpassing, ruler and saviour,  
 Who is superior to the world,

Who is endless and omniform,  
 Who is the goal of humanity,  
 Who is the destroyer of sin and  
 ignorance,  
 Who is the protector of the universe and  
 ruler of individual souls,

Who is permanent, supremely  
 auspicious and unchanging, who has  
 embodied himself in man as his support,  
 (being the indwelling spirit), Who is  
 supremely worthy of being known by the  
 creatures, who is embodied in the  
 universe and who is the supreme goal."  
 (119, 120, 121).

There is only one god, the all  
 pervading Supreme spirit, "Narayana",  
 "Sri Hari", the Omni potent, Omni  
 present and Omniscient. He is the creator  
 and supporter of the universe. He is the  
 Supreme consciousness, Supreme  
 intelligence and bliss He is the truth and  
 Self supporting, Self effulgent. He is the  
 limitless pace and eternal time. Time and  
 space come within his purview. All gods

are only the expression of the same god in different name and forms. Any god we worship, we worship the same one and only god. He is the nameless and the formless. That is not attached to any name, time or place.

The whole universe is his abode and supports with his power. He lives in individual beings as individual Self. He is the god vaiswanara, the fire in the digestive juices in the stomach. He is the vital force in the food, water, air and the heat in fire. He is the intelligence in all the seed, which controls the growth and forms of plants, animals and human beings.

He is the Supreme consciousness, which is the background, medium of all experiences. He is the Supreme bliss which is reflected as pleasure of the senses, joy of the mind and bliss of the heart. The beauty and the truth is its presence in all things of nature.

Its glory has no ends.

It is the Self in all beings, which is qualitatively the same as the Supreme Self. Like a spoon of sea water taken from the sea.

It is intelligence of the intelligent,  
Mind among the organs,  
The garuda or the kite among the birds,  
Himalayas among the mountains,  
Sri Rama among the warriors.

It is the everlasting time which absorbs everything and that is the death which abducts everything and maintains balance.

It is the noblest, the dearest and the most auspicious. For all things become dear, noble and auspicious after His name.

He is Narayana, Sri Hari, the divine names of the nameless and the formless. If anyone chants these divine names with devotion, one attains Supreme intelligence, all the knowledge and Supreme bliss.

He stays in every individual body as his inner Self.

He is in the food as the sustainer and in the fire as purifier.

He is in the air as vital force and in the heart as intelligence.

He supports dharma, the righteousness and all his creations are equal. Narayana is to be established in the heart and worshipped, since he is the god of all the gods, since all the gods merge finally into the purusha, the one Supreme source.

He is to be prostrated, worshipped and meditated. That is the way and that is the goal.

*NARAYANAH PARAM BRAHMA TATVAM*

*NARAYANAH PARAH /  
NARAYANAH PARO JYOTIHATMAA NARAYANAH  
PARAH //*

*NARAYANAH PARO DHYATHA DHYANAM*

*NARAYANAH PARAH (122).*

“Narayana is the supreme reality designated as brahman. Narayana is the highest self. Narayana is the supreme light described in the upanisads. Narayana is the infinite self and Narayana is the most excellent meditator and meditation.” (122).

Paramatman is Narayana, who is the substantial cause of the universe, nature and souls.

Narayana is paramatman described as Brahman and not a personality. Narayana

is the indivisible, all pervading Supreme spirit. He is the Self in all beings. The vital force is its power, the power of the Self. Mind is its shadow. The intelligence, consciousness and bliss is its nature which shine through all the bodies in the universe.

Narayana, Sri Hari, is the personification of kindness, magnanimity and sensitivity.

Whenever there is a cry for his help, he has invariably manifested himself to redeem his devotees. His devotees never know sorrow, for they get divine knowledge. When the nature of the universe is known, no body cries. It is the ignorant who cry for the loss of objects. There is nothing to be gained or lost.

Naryana has manifested himself as Narasimha, half man and half lion to save the life of his ardent devotee, Prahlada, in response to his devotion. From his father.

When an elephant, an ardent devotee of Sri Hari, Narayana, the Supreme Self, was being dragged and drowned by a crocodile, was saved by Sri Hari, in response to its cries.

The love and attachment to the vital force, is the love and attachment to Sri Hari, Narayana, himself. A life without chanting his name, and understanding the very base and source of existence is of no purpose. Narayana! Narayana!! Narayana!!! Is the breath of ardent devotees like Narada, the seer of the gods, of all the persons who have attained enlightenment and bliss. He is not separate from the meditator. He is the Meditation itself, attained and adopted by the devotee.

The devotion is unconditional

surrender and the conviction that it is the means and the end in itself. The meditation on Supreme Self is not a means to achieve some other end. There is no 'some other' desire. The end of all desires is attainment of happiness and knowledge, which is enlightenment. The oneness with the Supreme Self.

*YACCHA KINCHITH JAGATHYASMIN DRISHYATHE  
SHRUYATHE API VAA /  
ANTHAR BAHISCHA THATHSARVAM VYAPYA  
NARAYANAH STHITHAH || (123).*

“Whatsoever there is in this world known through perception (because of their proximity) or known through report (because of their distance), all that is pervaded by narayana, within and without.” (123).

Whatever is seen and heard, whatever is inside and outside our body, all is pervaded by the all pervading Supreme spirit.

It is the Supreme consciousness, in which the whole universe is established. He stays and pervades all bodies.

When a person loses his consciousness, when his organs are temporarily stunned, due to sudden impact or any other cause, he cannot see, hear and there is no awareness. The base of background of seeing, hearing and experiencing is the consciousness that is inherent in the human being, is that unbroken consciousness. The consciousness is indivisible and is one, the power of Narayana. Sri Hari, the Supreme Self.

There is vital force in all the living bodies. There is vital force in water, air, food and heat. The vital force in all these elements supports itself in the body of living beings. It is a continuous flow of

energy from one medium to the other medium, from one form to the other.

It is the intelligence in all creatures, plants and human beings.

It is seated in all in the form of the seed, in the egg and in the fetus. It controls the growth and development of the body according to the qualities of the body.

The kite comes out of the egg, as king of birds, with all its inherent qualities imparted to it from the stage of egg itself.

The spider, the scorpion the lion and the tiger come out from the mothers womb with its inherent nature imparted to it from the birth itself. It is not acquired quality of the body, but genetic guided and controlled from the formation, by the inner intelligence.

The intelligence along with consciousness and bliss enters the foetus of the human being, as inner controller, the Self or the soul along with the vital force. It pervades the sun, moon, all the planets and the stars and also the great elements.

*ANANTHAM AVYAYAM KAVIM SAMUDRENTHAM  
VISHVA SHAMBHUVAM /  
PADMA KOSHA PRATHEEKASHAM HRIDAYAM CHA  
API ADHOMUKHAM || (124)*

“One should meditate upon the supreme - the limitless, unchanging, all knowing, cause of the happiness in the world, dwelling in the sea of one’s own heart, as the goal of all striving. The place for his meditation is the ether in the heart which is comparable to an inverted lotus bud.” (124).

Awareness is the sharpness or the focus of the sense organs : eyes, ears, nose, tongue and taste. All these are

guided by the mind. Mind is the will, or the direction. If you want to see a new car, in all its aspects, it is the mind which has willed to see. The moment the mind decides, all the senses are commanded by the mind to collect information of everything that makes the car. The eye sees in all its details. The ear hears its sound, the hands test the smoothness of the material, the nose smells the car and with the help of information and intelligence checks technical details.

In this case, the senses are all directed outwards. They are the windows to the outer world. The outer world is the objective world and is the limited world.

Everything that is seen, heard, touched, smelt and tasted is the object. Every object is bound by time and dimensions. It has got a beginning and an end to its name and form. It is guided by its inherent nature. It undergoes transformation, decay and dissolution. That is the nature of all objects. Come what may, it cannot be immortalized.

Outside the body the world consists of limitless space (sky or ether), unchanging universe, eternal time and the all compassing Supreme spirit. Every body wants to know this cause of universe and the source of happiness. They device all types of gods and imagine all divines to find out that which causes the world to go round.

Mind is in ever search and devising the outer god in the outer world. The god is not of the mind, since mind itself is the creation of the god.

Inside the human body is another world which represents the universe. The individual Self which is Supreme-Self of the universe sits in the space of the heart, which is as large as the universe

itself. The god of all gods is in the heart, in the shape of the inverted lotus bud. It is unattached just as a lotus is unattached. It is pure as the lotus. When the grace of the Supreme consciousness falls on this lotus bud, the bud flowers, becoming a full blown lotus flower, which is a symbol of enlightenment. This is flowering, which indicates, purity: love of creation and bliss. Whoever sees the lotus flower is enchanted. Similarly, who ever sees the person with this flowering is enthralled. He is the source of bliss every one flocks to.

This lotus bud has to be meditated upon. The sense organs direction of contemplation has to be changed inwards. The sense organs running after external objects, have to be directed to look towards one's inner Self. This is called Self awareness. Awareness of outside

world and the awareness of one's body and inner world. This is total awareness.

Chanting Narayana!, Narayana!!, Narayana!!!, sitting at a quite place, and not being distracted by the outside confusion, and being aware of the body and it surroundings, one attains peace.

*THASYAA SHIKHAAYA MADHYE  
PARAMAATHMAA VYAVASTHITHAH /  
SA BRAHMAA SA SHIVAH (SA HARIH) SA  
INDRAH SA AKSHARAH PARAMAH  
SVARAAT // (130).*

“Paramatman dwells in the middle of that fire. (although he is thus limited) still he is the four faced creator, siva, visnu, indra, the material and efficient cause of the universe and the supreme self luminous pure consciousness. (130)



## Sapthagiri Songs

*Dr. T.S.R. Lakshmi*

Annamacharya Day celebrations in India and abroad start off with group rendition of Sapthagiri Songs. As the name says, it is a collection of Saptha (7) songs. These songs praise Lord Venkateswara in his various forms. Sapthagiri Songs start with a Prayer. “Annaamayya neeku saashtaanga vandanamu” in raga mohanam and concludes with mangalam “chithaja guruda neeku sree mangalam” in rAga madhyamaavati.

**1. bhaavamu lo'na baahyamuna  
Mdunu go'viMda go'viMda ani  
taluvavO O' manasa'  
Suddha Dhanyaasi Raagam - Adi  
Taalam**

O 'manasa' (soul), always pray and seek the blessings of Lord Govinda, another name of Lord Krishna. Always think about him in your inner self

(bhaavamu) and everywhere outside (baahyamu). All the de'vatas are the avataaras (incarnation) of Sri Hari. All the mantras are embedded in Hari's name. O' soul, always chant Hari, always search for Vishnuvu and always surrender yourself to Achyuta.

**2. brahma kaDigina paadamu,  
brahmamu taaneni paadamu  
Mukhaari Raagam - Adi Taalam**

The feet (paadamu) of Lord Venkateshwara are so sacred that they are worshipped by Lord Brahma and that the very feet themselves are Brahmam (Brahmamu thaaneni paadamu). The Lord's feet have saved the earth from powerful enemy “Baali” in the Vaamana avataara. The adorable feet of the Lord, brought down the pride of the poisonous snake Kaalinga. These are the same feet that are comforted (pisikedi)

affectionately (premapu) by the goddess of the wealth Lakshmi, the Lord's wife. These are the feet that have given many boons to Rishis (sages). These feet made Tiru Venkatagiri in Tirupati the sacred and final destination (parama padamu) to attain salvation.

**3. eMta maatramuna evvaru pogaDina  
aMta maatrame' neevu**

**Brindaavana Saaranga &  
Mayaamaalava Gowla Raagams -  
Misra Chaapu Taalam**

You are the Almighty. You manifest yourself in many-a-form to please your devotees. Vishnavas pray you as Lord Vishnu and you are praised by Shaivas as Lord Shiva. You are considered as a Para-Brahma by Ve'daantis. You are so immense yet when searched within ourselves (antaraatma), you are infinitesimal.

**4. koMDalalo' nelakonna ko'neti  
raayaDu vaaDu, koMDalaMta  
varamulu guppeDu vaaDu  
Hindola Raagam - Adi Taalam**

In this song, Annamacharya clearly depicts the kindness of the Lord towards his devotees. The Lord answers to the sincere prayers of his devotees and bestows them enormous boons. (koMDalaMta varamulu guppeDu vaaDu).

**5. naaraayanate' namo' namo'  
Behag Ragam - Adi Taalam**

In this composition, Annamaacharya praises the Lord with different names. He pays his honest homage to the God in this song. He sees no difference in His

innumerable forms. He praises him as Murahara, Mukunda, Garuda Gamana, Nara Mriga Sareera (Lord Narasimha) and so on. Narayana is the Adi De'va and he is worshiped in all holy scriptures (sakala-agama-poojita).

**6. muddu gaare' yaSo'da muMgiTi  
mutyamu veeDu**

**Kurinji Raagam - Adi Taalam**

Lord Krishna's bala leelas are compared with precious gem stones (Nava Ratnas). Lord Krishna is a Mutyamu (pearl) to his mother Yasoda. He, the son of Devaki, possesses apparent wonders and miracles. To his uncle Kamsa - he is as strong as a Vajram (diamond). To His wife Rukmini, he is a Pagadamu (Coral). While dancing on the head of kAlinga, the serpent king, he glows like pushyaraga (yellow sapphire) and when he is Lord Venkateshwara himself, he shines like Indra Neelam (blue sapphire). On the whole he represents all precious gem stones, always helping devotees.

**7. poDagaMTimayyaa mimmu  
purusho'ttamaa**

**Mohana Raagam - Adi Taalam**

O Lord! At last we've found you. We've discovered you very close to our heart and you only can quench our spiritual thirst. You know what we need and you only can take care of us. You are the medicine to all ailments and Your name is the "siddha mantra" for the well being of human kind.



## MODERN AND TRADITIONAL CONCEPTS OF FOOD AND NUTRITION

*(Suggested topic for a Seminar)*

*Dr. Ranga Rao*

Birth weight of children in a country is the best simple predictor of malnutrition. In India 33% of mothers deliver children with weight below 2500 grams and in Bangladesh 50% while in Srilanka and Pakistan it is only 25%. 1). This is an indicator of poor nutritional status of women in India and Bangladesh. It has been recorded that in South Asia women gain just about 5kg during pregnancy while the gain should be 10kg. 2). his per necessity requires us to conclude that girls and women are less well recorded and less well cared for than others in the family. 60% of the women in India are anaemic and 83% of pregnant women are anaemic which affects the intra uterine-growth of the foetus. 3). Even though in the gender bias men are better fed, in terms of productivity it appears that even the men who have a greater slice of food in the family are less productive physically than their counterparts in other regions around India.

Children become malnourished after the age of 6 months when the children should have supplementary feeds like weaning foods along with milk. There are other developing countries around the world which have a poorer per capita income, yet the children are not as malnourished as the children in India. 53% of children under 5 are moderately and severely malnourished in India, while Pakistan and Srilanka has 38% and Bangladesh it is 56%. 4). However due to various beliefs in India children are not fed adequately and by the age of 3 a good number of them are malnourished. A

survey of 24 hours eating habits of 900 children below the age of 3 in Kariyapatty block of Virudhunagar district in Tamilnadu. We found that mothers do not give adequate food to children below the age of 3 due to the belief that the children will develop indigestion.

No food is given after sunset due to the conviction that the children will not be able to digest the food. Even in the case of adults there are strong beliefs that food intake should be limited. In some of the old texts there is strong advacecy for vegetarian diet and limited food intake. Inadequate food intake itself causes malnutrition specially in children. However the burden of malnutrition is further aggravated by poor hygiene which leads to repeated infections which makes a high demand on the body. It would be wrong to say that the people of India bring on the situation intentionally. There is no doubt that there are social factors which cause certain set frame of mind which aggravates the malnutrition specially in women and children.

However there is evidence in India itself that children who are adequately fed have the same growth pattern as in the developed countries till the period of adolescence. 5). The maternal mortality in India is 570 per 100,000 births. 6). Many women die due to anaemia as a basic cause. I do not think that Indian women are different to women in other parts of the world in wanting to care for the family. Yet we are positively faced with the spectrum of malnourished children developing into stunted individuals and becoming adults who do not reach their

optimum capacity in physical and mental capacity which affects productivity and development.

If we accept that adequate nutrition is essential for the child below the age of 2 for it to attain its optimum mental development and development of cognitive skills then we have no other conclusion to draw except that India's future is bleak for the people; as India will have a huge reservoir of physically and mentally dwarfed individuals who are unable to be productive to their optimum capacity. The number we have to deal with is mind boggling as children under 5 year alone are 1,112,160,00. If we accept this scenario as stated above then there is a definite need to look at the cultural aspect of nutrition and see how the scenario can be changed. In attempting to change the scenario some facts need to be explored.

1. Was there a scientific basis and is there any literature on health, food and nutrition in ancient Indian philosophy?

2. If there is difference in perception on health, food and nutrition in the ancient Indian philosophy, how can the different perceptions between today's scientific concept on health, food and nutrition and that which prevails in the Indian society by virtue of custom and practice over the centuries affect the planning and implementation of nutrition programme.

3. Can we change the perceptions of donor agencies who are primarily from the developed nations change the funding of nutrition research programme, so that it will be in the best interest of the recipient communities.

4. Can we look at training material that has been mostly produced in the

west which in most cases have only been literally translated into the regional languages for use and look at the plus and minus points of the material developed.

5. There is an urgent need for an inter disciplinary team to look at health, food and nutrition and project the possibilities and the difficulties one may encounter in this effort.

Although nutrition has been taught in India over the last 50 years, we cannot claim that it has resulted in nutritional improvement. Many populations we have encountered in the field both illiterate, literate, do not practice the concept of nutrition that has been taught, as it appears to them to be contrary to the traditional practice in the house. The food we eat provide nutrients for maintenance of health does not appear to be understood. Hence to improve nutritional status it is necessary to understand the concept of health, food and nutrition as practiced and understood by traditional Indian society. This concern is of importance as 40% of the population are still below the poverty line. Malnutrition is not as many thing a simple matter of satisfying one's appetite. We may eat anything when we are hungry still be malnourished. The increased income in India has increased caloric intake but has not eliminated malnutrition. Three quarters of children who die world wide are due-to causes related to mild or moderate malnutrition. This malnutrition is not a consequence of famine, wars or other catastrophies. The dimension of "malnutrition crisis" is about social and economic causes that prevent development. Malnutrition has been recognized as a consequence of poverty and also as a cause for poverty.

Malnourished individuals are less productive and malnourished children die as a result of common childhood diseases. Research indicates that there is a link between malnutrition in the early life and development later in the life. Malnutrition is the result of a complex interplay of factors. It is a consequence of disease of inadequate dietary intake.

Women are the principal providers of nourishment to the family more so to children. If we accept that malnutrition debilitates the population of a country and does not allow them to be productive to their potential capacity and malnutrition in children more so below the age of 2 impairs the development of brain to its full capacity, then there is an urgent need to try and understand concepts of health and nutrition in Indian society as it has evolved over the centuries by custom and practice and see how the modern scientific concept of food and nutrition can be translated into meaningful messages by resolving the conflict that the majority of the people of India seen to have between what we are advocating in the field of nutrition and what they are used to practicing that is evolved over centuries by custom and practice. I am sure the ancient concept of food and nutrition in India which probably was the genesis of the present concept of food and nutrition in Indian society had a scientific basis. It is well known that there was fairly well advanced scientific knowledge propagated in the vedic period and thereafter. However some where about 2000 years ago women who were the custodians of the custom and practice in life gradually reduced their literacy levels and even became illiterates. In this vacuum the scholars and religious leaders of the community sanctified the scientific

messages that were common, by giving it a religious flavor so that people may obey, practice and lead a good and healthy life. That probably accouts for certain food being taboo during certain months and days in the week and advocating liquids and fruits on certain religious occasions.

An association of Tamil scholars who are members of 'world Thirukkural society' held a conference in 1995 to look at the sayings in "Thirukkural" in the field of health, food and nutrition. This was published in 1995. Thiruvulvar a poet of first century BC wrote Thirukkural a literary classic in Tamil. He has written about food, nutrition and health. In his couplets on health, food and nutrition the following statements have been found; These are as understood by the medical doctors who participated in the conference.

1. Desist from eating non-vegetarian food as it can cause disease. Since meat consumption cause uricacid in the blood it would be responsible for gout and pain in the joints.

2. One should not consume food that does not agree with ones constitution.

3. Excess intake of calories is as harmful as less calory intake.

4. Thiruvulvar in his wisdom had commented on the consequence of eating out which is a fact today and had warned against illhealth due to eating out.

5. Vegetarian diet is a healthy diet while with non-vegetarian diet people are prone to blood pressure, heart attack and neurological disorders.

6. Thiruvulvar has referred to the diet of a diabetic in the poetry. He has also referred in his poetry to the need for exercise and a control of diet without

sugar and carbohydrate as a requisite for a diabetic.

7. He has referred to the need for a gap between meals so that the first food intake would be digested before the second food intake. He has advocated 2 meals a day. If a third meal is consumed the chance of getting disease are more, as overloading of the gastro-intestinal system has been stated to be harmful to good health.

8. He has stressed the importance of eating fruits and vegetables.

9. He has also mentioned that a child's stomach can take only 2 tablespoon of food. However the child should be given frequent feeds due to the demand of the growing child. He has also mentioned the need for adequate nutritious food for the pregnant and lactating mothers as well as food for the adolescent growing child. However he states that intake of food should go down as one grows older. There is also references to food intake to suit the climate. Those who are spending energy on physical activity need more food. However high consumption of food without physical work is prohibited. The food should contain salt, sweet, bitter, peppers and astringents.

The discovery of vitamins at the beginning of the 20th century resulted in rediscovery of the science of nutrition. However orthodox medicine was neglected over a period of time either due to general neglect or intentional suppression of ancient medicine by colonisation. The role of nutrition in promotion of health also got neglected and distorted from its scientific mooring. However while ancient science was neglected, custom and practice continued to retain some of the basic tenants of the

ancient concept of food and nutrition which have undergone distortions due to social changes, life styles, role of media and globalization of the market with even changes in perception of the role of individuals in life.

Good health is thought to result from a balance in the body. Although it is not entirely clear what balance is; it is believed that ill health occurs when the balance is upset. Along with all these practices came the classification of food into those that are hot and cold. Hot food are those that cause indigestion, abortion, dyspepsia in the body. This hot food has no co-relation to the temperature or the spices in the food. Certain foods are classified as producing gas (vayu), pitham and kabam. So unless we look at the ancient texts and have some body enlighten us on what the concept of food and nutrition in the ancient philosophy was and how it developed into the concept today which is more by custom and practice, I do not think we can resolve nutrition or develop meaningful health education for the people which according to modern scientific concepts should allow the children to grow to their full potential both mentally and physically or the adult to have a standard of health where his productivity in work is optimum.

In the last 50 years India has enjoyed an increase in per capita income. This has resulted in an increase in caloric intake it has not unfortunately resulted in improvement in nutritional practice as we understand it from the scientific aspect of nutrition. We continue to see Vitamin A and iron deficiencies although perhaps to a less severe degree than earlier. In addition we are seeing iodine deficiency in areas where it didnot exist before.

Today we do not see a great number of severely malnourished children; However subnutrition is common.

A number of factors have a bearing on diet. In the olden days traditional societies restricted their food intake to what was cultivated locally. Now Government agricultural policies are formed with export (and therefore foreign exchange) in mind. This has benefited the nation at large. For example, lure to cash crops has resulted in decreased consumption of pulses (lentils and legumes) which were traditionally available inexpensive and very nutritious in the diet. Secondly upto 50 years ago a woman remained at home to cook and feed her family. What and how she cooked was based on nutritional wisdom that had been handed down to her. With the changes that have come about in society in the social engineering that has been introduced to improve the status of women, the role of women has undergone fundamental change. Whereas before she prepared a number of items out of milk and vegetables available at home. Today the working women must resort to a simpler menu that she can prepare quickly. One nutritional casualty has been green leafy vegetable which is available but not cooked often due to lack of water and time. In the west a great variety of food moves rapidly from one end of the country to the other end and is fortified for specific deficiency. Most poor Indian women must make do with what is locally available and quick to prepare.

One of the aims of the proposed seminar would be to further our understanding of the nutritional concepts of traditional societies and see what common ground there is between them and the scientific concepts today. One

line of discussion might be evolution of nutrition in the west and the evolution and basis for traditional dietary practice. We could have 3 or 4 theme papers for which the following topics might be considered.

1. Modern and Indian concepts of nutrition.
2. Governmental agricultural policies of the last 50 years which have influenced diet in India.
3. A comparison of the Indian diet of 50 years ago and now and a look at a factors which might have contributed to changes.
4. A comparison of role of women as meal makers 50 years ago and now.
5. With the new economic pressures on women, how have they changes the way they feed their family.

Once these theme papers are placed before the participants a constructive debate could be initiate to see how nutrition education could be modified to be more meaningful to Indian societies. Simply reinforcing modern concepts of nutrition education will be futile and waste of money. We need to see how Indian and scientific nutrition concepts can be merged into a viable and practical guideline for healthy nutritional practices in India. The most difficult thing for people to change is their eating habits. This is even truer for traditional illiterate societies. The benefits of healthy eating can be sold to literate affluent populations; through the media but it is more difficult to resolve the conflicting views expressed by scientific concepts and custom and practice evolved over a period of time in the household of rural illiterate population who constitute the bulk of the Indian population.



## Vedanta, Yoga and Meditation

*Dr. M.G. Prasad USA*

It is well known that Vedanta, yoga and meditation have become very popular around the world. However, it is to be noted that they have their source in the eternal Vedas and Vedic Hindu literature. Vedanta refers to not only ending portions of the Vedas but also the essence of the Vedas that emphasize the spiritual knowledge (Jnana). Vedanta deals with the relationship between the God, universe and individual soul. Although there are several Vedantic approaches such as Advaita, Vishishtadvaita, Dvaita etc., they all refer to the Vedas as the transcendental authority and Bramhan as the Independent and Ultimate Truth (Bramha Satyam). Important qualities such as devotion, compassion, forgiveness etc are emphasized for spiritual development. The need for an acharya or guru is essential in understanding and practice of scriptural guidelines. The important role of karma has to be understood. Thus Vedanta through the Prasthanatrayi, namely Upanishats, Bramhasutras and Bhagavadgita has become the universal and eternal philosophical foundations of Vedic Hinduism. The Bhagavadgita is a shastra (scripture) for both Bramhavidya and Yoga.

It is important to note that yoga and meditation have their roots in Vedas and Vedic literature. Vedanta and yoga are the theoretical and practical aspects in the pursuit of realization of Bramhan. The sole purpose of yoga is the realization of original and normal state. Yoga is not merely restricted to poses and acrobatic postures with impressive demonstrations. The Katha upanishat, Bhagavadgita and Patanjali's yogasutras

are some of the important major references on yoga. It is to be noted that the Ashtanga Yoga of Vedic Hinduism is a systematic approach to reach the spiritual goal of original and normal state of bliss. Ashtanga yoga means eight-limbs of the yoga. Meditation is the seventh step in this approach. The eight-fold Ashtanga yoga briefly consists of Yama (self-control) and Niyama (disciplines) dealing with practices related to physical and mental disciplines. Asana deals with the practice of physical postures integrating the flexibility of the body and breathing patterns. Pranayama deals with the control and regulation of Prana or vital forces. Pratyahara deals with the practice of withdrawing the consciousness from the multiplicity of thoughts and directing it toward the inner-self. Dharana deals with the development of the ability of the mind to focus and contain a sacred object. Dhyana is the meditation or continuous concentration on the sacred object. The nature and quality of the object of meditation is extremely important. The continuous concentration is compared to that of an unbroken flow of oil and non-flickering flame of a lamp. These seven steps lead the seeker to Samadhi referring to the level of original and normal state and super-consciousness. The order mentioned in this Ashtanga yoga is important. A yogi who has realized and is established in this original and normal state is able to provide genuine guidance as a sadguru or acharya to the sincere and devoted seeker. Ashtanga yoga through its scientific and practical approach deals with all aspects of human development such as physical, emotional, intellectual and spiritual development. In the words of a seer-yogi

Sriranga Sadguru, "The customs and habits, the dress and ornaments, the manners and etiquette, the conceptions of right and wrong and of good and evil, the learning, literature and the various arts like music, the political thoughts, views regarding all action and the consecratory ceremonies, etc., of the Indians (Bharatiyas) are all permeated like the warp and woof by Ashtanga Yoga."

### Vedic triadic approach

In figure 10 a simple Vedic triadic approach is shown to describe any effort to seek knowledge and particularly spiritual knowledge. The three lines represent the three essential components required for spiritual seeking which are Sadguru, Shastra and Anubhava. The *Sadguru* refers to the guiding energy in the form of mother, father, acharya, spiritual mentor, etc., who helps and directs the individual to gain knowledge and discriminate between right and wrong. It is a life-force of subjective importance. The *Shastras* refers to the body of knowledge (Vedic literature), which has sustained the test of time and space. The shastras include infinite large collection of sources. Shastras represents the perennial objective source that includes rituals to vedanta. The shastras include resources for all levels of enquiry. The following if rituals provides the required refinement for the mind. The historical masterpieces such as Ramayana and Mahabharata illustrate the Vedic principles applicable to human beings. The vedantic literature such as Advaita, Vishishtadvaita and Dvaita etc provide the Vedic truths at the fundamental levels. Then there are shastras for arts, music, science, medicine etc. The third important component *Anubhava* means the experience of the seeker. In the course of time, the three lines should

advance towards concurrence, which is indicated by the reduction of the triangle size. The concurrence assures that the seeker's experience is concurring with those of Sadguru and Shastra. The non-concurrence indicates disparity between the three components and need to be worked at. It is a dynamic process to be carried out by the seeker.

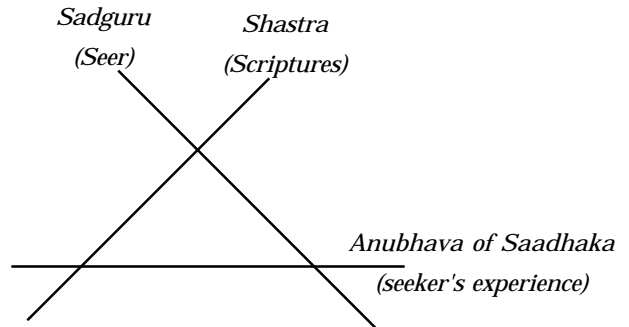


Fig.: A Vedic triadic approach

### Concluding remarks

Vedic Hinduism (Sanatana Dharma) with its source in the eternal Vedas has sustained and guided its followers in the long history of time. Innumerable number of rishis and yogis have provided guidance and direction through their scientific, saintly and introspective abilities.

It is our common experience that our present times have provided many comforts due to growth of technology, global communications, consumerism etc. In spite of all these global developments, the critical issues of life and particularly human life such as hunger, poverty, hatred, threat of nuclear war etc. still pose major challenges. These basic human problems need to be addressed at all levels including the development of an individual with the global consciousness. The multi-faceted Vedic Hinduism or Sanatana Dharma has the ability to sustain the timeline through past, present, future and beyond.

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## SACRED AND SECRET TECHNOLOGIES OF ANCIENT INDIA

PRATTIPATI RAMAIAH. I,O,F.S.(Retd)

**KEY WORDS : KRITAKA METALS, SURYAVIJNANA, CREATON, YOGIC POWER.**

**FULL PAPER :**

**INTRODUCTION :**

**A WORD ON COMMUNICATION "SCIENCE AND SCIENTIFIC"**

- "OUR CULTURE'S MATERIALISTIC WORLDVIEW IS ROOTED IN *SCIENTISM*, WHICH IS NOT THE SAME AS SCIENCE ITSELF.
- SCIENCE IN ITS PUREST SENSE IS NOT A WORLD VIEW BUT A METHOD FOR SYSTEMATICALLY INVESTIGATING AND ORGANIZING ASPECTS OF REALITY THAT WE ACCESS THROUGH OUR SENSES.
- SIMPLY PUT, SCIENCE IS A WAY OF KNOWING REALITY.
- SCIENTISM TAKES THIS ONE STEP FURTHER AND CLAIMS THAT SCIENCE IS *THE ONLY* WAY OF KNOWING REALITY.

- WHEREAS SCIENCE IS SILENT REGARDING THE ASPECTS OF REALITY BEYOND ITS SCOPE.
- SCIENTISM ASSERTS THAT THERE IS NO REALITY BEYOND ITS SCOPE.
- ACCORDING TO SCIENTISM, IF SOMETHING IS NOT RATIONAL, OR NOT VERIFIABLE THROUGH THE PHYSICAL SENSES, THEN IT IS NOT REAL."
- QUESTIONING THE SCIENTIFIC WORLDVIEW
- THOMAS J. MCFARLANE
- "WHEREAS SCIENCE IS SILENT REGARDING THE ASPECTS OF REALITY BEYOND ITS SCOPE,"
- THOMAS J. MCFARLANE.
- WHY SO ?

**RESULTS OF IMPROPER COMMUNICATION:**

- BASIC SCIENCES AND TECHNOLOGIES ARE CHANGING VERY FAST BASED ON NEW DISCOVERIES. OLD DISCOVERIES BECOME

OBSOLETE AND NEW ONES ARE REPLACING THEM.

#### **REASONS WHEN TRUE NATURE OF OBJECT IS NOT IDENTIFIED :**

- ALL OBSERVATIONS, INTERPRETATIONS AND EXPERIMENTS ARE RESTRICTED TO THE KNOWLEDGE BASE AVAILABLE AT A PARTICULAR POINT OF TIME.
- STUDIES MADE WITH DEEP ROOTED PREJUDICES.
- EXPERIMENTS WITH INADEQUATE INSTRUMENTS AVAILABLE AT A PARTICULAR POINT OF TIME LIMITED TO AVAILABLE TECHNOLOGIES.
- "ANY SUFFICIENTLY ADVANCED TECHNOLOGY IS INDISTINGUISHABLE FROM MAGIC."
- THIRD LAW - CLARKE'S LAWS
- ARTHUR C. CLARKE

#### **SACRED AND SECRET TECHNOLOGIES OF ANCIENT INDIA**

- KRITHAKA METALS
- RATNA PARIKSHA SAASTRAM
- BY VATSAYANA MAHARSHI
- HAVING 16 PARTS
- DESCRIBED DIAMONDS AS

1. STHAALAJA
2. KHANJA
3. KRITHAKA

- THESE WERE MADE THROUGH ONE OF THE SECRET PROCESS KNOWN AS
- "SURYA VIJNANA"

#### **KRITHAKA METALS THROUGH SURYA VIJNANA**

- ILLUSTRATION OF SURYA VIJNANA
- "THE FAMOUS GANDHA BABA"
- HE PRODUCED A FLOWER OF OUT OF SEASON AT CALCUTTA THROUGH SURYA VIJNANA AND PRESENTED TO SRI MUKUNDA (PARAMA HANSA YOGANANDAJI).
- THIS IS ILLUSTRATED IN "AUTOBIOGRAPHY OF A YOGI"

BY PARAMAHANSA YOGANANDA "THE FAMOUS GANDHA BABA"

- HE CONVERTED A BIG IRON BAR INTO GOLD WITH THE HELP OF SUNRAYS BY EMPLOYING SURYA VIJNANA IN THE PRESENCE OF MANY PERSONS IN VARANASI.
- THIS IS ILLUSTRATED IN "YOGA PRADIPAKA" BY SWAMI OMANANDA TIRTHAJI.

#### **SURYA VIJNANA**

- IT IS SAID THAT FOLLOWING ARE THE SOME OF THE ASPECTS FOR THIS VIJNANA.
- KALA
- BINDUTATWA
- CHIDAKASAM
- SABDAMATRUKA
- BINDU VIKSHOBHA
- KRAMA
- KALADHARMA
- KRAMALANGHANAM
- BHAVAM

#### **SACRED AND SECRET PROCESSES FOR KRITHAKA METALS**

- THERE ARE SEVERAL SACRED AND SECRET PROCESSES BY WHICH ANY AVAILABLE MATERIAL COULD BE CONVERTED INTO ANY DESIRED MATERIAL INCLUDING METALS.
- THESE PROCESSES ARE KNOWN TO ONLY ADVANCED YOGIS, ASCETICS AND SIDDHAS.

#### **SOME OF THESE PROCESSES:**

##### **1. KSHANA VIJNANA**

- KSHANA IS THE UNIT OF TIME INTERVAL FOR AN ATOM IN MOTION TO MOVE FROM ITS PREVIOUS POSITION TO THE SUCCEEDING POSITION. CREATION PROCESS WITH THE KNOWLEDGE OF KSHANA IS CALLED KSHANA VIJNANA.

##### **2. VAYU VIJNANA**

- VAYU SHOULD NOT BE TAKEN AS LITERAL MEANING AS AIR. HERE THE CHARACTERISTICS OF VAYU ARE :-

- 1. TRANSVERSE MOTION
- 2. MOVABILITY
- 3. PURIFICATION
- 4. ROUGHNESS
- 5. PUSHING
- 6. NATURE OF CONSTANT MOTION.
- 7. STRENGTH.

### 3. SABDA VIZNANA

- IT IS SAID THAT FOLLOWING ARE THE SOME OF THE ASPECTS FOR THIS VIJNANA.
- SABDA, DHVANYAATHMAKA, SAJAATHEEYA, SWAGATHA, SAMYOGA, SAMMISRA.

### 4. NAKSHATRA VIZNANA

### 5. CHANDRA VIZNANA

#### ANCIENT INDIAN MATERIAL SCIENCES

- ANCIENT INDIAN MAHARSHIS DEVELOPED SEVERAL ALTERNATE METHODS FOR CREATING MATERIALS.
- MATERIALS ARE CREATED THROUGH CONTROL OVER BHOOTHAJAYA.
- **BHOOTHAJAYA** : "ONE-POINTED MEDITATION UPON THE FIVE FORMS WHICH EVERY ELEMENT TAKES, PRODUCES MASTERY OVER EVERY ELEMENT. THESE FIVE FORMS ARE THE GROSS NATURE, THE ELEMENTAL FORM, THE QUALITY, THE PERVASIVENESS AND THE BASIC PURPOSE." ALICE A. BAILEY
- "BY SAMYAMA ON THE GROSSNESS, THE ESSENTIAL CHARACTER, THE SUBTLETY, THE INHERENCE, AND THE OBJECTIVENESS, WHICH ARE THE FIVE FORMS OF THE BHUTAS OR ELEMENTS, MASTERY OVER BHUTAS IS OBTAINED.
- THENCE DEVELOP THE POWER OF MINIFICATION AND OTHER BODILY

ACQUISITIONS. THERE IS ALSO NO RESISTANCE BY ITS CHARACTERISTICS." SWAMI VIVEKANANDA.

- PROCESS EXPLAINED IN A MORE DETAILED MANNER IN THE FOLLOWING COMMENTARY.
- "BY MAKING A SAMYAMA ON THE STHULA = GROSS ELEMENTS (EARTH, WATER, FIRE, AIR, SPACE);

SVARUPA = THEIR CHARACTERISTICS (DHARMA);

SUKSHMA = SUBTLE BASES OF THE GROSS ELEMENTS (TANMATRAS),

ANVAYAYA = THE ESSENTIAL CONSTITUTING PRINCIPLES (SATTVA, RAJAS, AND TAMAS), AND

ARTHAVATVA = THEIR SPECIFIC FUNCTIONS LEAD TO A MASTERY OF THE CREATIVE ELEMENTS.

THE MANIFESTATION OF THESE CREATIVE ELEMENTS IS THE WORLD AROUND US. THE ONES WHO DO SAMYAMA ON THESE CONSTITUENTS ATTAIN THE MASTERY OF METAMORPHOSING IN ANY FORM AT WILL."

- YOGIRAJ SRI LAHIRI MAHASA Y A.

#### OTHER ADVANCED PROCESSES :

- SOME OF THEM ARE :
- 1. **PARAASRISHTI.**
- 2. **ISWARIKASRISHTI.**
- 3. **BRAHMISRISHTI.**

-AUM TAT SAT-

**NOTE** : Other ancient technologies for producing metals etc.



## Effects of Sun transit on human life

Avadhanam Prasannakumar

One should know the karakatvas of the planet well before to analyze the transit Effect. So before proceeding to the transit effects I would like to discuss the signification of Sun in brief.

In fact Sun is a star providing us heat and energy and also to the animals & plants on this earth. In astrology Sun considered as a planet. He is King, Moon the queen, Mercury the Princess and so on. He is Rajas in nature, signifies father, kingdom, heart, bones stomach, Fire, forest, mountains, East, Blood. Red color, government, doctors, temples right eye (males) left eye (female) etc.

Sun is exalted in Mesha rasi, debilitation in Tula rasi. He gets digbala when posited in 10<sup>th</sup> bhava from janma lagna. He rules Krittika, Uttara and Uttarashada stars. His vimshottari dasa is for six years.

Transit from Janma lagna: In lagna Sun gives health, second bhava loss in wealth, third bhava gives energy, bravery. Fourth bhava, loss of property, problem in education. Fifth bhava Sun will give loss of children, difficulty to children. Sixth bhava no enemies, success. Seventh Sun will give late marriage, short journeys. Eighth bhava longevity to the native, loss to father, cause eye disease. Ninth bhava Sun will give status in society, dharma pravrutthi. In tenth bhava popularity, promotion, Eleventh bhava income. Twelfth bhava disturbed education, long journey, Veda Gnana, social work, trustee of temples.

Transit in Rasis In Mesha rasi gives pet animals, friendship Vrishaba rasi

income through lands. Brahmana pooja. In Mithuna rasi education, music, fine arts. Kataka rasi happiness, separtion from home, income through agricultural products. In Simha rasi success in politics, minister, promotion. Kanya rasi fear, disease, enmity. Tula rasi Sun will cause loss of money, enmity, loss of family members. Sun in Vruschika rasi will give opportunity to purchase lands. Sun in Dhnur rasi will bestow happiness, health. In Makar rasi difficulties, relation ship with relatives and friends will be lost. Sun in Kumbha rasi will give dispute, sarrow. Sun in Meena rasi will give profit, happiness success.

Transit from Natal Moon: Sun when transit in the bhavas 3-6-10-11 from Moon will give good results i.e. favorable provided no enemy planet in 9-12-4-5 bhavas from Moon. Sun transit in the rasi occupied by natal moon will give change of place, disease. In second rasi from Moon, income, cheating & eye/headache. Third rasi sun will give health & travel. Fourth rasi family happiness will be less, sorrow, delay in works. Fifth rasi, fear & enmity. In sixth rasi Sun will give success, profit & travel. Seventh rasi will give marriage, friendship business. In eighth rasi danger to life, quarrel stomach problems. In ninth rasi sun will give long journey, promotion. In tenth rasi, success in profession, honor & awards. In eleventh house profit in business, health etc. In twelfth rasi from Moon bodily heat or heat stroke, wondering or even madness.



## Book Review

### 'The science of Omkara!'

Written by ; **Sri Vidwan Kasibhatla Subba Rama Sarma**,  
Poddatur, A.P.

Reviewed by : **Dr. T. Seetha Ramalakshmi**

This book "Omkara Vijnana" is written by Sri Kasibhatla SubbaRama Sarma in Telugu language. Though he has written this in Telugu language it contains many Sanskrit quotations relevent to his writings. He is a Telugu and Sanskrit scholar. He has written number of very useful books to the humanity to understand and adopt in their day to day life time as well as upto the stage of emancipation too.

In a way he is helping every one including a lay person to follow and adopt easily and happily the substance in life right from their birth to the time of death even. Thereby the meaning of their life is clearly put forth in the contents of this book.

This particular book is on "Science of Omkara" This titles of the book is the translation given for the title in Telugu given by him as 'Omkara Vijnanam' He has given the possible ways of understanding the letter 'Om' and its greatness.

It's utility, its scientific definition, its adoption, and resultant effects of its adoption and so on. The other synonyms for Omkara are also given, and has everything in the universe generated from Omkara he has explained. The creation began with 'Omkara' as Nada rupa. To understand Omkara is only to understand Pranava Rupa of paramatma and it is the begining syllable of all 'mulamantras'. He also explained what are the vowels included in formation of Omkara.

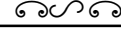
How the Nadotpatti took place to form 'Om'. Praising of God is enough by uttering 'Omkara' he said. He said the Vedas, upanishads narrated Omkara. He explained how the Nada is of two types viz., Ahata and Anahata and the very Anahata nada identification by oneself is nothing but identifying Omkara paramatma. The various meanings and commentaries done on Omkara are listed out by the author. How this Omkara is the king of all Bijaksharas is explained. He also explained how the seven notes of music srgmpdn emanated from 'Pranavanada' viz., 'Omkara'. Omkara is leading other mantras and the relationship of Omkara and Gods and Goddesses is explained Number of miracles by doing This Omkaropasana are narrated by him. 'Om' is the 'Binding letter' for all mantras and it is streamlining the letters in all the mantras has been illustrated with relevent illustrations.

Not only explaining all, he has given the true experiences of doing 'Omkara Sadhana' 'Omkarayoga', 'Nadayoga' with 'Omkara', 'Omkarajapa' the way of doing it and its 'phalasaruti' and its effective results and through this how other vidyas one can easily achieve and fruits of it by doing this practice is explained. The prerequisites; its sitting posture, the diet to be taken is explained. He also has at methods like tasting and with limited eating, he has explained the rate of effects. The final goal of our life is to get identified with paramatma that is possible by doing this Omkara penance he explained.

Really it is an encyclopedia of our science and Sanatana dharma I can say.

The meaning of our birth and to get rid of birthlessness is well narrated in it and by reading and adopting the principles quoted in this book are good enough to achieve that.

Everybody should possess this book as a hand book of their life to lead and for further guidance to achieve the goal.



### *Book Review*

#### **“Prerequisites of the day to day life”**

*Written by* ; Vidwan Kasibhatla Subba Rama Sarma.

*Reviewed by* : Dr. T.Seetha Ramalakshmi

Price Rs.50/-

This book is a very useful hand book for every human being born on earth but those who are born in India should be able to understand the values of the statements and their importance particularly. Right from the person getting up from the bed to the end of the day again before going to bed the pre-requisites to be followed are given by the Author of this book. It is written in Telugu language. The title is ‘Nitya jeevitam to Niyamalen’ ie ‘Pre-requisites of the day to day life’ in a very easily understandable way it is written.

This book also deals with how a person can get victory over ‘Arishadvargas’ (anger, desire etc), How to control them etc are given in a clear manner. He not only mentioned the ancient vedic relevences with quotations, he has also mentioned an intelligent gentlemanly behaviour in the humanity, with or without knowing the resultant bad effects people would do

mistakes with ignorance too. In such cases also, he gave clearcut remedies. Boys Brahmacharies and Gruhas thas are given separately and Likewise for the young girls, unmarried and married women also given the caution to be taken on number of occasions. It is necessary for everybody to understand and follow them for standard behaviour.

How our ancients were following them earlier and now a days how easily we are ignoring and doing in the name of modernisation in number of things and in number of occasions are also expressed by the author. The utility of natural things which are produced from the nature and how they are helping in our routine life and how the chemically manufactured things which are substituted in the place of nature produced ones are all leading discussed by the Author. It shows how people are blindly going behind westernisation and forgetting our great culture of India and its heritage.

This book is a daily guide and should decorate every book shelf of everybody.

### *Book Review*

#### **Ayurveda and the Mind The Healing of consciousness**

4th Edition Dec. 2006 Price Rs.250/-

Published Motilal Banarsidass. Delhi.

(Review by Dr. (Mrs)Radha Krishnamurthy)

Ayurveda is a very ancient system of

by **Dr. David Frawley**  
Indian medicine that is practised even today all over the country. Mind plays a vital role in curing diseases. Physical ailments may be cured by administering internal medicines but

the physician should also try to purify and heal the mind of the patient. The patient should be enlightened with the effects of external and internal and even spiritual stimuli on the mind.

This particular book written by David Frawley contains discussions on mind and its reaction's to various things like sound, taste, smell etc. The book begins with a section entitled 'A new Journey into consciousness' The author's view is that for this journey one should employ the wisdom of the great yogis and Rishis of the Himalayas. The yogic wisdom is the wisdom of life itself beyond any opinions or dogmas. It is to explore the true Self and discover all forces of Nature working within us. In the levels of healing, the author has mentioned 'Awareness Development' which requires spiritual approach to life. After dealing briefly with the त्रिदोष theory of Ayurveda, the effects of the three gunas (सत्त्व, रजस् and तपस्) are brought, followed by a suggestion to balance the consciousness by means of the three stages of mental healing, for example, perfecting Sattva by moving from selfless service to meditation, calming Rajas by developing Sattva, moving from self-motivated action to selfless service.

In the chapter 'Nature of Mind,' mind is explained as an object, as an instrument, as Awareness and of mobile nature; and so on. This section is very educative as it provides an idea about the three layers of mind (ie), inner, intermediate and outer.

In the Part II of the book 'Energetics of Consciousness' is dealt with in detail. Conditional consciousness, chitta and its nature, consciousness in the natural world,

superconsciousness etc, memory, Samadhi, power of perception, thought and emotion the two sides of mind are dealt with. The author has explained by means of a chart has brought out functions of the mind influenced by the three gunas, functions of consciousness (Chitta), intelligence (Buddhi) mind (manas), ego (ahankara) and has also pointed out the means through which one can properly develop the mind.

Mind also needs nutrition and the author has provided a chapter on the cycle of Nutrition for the Mind and the Role of impressions to reduce the three dosha's which affect the mind under the heading Ayurvedic Counselling and Behavioral account of diet, herbs, massages, panchakarma and has pointed out how these physical treatments of Ayurveda could be used relative to mind. This is followed by a chapter on subtle therapies like colours, Gems, Aromas etc and this provides very interesting reading. Since sound has a tremendous power to condition our consciousness for good or evil, healing powers of mantra is explained clearly. How the mantras could be given shapes and colours and yantras could be formed is explained under spiritual therapies devotion to God, surrender, compassion, rituals, prayers, development of Self-knowledge are mentioned.

In the Ashtanga yoga method the external practices like asana, pranayama etc. help in calming the deeper consciousness, sharpening our intelligence, controlling the mind, dissolving the ego etc. While the inner practices of yoga like Dhyana and Samadhi causes transformation of consciousness. This is clearly explained by the author. By means

of a chart the author has tried to explain the seven levels of the universe including 'cit' and 'sat' along with the five sheaths anna, prana, manas, etc. given in the upanishads.

At the end of the book, source and short notes on important topics are given followed by a Sanskrit Glossary, Herbal Glossary, Bibliography, word Index Resources like institutional courses for higher study, Ayurveda centres, programmes, list of herbal suppliers etc.

The learned author Dr. David Frawley has explained the basic principles of Ayurveda and the Mind in lucid language which enables the readers, particularly the beginners to get a clear picture of the subject. The unique

feature of this work is that the author has discussed the psychological aspect of Ayurveda since the healing of the mind on all levels depend on a thorough understanding of the effect of diet, impressions, mantras, gems, yoga, meditation, devotion, colours etc. He has emphasized the point that healing the mind is an important factor to be considered in Ayurvedic healing system.

The book contains Foreword by David Simson. M.D Medical Director, California. A very useful book for all classes of people, particularly for advanced students of Ayurveda and also beginners, psychologists and psychiatrics. The author deserves congratulations.

### *Book Review*

#### **Mimamsa and Vedanta-Interaction and continuity**

Edited by . Johannes Brokhorst. Publishers. Motilal Banarasidass. Delhi Price Rs.600/-

Reviewed by Dr. Vanitha Ramaswamy.

The book under review edited by Johannes Bronkhorst is very significant from a philosophical point of view. It deals with two important schools of philosophy namely Mīmāṃsā and Vedānta. The book contains six papers presented at the 12th World Sanskrit Conference held at Helsinki, Finland, 13-18th July 2003, Vol.10.3.

The upanishads being the final portions of the Veda are called 'Vedānta'. Bādarāyaṇa's Brahmasūtras are a number of aphorisms which systematise the whole teaching of the upanishads. All the sūtras string together the flowers of Vedanta passages. They are also called Vedanta Sūtras.

Darśanas are schools of philosophy or theology also based on the vedas. There are

six darśanas, Nyāya, Vaiśeṣika, Sāṅkhya, yoga, mīmāṃsā and Vedānta. They are divided into three groups on account of their resemblances. in doctrine. The mīmamsa school was founded by Jaimini, and Vedānta by Bādarāyaṇa. Each darśana has had its day. It is the Vedānta alone that now holds the field as the most satisfactory system of philosophy that has evolved out of the upanishads.

The mīmāṃsā school goes farthest in making the testimony of the vedas supreme. But one should have the correct idea of the relative importance of the various parts of the Veda. In this context Vedānta has superseded other systems of thought. The Vedic rituals and sacrifices lead to Karmamīmāṃsā. Śankara and Kumarila are the most important representatives of Vedānta and mīmāṃsā schools respectively.

This book presents important discussions

which have brought mimāmsā and Vedānta closer. Both are based on the Vedas but differ in the need for rituals to attain salvation. The contributors have provided valuable insights to the understanding of both the schools. The emphasis is on key figures in the fields without overlooking on other thinkers.

The first article 'Vedanta as Mīmāmsā' by Johannes Bronkhorst starts with the discussion on whether the purva-and uttara mīmāmsās were originally one system. With elaborate references he concludes that the two mīmāmsās were not fundamentally one but were later attached.

The second paper by Marcus Schmucker on 'the object of perception' deals with the controversy and historical development on perception in the tradition of advaita and Viśiṣṭādvaita Vedānta. The third paper by Walter Stage emphasis on the social and ideological aspects in pūrva- and uttaramīmāmsā related to everyday life than to philosophical doctrines. In the background of this part of the paper he deals with yājñavalkya Brāhmaṇas and their relationship to early development of pūrvamīmāmsā in the second part.

The next paper 'Kumārila the Vedāntin' by John Tabu speaks of both karma mārga and the importance of knowledge over Karma. The paper is well punctuated with extracts from the original works of Kumarila and Mandanamiśra. The paper concludes saying that the subject needs further study.

The paper on padmapādā's 'pañcapādikā' deals with the author's deliberations covering the upaniṣadic sentences and the first two sūtras of Jaimini. In conclusion writes,-with extracts from the Mīmāmsā and the Vedānta padmapāda explains the sūtras in his own way equating the vastutattva of the Mīmāmsā with the ātman of Vedānta. The author J.M.Verpoorten invites other scholars to explore further.

In the last paper on 'Kumārila's re evaluation of the sacrifice and the Veda from a Vedānta perspective' by Kiyotaka Yoshimizu, the author writes,-apart from his scholarship in the field of logic, epistemology, ethics, social system etc., Kumārila has also contributed to the development of the ritual Mīmāmsā into a philosophical system by his own theory of liberation. With due references debates on concepts like 'pāpakṣaya' and 'bhāvanā' in the sacrifice and the significance of periodical sacrifices as a necessary means to liberation. The article is appended with chronological sequence of Kumārila's works.

All papers are from foreign authors. The writers have taken into consideration the historical precedents and the available works. This is an interesting compilation of research articles which should be in the hands of every reader who desires to know more about Mīmāmsā and Vedānta.



## Book Review

### Vedic Health Care system

(Clinical practice of Sushrutokta Marm Chikitsa and Siravedhan)

by Dr. Vanitha Ramaswamy

Authors: Ram LalSah, Binodkumar Joshi, Geeta Joshi.

Published by: New age books, New Delhi.

Siravedhan (acupuncture) and marmachikitsa (puncturing points) were very prevalent and highly accepted therapy during the vedic period. Dhanvantari has elaborated these methods in a simple form in Sushruta samhita. The unique method of this treatment is to cure the ailments by the patient's own body points, using herbs, minerals etc. The book deals with these concepts in detail and makes it clear that Acupuncture as we understand to-days is a part of our age-old Śalyachikitsā of Dhanvantari school.

The book may be considered as an authentic edition as it provides the original sanskrit text with equivalents and explanations in English. The book has 8-chapters with glossory and illustrations in about 68-figures labelled clearly. The first 6-chapters deal with the technical terms etc. The 7th chapter is on location and indication of marmas (puncturing points). The last chapter deals with the common diseases treated by Siravedhan (acupuncture) and agnikarma (Moxibustion).

According to Suśruta the therapeutic puncturing points (Marmas) are 107 in number. Marmas are of 5-types, Mansmarma, Sira marma, Snāyu marma, asthi marma and Sandhi marma. The vital energies (prāṇa) are locked up in these marmas. When they are damaged by disease the functioning of vital organs like eye, ears etc are also affected. When the indicated Sira or marm is activated by acupuncture (Sirāvedha) vital parts start functioning as before.

Suśruta has clearly mentioned, Śarīrasthān, sūtrasthān, dhamanis and Śiras responsible for a healthy body. With this technique of Siravedha all diseases can be rooted out by reregulating the flow of Rasa.

Thus the book highlights the technique of acupuncture practiced in ancient India. Obviously it has cleared the doubts of thousand years of darkness and has put an end to all misconceptions on the subject. It is a very useful guide to practising doctors. This being the second edition shows how well it has been accepted by all.



## Book Review

### The Principal upanishads

(A poetic Transcreation)

by Allan Jacobs

Publishers:- New Age Books A-44, Naraina phase I, N.Delhi 110028.

Price-Rs.395/-

Review by : Dr(Mrs) Radha Krishnamurthy. Bangalore.

The book 'The Principal upanishads'

contains poetic transcreation of the main upanishads by the great thinker and renowned scholar Allan Jacobs, upanishads are the divinely inspired revelations by the great Rishis of the Vedic Age. The author who is a devotee and follower of SriRamana-Maharshi,

has selected twelve principal upanishads, the chief ones selected by Sri Sankaracharya on which he wrote commentaries. Maitri upanishad is also included in this book. Transcreation is a free verse poetic rendering enlivening the text. Selecting almost all important passages from the upanishads, the author has given poetic rendering with commentary where ever necessary. Omitting as far as possible X Sanskrit words- the transcreation of the upanishads is presented in this book so that even a western reader can understand the meaning and also the essence of the profound thoughts expressed in archaic Sanskrit in the upanishads.

The book opens with a picture of a rishi of early 19th century wood cut from Bengal and an invocation consisting of the bunch of the four Mahakavyas प्रजानं ब्रह्म, अहं ब्रह्मास्मि, तत्त्वमसि, अयं आत्मा ब्रह्म । The author has drawn from the thoughts and writings of Sri Sankaracharya, Ramana Maharshi, Ramakrishna, Paul Deussen and other thinkers while rendering the meaning and explanation of the upanishadic passages, the author has given a short introduction of the particular upanishad. Though the rendering of the upanishads in this book is in English and is generally meant for Westerners. It is very useful to Indians also because the sense of the original upanishads is very difficult to grasp for an ordinary Sadhaka and a study of this book will help him

understand the profound spiritual thoughts expressed by Rishis of the Vedic Age.

The author, follower of Ramana Maharshi's teachings has endeavoured to maintain Advaitic (non dual) approach through out the work while translating and explaining. The upanishads contain the profound thoughts of the rishis about philosophy of Truth, the mind-body system, witnessing state of pure conscienceness etc. The English rendering of these upanishads has in no way marred the beauty or profundity of the original sayings of our ancient Rishis. The English language in which the Sanskrit verses are translated and explained is very lucid and simple and hence the thoughts, prayers etc can be easily grasped by aspirants of moksha. This book under review is no doubt a very valuable contribution to the religious literature of India. The essence of each and every verse is excellently brought out and even sadhakas who wish to ascend the spiritual path will find this book as a helping step to reach perfection.

The book will serve as a reference book for the students of philosophy and religion. It will be a worthy addition to libraries in India as well as western countries.

Allan Jacobs' attempt of rendering ancient Hindu wisdom into English verses deserves appreciation and also speaks of his deep faith in Hindu philophy and spiritualism. ॐ

### *Book Review*

#### **Mantra – Hearing the divine in India and America**

Author : Harold G. Coward and David J. Goa

Publisher : Motilal Banarasidass, Delhi

This book is a fine introduction to the study of Mantra in the form of prayer, rituals and chants. Mantra pervades the religious and spiritual practices of Indians at home, in

social gatherings and outside in temples. The author studies not only the theoretical background of mantras, but also its practice in different religious schools, Patanjali's Sūtras and Tantra.

The book contains three chapters. The first chapter on "Hearing the sacred" deals with the use of the mantras. The second chapter takes up the Mīmāṃsā theory of mantra as Śabdapramāṇa and also its place in Patanjali's Yogasūtras. The third chapter examines the power of mantra on consciousness. Parallel references to Sikh, sufi, muslim and Buddhist traditions make the book interesting.

This being the second edition of the book, has additional information on the use of the mantra in Hindu and Sikh North American communities and on the North American practice of Yoga and mantra.

The book is a welcome addition showing the new global trend, as millions of hearts accept the genius of Indian spiritual experience in the form of mantra, yoga and meditation.



### *Book Review*

#### **Knowing beyond knowledge. Epistemologies of religious experience in classical and modern advaita**

Author : Thomas A. Forsthoefel, USA  
Publisher : Motilal Banarasidass

Those interested in comparative studies in philosophical traditions find this book very informative. Tamil texts of the Rāmānuja school have been taken for study. The author considers the cognitive and the social implications of the epistemology of religious experience. Discussion on mysticism and spiritual experience in classical and modern advaita based on the key streams of advaita is the high light of the book.

The text contains five chapters. The first chapter gives a brief history of religious experience. The second is on the epistemology of religious experience in Śaṅkara. The third chapter on 'Later advaita on religious experience' has references to Sureswara, Padmapāda and Vivekacūdāmaṇi. The advaita of Rāmaṇa Maharshi forms the subject of the fourth chapter. The fifth chapter deals with religious experience and analyses Rāmānuja's soteriology. Bibliography and Index are provided.



### *Book Review*

#### **Quest for the Divine**

**by Sri Jagannath V. Badami**

Price : Rs.225/-  
Published by the Author himself.  
Dr. T. Seetharama Lakshmi

This book is a most valuable one which stands as a daily guide and support to all classes and all ages of people who have desire to get hold of Indian Tradition customs, habits and practices in the light of a

scientific outlook. This treatise abounds in some philosophical thoughts in addition to wealth of informative knowledge on Topics of General Interest. Further this book's value gets enhanced owing to the inclusion of words of wisdom, witty and wise saying, proverbs and Humour. This author inspires one to complete the reading once he begins

to read to exemplify the truth knowledge is power' as acknowledged by Francis Bacon, the English essayist.

The book is decked with a Bibliography to further one's enquiry in this direction. The author of this wisdom laden work is Sri Jagannath V. Badami who is nearing century of years of life very soon. He has compared

relation between the blood and Heart to that of Sadhaka and Parabrahma.

The author is to be congratulated for handing over a substantial material for study and practice art of his long drawn living. It looks, in a way, the quest for Divine appears a fulfilment.



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### *Book Review*

### **Jaina Studies**

Review by **Dr. C.L. Prabhakar**

Edited by : Colette Caillat and Nalini Balber  
MLBD Publication, Delhi  
First Edition : 2008 Price : Rs. 600/-

This book contains papers of the 12th World Sanskrit Conference held in Helsinki, Finland during 13th-18th July 2003. Volume related to the section on Jain Studies of the conference.

Jainism is an important Religion with set philosophy and dignity. There are a large number of followers of Jainism all over the world. There are ten papers included in this volume which show the importance, abundance and variety of topics related to Jainism. This book's cover is an illustration to show the beginning of the उत्तराध्ययन सूत्र. The paper's is cover very fascinating, such as for example 'Woman in Ancient Jaina Literature' by J.R. Bhatta Charya "Dharma and Adharma" in Jain ontology by Sin Fuji, Naga,

"Doctrinal Passages of the Jain Rāmāyana" and "Autobiographies of Jain Monks and nuns in the 20th century : A Preliminary Essay" and so on. All the ten articles are supported by profuse References and texts and authors referred. As a whole this book is a unique contribution for the enhancement of knowledge on certain issues of the popular religion : Jainism. It can be strongly stated that this work is commendable, encyclopaedic in nature to be read and enjoyed by all. The three Appendices added at the end are very useful for ready comprehension of the value of Book and support further studies in that direction. This volume appears to be complete, full fledged in its scope and contribution there is lot of research going behind the preparation of every articles.



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### *Book Review*

### **The cosmology of the Bhāgavatha Purāṇa Mysteries of the Sacred Universe**

-by **A.S. Nanjundaswamy**

This book written by Richard L. Thompson deals with the cosmology of the Bhāgavatha Purāṇa and Mysteries of the

sacred universe. It implies that there is no scope for the biography of Sri Krishna and the anecdotes relating to several kings,

except a couple or two anecdotes, one with particular reference to Sri Krishna.

According to the learned author, Bhāgavatam contains description of innumerable universes. The diameter of Bhū-maṇḍala is given in the Bhāgavatam. Jambūdvīpa is centred on the geometrically shaped mount Sumeru.

Although the cosmology of the Bhāgavatam appears to be imaginative production, a deeper study shows a remarkable harmony between modern astronomical findings and Bhāgavatha cosmology.

The author refers to the purāṇas particularly the Vishnu Purāṇas. The other purāṇas referred to are the Vāyu Purāṇa, Padma Purāṇa and Matsya Purāṇa. He also refers to Jyotiṣa Śāstra, Sūrya Siddhānta, the Mahābhārata, the Rāmāyaṇa, the Upaniṣads and Vāstu Śāstra.

The solar system has been projected by the Bhāgavata. According to the Bhāgavatam, the sun orbits just above Bhū-maṇḍala on its chariot. The Bhāgavatam mentions a simple rule for the passage of day and night which is realistic at the time of the equinoxes. It is very useful for us.

The Bhāgavatam explains that the moon is 100,000 yojanas above the sun which makes perfect sense from the point of view of the planisphere interpretation.

The Bhāgavatam describes an ancient and highly influential civilization centred in greater India.

There is also a reference to mahima-siddhi and anima-siddhi which are the mystic

powers inherent in God. Another example illustrating the large size of demigods is the churning of the milk ocean.

The Bhagavata contains an account of the Sāṅkhya philosophy. It also presents prāpti siddhi or the power of mystic acquisition.

There is also the description pertaining to the descent of the Ganges.

Bhāgavatam says that Brahmāṇḍa consists of a spherical inner portion of 500 million Yojanās in diameter. However, it does not give a systematic explanation of the seven shells covering the Brahmāṇḍa.

According to Bhāgavatam, the planets and stars revolve around Dhruvaloka, the polestar, until the end of creation.

The Bhāgavata gives 360 days as the length of one year. The Bhāgavatam defines the divya yuga as 12,000 divine years without ever defining it.

In the Bhāgavatam, the context-sensitive approach was rendered particularly appropriate by the conviction that reality, in the ultimate issue, is avak manasam (beyond the reach of the human mind).

There is realistic astronomy in the Bhāgavatam. It combines a clear understanding of the earth and the solar system.

There are references to both Indian and western scholars with their quotations. The book contains countless tables, diagrams and pictures. There is also a lengthy appendices.

The author should be congratulated for bringing out this commendable work.



## **Mahabharatha**

By **Sri C.V. Narasimhan**

Published by Motilal Benarsidas Publishers, Delhi.

*Reviewed by J.V. Badami*

The book titled 'Mahabharatha' authored by Sri Chakravarthy V. Narsimhan. Sri C.V. Narasimhan belonged to the coveted Indian civil service of the British Raj and he occupied high position in the United Nations Organisation.

It is a pleasure to review this excellent book on Mahabharatha; but I wonder, how far I can justify my competence for this honourable task !

Mahabharatha is a most wonderful epic story consisting of 88,000 verses. This is a precious heritage gift given to us by Maha Muni Vyasa. Sri K.M. Munshi of Bharathiya Vidya Bhavan has written an eloquent foreword to Sri Rajagopalachari's Mahabharatha. I am quoting his words expressing his great appreciation of this immortal epic.

'The Mahabharatha is not a mere epic; it is a romance telling the tale of heroic men and women, some of whom were divine; it is a whole literature in itself, containing a code of life, philosophy of social and ethical relations and speculative thought on human problems that is hard to rival '.

Sri C.V. Narasimhan has written this book in fluent English and in a lucid style. It is a pleasure to read this book. He has culled out lot of unnecessary events and stories and selected the stories of his choice for inclusion in his book. He has condensed the stories very ably to meet his requirements without losing the salient features of the stories. He has arranged the stories in sequential order to give

a semblance of continuity that makes the reading very interesting.

In the introduction to the book he has given the gist of Mahabharatha in a nutshell as a backdrop for the narrative of the stories he has painstakingly selected and presented in the book. For some people the book refreshes their memories. The style and the lucid language is captivating and one does not lose interest in reading. That is the beauty of this book. He has condensed the stories and the events carefully and given vivid description of the day - to - day progress of the war covering eighteen days on the battlefield of Kurukshetra. The narrative is full of suspense and anguish to the reader.

Essentially, Mahabharatha stories are of the rivalry between the Pandavas and Kaurvas, the two branches of the same royal family cousins. The most important thing that is missing in this book is the Gita Updesh given by Lord Krishna to his ardent disciple and friend Arjuna on the battlefield of Kurukshetra. Gita Updesh is the core of Mahabharatha war and the world has now begun to find out that this sermon of the Lord is the noblest of all the scriptures.

Dhritharashtra lost all his one hundred sons on the battlefield. The last one to fall was Duryodhana. He was invincible in the war. Bhima killed him by foul means. On the Pandavas side except for Abhimanyu son of Arjuna all others survived the onslaught of the war due to the protection given by Lord Krishna to them. All those who died fighting in the battle field attained mukthi and entered heavenly kingdom.

It is a fact that all those born in this world are bound to die one day or the other. The Pandavas wanted to enter the celestial heaven

and went on their journey towards heaven. One by one started dropping off dead on their way to heavenly kingdom. The first one to fall was Droupadi for the simple fault that she was partial to Arjuna. Similarly Bhima, Arjuna, Nakula and Sahadeva also had to succumb to death for minor blemishes in their characters. Only the eldest Yudhishtira was able to enter heaven in his own person. But he too had to have a glimpse of the hell for a small lie he had to utter under force of circumstances. Bhima had killed the giant elephant Aswathama. Yudhishtira roared in the battlefield that Ashwathama was dead. Therefore when Drona heard that Ashwathama was dead, as announced by Yudhishtira, who is said to be Truth personified, he thought and believed that his son Ashwathama was dead as announced by Yudhishtira. He got the shock of his life on hearing his beloved son's death, he laid down his arms and became a sitting duck, for the Panadava army to kill him, Drona was invincible in the war. Drishdyumna son of Drupada slewed down Drona on the platform of his chariot.

Gandhari mother of the Kaurava's held Krishna responsible for the death of all her children. She cursed Krishna and accordingly Krishna killed all his kinsmen by the power of his destruction. Finally, a hunter named Jara shot an arrow towards Krishna who was lying down and wounded Krishna in his heels and killed Krishna. Krishna was the incarnation of Bhagvan Narayana. After finishing his mission in this world Krishna departed and ascended upwards heaven filling the entire sky with splendour.

Dhritashtra, Gandhari and Kunti were burnt to death in the forest fire. With the departure of all these saintly souls, the Mahabharatha story comes to an end.

In conclusion, we should thank Sri C.V. Narasimhan for presenting this delightful book for the readers, to read and enjoy the precious heritage of this epic story we have inherited. After reading this handy book, the spiritual desire triggers mental thoughts to read the Mahabharatha in the original version. There are so many books Authored by Vedic scholars. You can pick and choose your Author and satisfy your hearts desire. ॐ

## SUNGOD AS IN YOGIC PRACTICES

**TS Gopal**

*Hiranmayena pathrena  
sathyasyapihitham mukham  
Thathvam pooshannapaavrunu sathya  
dharmaaya drushtaye*

The Sun has been worshipped in India as god-'SURYABHAGAVAN' since thousands of years- the VEDIC PERIOD. The ancient Indians had a very rich culture and knowledge on various sources of energies and their significance not only in their daily life but also beyond that. They had a deep understanding of the entire cosmos, cosmic energy, its relationship with individuals, society and nature as a whole and the main principle of unity in diversity and dependence on each other etc Dr. D.V. Gundappa in one of his

greatest works 'MANKU THIMMANA KAGGA' (in Kannada Language) has described this as

Ravi Mathradindalla Bhuvu Mathradindalla Bhuvana Poshaneyubhaya Sahakaradinda Vividha shakthirasangalekeebhavise jeeva Avitharkya sukshmavadu Mankuthimma

This world is not being maintained either due to earth's rotation or due to suns energy but by the cooperation of both and culmination of different cosmic energies, which is the essence of life force, which is beyond the scope of any logic.

The sacred Vedic literature, scriptures and puranas speak volumes which is a clear proof of the richest scientific and

spiritual knowledge they possessed and expressed with deep sense of humility. The essence of their expression being a part of selfless service to the world.

### PHYSICAL SUN

The Sun, which at the center of our solar system is a very huge glowing ball of light containing mostly a type of gas, which is sensitive to magnetism, named as PLASMA by scientists. The temperature of Sun is about 5500 degrees C or 5800 Kelvin, Nine planets along with their moons and innumerable number of asteroids and comets revolve round it. Earth revolves round the sun at an average distance of about 9.30 crore miles from it The Sun's radius is about 4.32 lakh miles which is more than 108 times that of earth.

### SUN AS IN YOGA

The Sun has been considered as part and parcel of yogic practice both in HATHA YOGA AND RAJA YOGA. 'Manipura Chakra', the chakra of sun is a vital center in activating the serpent power or hidden spiritual power called 'KUNDALINI' lying as dormant energy at the base of the spine along Sushumna nadi. The Surya Namaskara, a physical, mental and spiritual exercise is a part of Hatha yoga which helps not only in maintaining balance between the functions of both body mind and spirit but also in gaining strong body, sound clear mind and pure spirit.

'Surya Bedhana Pranayama activates the Surya Nadi, one among the three very vital nadis out of seventy-two thousands of nadis in our body. The practice of this pranayama helps in cleaning sinus, increases digestive power and invigorates the nerves

### SURYANAMASKARA

Yoga is a subject in the text of Ancient Medical Sciences, which deals not only with physical body but also the mind and spirit

There are twelve comprehensive Asanas or yogic postures, which are to be learnt under the guidance of a learned Teacher, which bestows a sound mind, healthy and strong body and pure spirit and suits to one and all irrespective of

age, religion, sex, cast Nationality etc. The Sun being Universal property, it is the privilege of every individual to make use of this great universal energy without any discrimination.

Each posture has to be performed after reciting the following Mantras, being various auspicious holy powerful names of Sun god

OM MITHRAYA NAMAHA  
OM RAVAYE NAMAHA  
OM SOORYAYANAMAHA  
OM BHANAVE NAMAHA  
OM KHAGAYA NAMAHA  
OM POOSHNE NAMAHA  
OM HIRANYA GARBHAAYA NAMAHA  
OM MAREECHAYE NAMAHA  
OM AADITYAAYA NAMAHA  
OM SAVITRE NAMAHA  
OM ARKAAYA NAMAHA  
OM BHASKARAYA NAMAHA.

Sage Pathanjali in his YOGA APHORISMS says 'Bhuvana Gnanam Soorya samyamaath' ( Chp.3/27) By meditating on the Sun one gets the knowledge of(earth) this world.

Sri Krishna tells Arjuna in Bhagavathgeetha 'Adithyanaamaham Vishnurjoothishaam raviramshumaan. (Ch.10-15) Lord Narayana himself is Sooryanarayana

In Adithya Hrudayam sun is described as

Esha brahma cha Vishnuscha Shiva  
Skanda Prajapathi,  
Mahendro, dhandha kalo yama somo  
hyapam pathi

He is Brahma, he is Vishnu, he is Shiva, he is Skanda, he is Progenitor of human race, he is the king of Devas, he is Kubhera, the lord of all riches. He is Kala, the god of death, and he is the Moon also he is Varuna

From these scriptures it is crystal clear that what we worship is not a physical Sun but all pervading Brahman, the Soorya Narayana, which is meditated as Supreme

Spirit in the Gayathri Maha Mantra as 'Thatsavithurvarenyam Bhargo Devasya Dheemahi Dhiyoyonah prachodayaath'.



## MANTRA AND VASTU THERAPIES FOR A HAPPY LIVING

DRC.L.PRABHAKAR

### PREAMBLE

THERAPY is a process and effect in the attempt to heal and provide comfort and happiness. Happiness provides peace and with that peace the individual and the world would live free and look for better things to be accomplished in life. Life is a journey and one has to complete it by one noble means or the other. In this strain, vastu and the mantras play an important role. Mantra refers to a deity and the vastu refers to the living and the living conditions created by the individual in one's own hutments or houses both inside and outside. Mantra is noble and a powerful exercisable and esoteric packet of thought content and invested with the sounds religion and magic. The mantra is activated by the sadhaka and the media of applications. Viz, the various rituals and rites and the other forms of efforts A mantra is that, in other words which protects him who reveres it and uses it for an advantage and wellbeing (manayantam trayata iti mantrah). At the same time mantra needs the mind to practice and invoke and sustain belief and faith.

With the attachment, owing to these factors the mantra grows potential. Behind every mantra there is a mantrakrt mantra pati and mantraadhipati. And so on. We have to invoke the benefit of the mantras and mantradhithana devatas. As a result they abide by your power of prayer and effort. This mantra is an aid for healing comfort also becomes a provider and happiness generator. There is nothing that cannot be accomplished by mantra and prayer. This being the course, the mantras have potentiality enough to heal any complaint and disease in the body, mind and the spirit. Therefore, every noted sadhu and ascetic advises to follow a mantra and repeat it, subsequently acquire energy to outwit the external and internal influences that

disturb the rhyme and rhythm of the individual. Fortunately we have bequeathed immeasurable extant of knowledge (vedarasi) and mantra rasi from our rushis and that is our rich heritage. Actually we do not know the viniyoga of many of them we depend upon the gurus and the rich flow of our Indian tradition. It is said 'mahajano yena gatah sa eva panthah.' That is true.. But in the contemporary times people feel if they visit a temple and offer puja they are sure to claim happiness, It is true and it is not the be all and end all.

There are other conditions to activate and make a mantra a healer and comfort provider. This is possible through the guru. There fore at the outset we always say sri gurubhyonamah.viz, salutations at first to the Guru, the acharya. It is well known fact that no knowledge is possible without a guru. That regard is enough and the mantra and happiness follows every body. One need think before venturing into any enterprise or investment. All endeavors after the employment of mantrasakti grow certainly rewarding.

Now regarding the vastu Healing. .The expression vastu is a Sanskrit compound and is derived out of the form vastoh idam iti vastu meaning all related to the vastu which is being used do a number of purposes. Basically it is house, built for a living. It is to protect oneself from the weather and other contingencies that he is couched in a safe location and no unwanted things will invade the resident. But the purpose is not always served right and there fore that has been developed in to a discipline and whose rules and regulations have got to be adhered. This is true to either for the ayatana of the gods or human beings. It is called devalayavasttu and manushyalaya vastu. Usually lack of knowledge makes the dwellings a problem. The reason

could be that things are brought from forest and other locations which are frequented by other pranis. Therefore, the healing primarily is done through doing santi karmas and other appeasement methods. They cannot grow serious provided the needful care is taken. In the RV seventh mandala we have a vastu sukta , a hymn to vastu deified as vastoshpati and a prayer is addressed to him.the sukta's purport is that the lord of the house must grant health, wealth and prosperity to the residents and if any deviations are there , they need to be redressed and general prosperity be ensured. The final request is yuyam pata svastibhih sada nah meaning the vastu devatas need protect always with necessary happiness in all respects to those who live and who visit the house and the yajamana.Lord rudra is considered as the resident of every house and besides that the protector of that house.

In spite of the attention to the house building, maintenance regulations being adhered lapses occur and a hope is lent that those can be attended to such that happy living is accomplished and established. To day's seminar is directed to know that there are remedies propitiation techniques which go as

measures of therapy one that would add for a happy and long living in that particular location. Some people are scared at the idea of vastu or mantra but it should be noted that the knowledge of either of them is a blessing and this has been handed down to us by our veda rishis and many vastu sastrajnas and practicing scholars of mantra and vastu.. Structures are made by all beings including the birds and other living beings. Some build for themselves and some others for others; however construction activity is a need for all living beings. In this context cure, security is a dire need. Today's seminar is a beginning in this kind of knowledge

Healing is accomplished through prayers major and minor arrangements outside and inside the house or the structures raised on the land.. The site or the land, the building material, the horoscope of the builder, the environment, surroundings and such many factors do matter in the house structures. The mantras are the helpful means and when the mantra and vastu go hand in hand there is meaningful living and Happiness and spiritual success.

*YUYAM PATA SVASTIBHIS SADANAH.*



## Navagrahas – Pillars of Vastu

*Sri Vallabha Raj Reddy*

**NAVAGRAHAS are nine pillars of VASTU**

In recent times VASTU has grown into a specialization because it falls into the category of Roti, Kapada our Makan. Like no two people look alike, no two VASTU consultants prediction are the same. If we consult all astrologers on this earth and ask what is the effect of having Rahu with Chandra in the fifth house, which is Vrischika, the answer would be same, that the possible of having children is difficult. Astrology is developed science with authentic text right from the ages of

our rishis. But in VASTU we do not have texts which address all the aspects which can explain the reasons behind the cause for all VASTU situations with authenticity.

To add to this confusion every house owner has become a VASTU consultant and any one who purchases a book and reads a few pages is a VASTU consultant.

In Astrology we have authentic texts to support the reading of a Kundali with the cause and effect clearly mentioned with references given from the respective

text. It has become all the easier for the VASTU consultant to express his opinion because there is no valid authority to verify the opinion. Now the question is where did the VASTU take its origin or is it a subject in itself. If it is a subject in itself, we don't have any authoritative text to gives us the scientific reasoning for the VASTU prediction or to verify any opinions. But we can see the references of VASTU shastra in Astrology. But how is it related to astrology. Is astrology related to VASTU in calculating the Muhurthas for VASTU activities like Bumi Puja, Gruba Presvesham or is Astrology more than just this. We don't have any ancient literature, which consider that Astrology and Vastu are directly related. But some VASTU Pandit agree that VASTU and Astrology are related, but some don't agree. Vastu Pandits who doesn't agree are the people who don't have any knowledge of Astrology. Thanks to the Astrologers who

are practicing as VASTU consultants because they are providing us some association to VASTU & Astrology. As a student of VASTU since two decades I have taken the support & guidance of these astrologers to identify the cause & effects of VASTU with the help of Astrology and this presentation is the out come of this research and practical experience as a Practicing Architect - Interior Designer - VASTU Consultant.

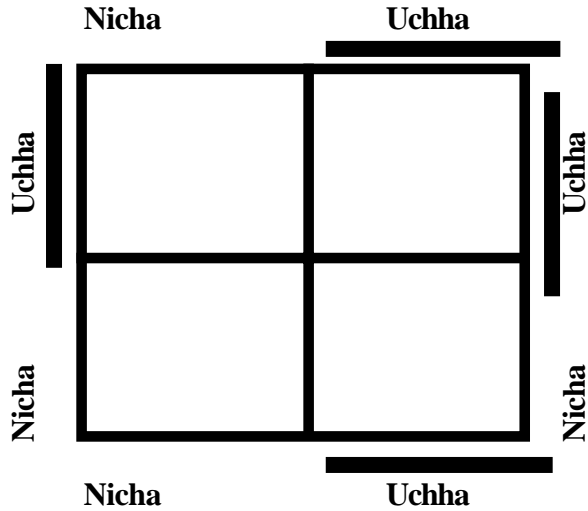
This paper is purely a presentation of the observations of the relation between Astrology and VASTU and not any hypothesis to prove that VASTU and Astrology are related. The eminent astrologers would be able to judge my observations relating VASTU and Astrology. One of the VASTU observation discussed in detail is related to the houses of People from different professions.

**Main Door Position\_By Different VASTU Sources**

**S M K B G S S R K**


**Based on Planet Division**


**Based on Paramasayika Mandal  
Brihat Samhita**



**Position of the Outside Doors in the house reflects the strength of the NAVAGRAHAS**

**Water**  
**Pearl**  
**Milk**

**Chartered Accountant**

**Teacher**  
**Preist**

**Lawyers**  
**Steel Merchants**

**Navagraha**  
**&**  
**Professions**

**People working in Govt.**  
**Politicians**

**Miners**  
**Boxers**

**Chartered Accountant**

**Art profession**  
**Textiles**

A] The house of most of the Chartered Accountants is

1. facing north or / and
2. having more open space on the north or / and
3. having main door facing north or / and
4. having road on the north.

B] The people belonging to Teaching profession, priest, publishers, ministers have houses

5. Facing north-east or/and
6. Having more open space on the north-east or/and
7. having main door facing north-east or/ and
8. having road on the north-east.

C] the house of most successful politician are

9. facing east or/and
10. having more open space on the east or/and
11. having main door facing east or/and
12. having road on the east

D] The houses of the people belonging to professions like Dance, Painting, Textiles ... etc are

14. facing south-east or/and
15. having more open space on the south-east or/and
16. having main door facing south-east or/ and
17. having road on the south-east.

E] The house of most successful people from police Department are

17. facing south or/and
18. having more open space on the south or / and
19. having main door facing south or/and
20. having road on the south.

Any Astrologer can give the reason for the above observation because it talks of

the influence of the Navagrahas related to the people belonging to different professions. Similarly

F] The houses of the people belonging to professions like Boxers, Miners .... etc are

21. facing south-west or/and
22. having more open space on the south-west or/and
23. having main door facing south-west or/and
24. having road on the south-west.

G] The houses of most of the lawyers, Steel merchants are

25. facing west or/and
26. having more open space on the west or/and
27. having main door facing west or/and
28. having road on the west.

H] The house of most successful people from pearl, water carriers, travelers dairy owners are

29. facing north-west or/and
30. having more open space on the north-west or/and
31. having main door facing north-west or/ and
32. having road on the north-west.

The above observations clearly give us the influence of Navagrahas on the profession of the individuals and which is again complemented by the directional influence in the VASTU In the above observations the houses of the people belonging to few professions is mentioned but the NAVAGRAHAS influencing the profession of the individual in the Birth Chart are complimented in the place of living.

**Direction****NAVAGRAHA****Professions**

A] North	Budha - Mercury	Chartered Accountants
B] North-East	Guru - Jupiter	Teachers, Lecturers, Gold merchants
C] East	Ravi - Sun	Heart specialist, Politicians
D] South-East	Sukra - Venus	Textiles, Dancers, Painting
E] South	Kuja - Mars	Police, Army
F] South-West	Rahu - Dragon	Head - Miners, Boxers
G] West	Sani - Saturn	Lawyers, Steel dealers
H] North-West	Chandra - Moon	Water industry, Pearls, Travel Agency

And any mismatch between the professional occupation and the directional strength of the place of working and living leads to the negative influence on the profession of the individual. The observation in the above examples shows that no direction is bad in the VASTU which negates the common belief that north and east are the good directions and the south west are not auspicious directions.

In this paper the influence of NAVAGRAHAS in the VASTU of a built environment related to the professions of individuals is presented but same relationship exist for other bhavas of finance, education, spouse, family life, diseases, bhagya, labha ... etc .. The Navagrahas are the pillars of VASTU since their influences in the VASTU of a built environment is acquired from the directional influences created by the planning of NAVAGRAHAS by

- Providing open spaces in all the cardinal directions [VAYU]
- Planning of different activities in these cardinal zones.
- Use of building materials related to each of the cardinal direction and the activity to which the built environment is put to use. [PRITHVI]
- Levels in the cardinal directions affecting the strength of the NAVAGRAHAS. [AKASHA]

- Providing of water bodies and their influence created by the Navagrahas [JALA]
- Providing of activity related to fire and its directional strength. [AGNI]

The Northwest direction adipathi is Chandra-Moon, which is a jala tatva graham. By providing Agni karya in this zone leads to mismatch of the activity and dis-harmony in the zone. The East direction adipathi is Sun. In this zone the presence of a toilet here is introduction of Sani-Saturn graha, which is not good. This lead to what would happen if in the Kundali in Simha the sun and Saturn are present. The North-East direction adipathi is Guru-Jupiter. A new married couple bedroom in this zone is not auspicious because the Sukra activities in the guru house are not harmonious. Thus the Navagrahas are the basic modules of the living environment and hence the activities related to each Navagrahas should be located in its respective zone in the built environment to achieve full VASTU strength in the built environment. Though we cannot alter the location of the Navagrahas in the Birth Chart of an individual, God has given us the freedom to do so in our built environment which would be even helpful in strengthening of grahas in the built environment to compensate weakness in the birth Kundali.

**Moon**

M.Sc., Chemistry  
Journalism, Navy  
Engineering

**Mercury**

B.A., (Econ)  
B.Com, Journalism,  
Banking Exam,  
M.Sc., (Maths)  
I.F.S.

**Jupiter**

M.A., M.Lit.  
M.A. Politics,  
M.A. Philosophy

**Saturn**

M.Sc., (Maths) Doctorate  
Research field, Electrical  
Engineering, Aeroplane  
Engineering, Auto  
Engineering

**Navagraha  
&  
Professions****Sun**

I.A.S., B.Com, M.A.  
M.Com., M.Sc.

**Mars**

M.Tech., A.M.I.E.  
B.E., M.D., MBBS,  
I.P.S.

**Venus**

Music, Drawing,  
Photography,  
Painting

**Chandra Zone**

Mother  
Mind

**Budha zone**

General Intelligence

**Guru Zone**

Education  
Children  
Purva Punia

**Sani Zone**

Life Span

**Navagraha Zone  
&  
Portfolio****Surya Zone**

Father  
Atma Gnana

**Rahu Zone**

Father side Relation

**Kuja Zone**Brother  
Valour**Sukra Zone**

Wife / Husband

**Chandra**F - 123  
E - -  
N - 3689**Budha**F - 16  
E - 2  
N - 389**Guru**F - 129  
E - 56  
N - 8**Sani**F - 56  
E - 129  
N - 3**Navagraha Zone**&  
Portfolio**Surya**F - 139  
E - 68  
N - 5**Rahu**F - 56  
E - 129  
N - 3**Kuja**F - 123  
E - 5  
N - 68**Sukra**F - 58  
E - 12  
N - 39

Navagraha Zones their friends, enemies and nuetrals

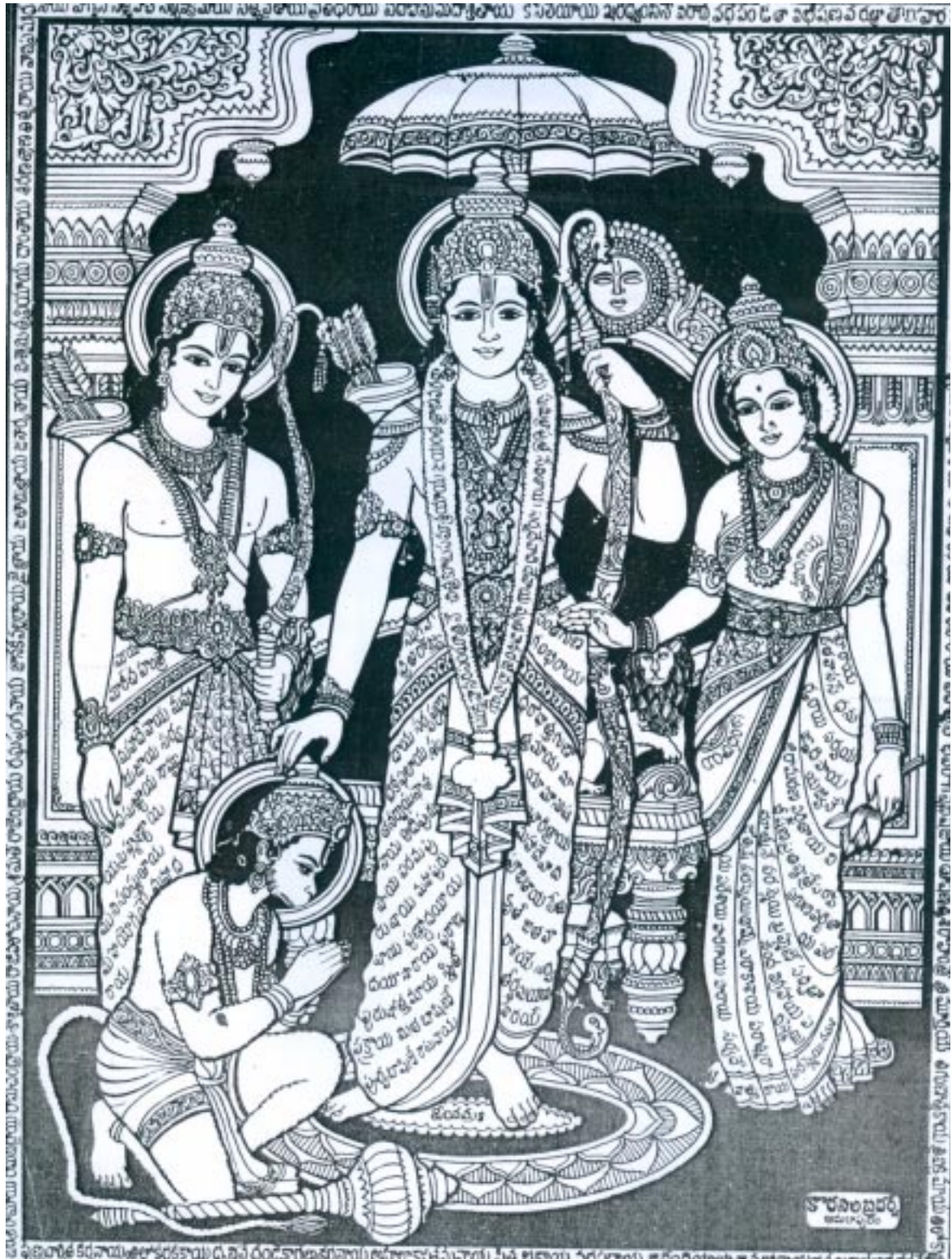
F-Friend, N-Nuetral, E-Enemy, 1-Sun, 2-Moon, 3-Jupiter, 4-Rahu, 5-Mercury, 6-Sukra, 7-Ketu, 8-Saturn, 9-Mars

**Conclusion:**

NAVAGRAHAS are the main pillar of VASTU. Every astrologer is a good VASTU consultant because Vastu is an extension of Astrology based on Navagrahas. Though we cannot alter the position of a planet in the Birth Chart to achieve more power, God has provided the opportunity to do so in the Built

environment. In the generation of multi-disciplinary approach to achieve professional excellence there is a need for an Astrologer (VASTU Consultant) in the space Planning Team to achieve a complete harmony and soulful living environment.





वेद काव्ययोः लोलः श्रीरामः

## “Shiva’s Personality (self Revealed) in Kumara Sambhavam”

-Mangala

“कुमारसम्भवम्” - “The birth of Kumara is a महाकाव्य - a great epic written by the कविकुलगुरु कालिदास.

“निर्गतासु न वा कस्य कालिदासस्य सूक्तिषु ।  
प्रीतिर्मधुरसार्द्रासु मञ्चरीष्वि जायते ॥”

This is a tribute paid by Bana Bhatta, the greatest prose writer of Sanskrit, to the master poet Kalidasa. The above verse means thus

“When Kalidasa’s sweet sayings, charming inth sweet sentiments went forth, who did not feel delight in them as in honey - laden flowers”?

Indeed कुमारसम्भवम् confirms mostly to the definition of a महाकाव्य. The theme is the doings of Lord Shiva-the divine. The Predominant रस is शुङ्गार. Each सर्ग (canto) is named after the most important event described in it. There are 8 cantos in the epic and camlo v pertains to princess parvathi’s non-materialistic and uncondtional love. towards shiva and her secretly cherished deisre to become HIs wife. Shiva is not the one who could be won by materialistic offerings. parrathi performed the most severe types of austerities that morrified her flesh. The extraordinary forms of penance won her the love of shiva. Lord shiva comes to her hermitage in the disguise of a young ascetic in order to test parvathi’s love towards him. Arrival of the ascetic youth is described beautifully thus

“अयाजिनाषाढ धरः प्रगल्भवाक ज्वलन्निव ब्रहायेन तेजसा  
विवेश कशिज्जटिलस्तपोवनम् शरीरबद्धः प्रथमाश्रमो  
यथा ॥”

We must take note of ‘प्रथमाश्रमो’ -if refers to ‘ Brahmacharya’ - life of a student. It is imperative that he must live a perfectly holy life. Thus shiva appeared in the guise of a perfect student, so parvathi did not get any clue or suspicion about the guest. After receiving all the perfectly offered hospitality formalities were over. Lord Shiva questioned her about the objectives of her severe penance. Kalidasa describes shiva’s conversation as

अनुज्जितक्रमः- ‘one who didnot violate the right conduct’. This very evident when he made a very polite respectful request thus “न चेद्रहस्यं प्रतिवक्तुमर्हसि” - ‘If it is not confidential please reply’ Lord shiva who is an authority and an embodiment of prowess makes such a humble request!

Lord shiva’s apporach for the test was very simple. He makes a peek at own lapses and shortcomings, and then observes parvathi’s reaction to those. Initially he speculated about the purpose of her severe penance thus

“दिवं यदि प्रार्थयसे वृथा श्रमः  
पितुः प्रदेशास्तव देवभूमयः।  
अयोपचन्तारमलं समाधिना  
न रत्नमन्विष्यति मृग्यते हि तत् ॥”

“न रत्नमन्विष्यति मृग्यते हि तत्” speakss about the zenith of kalidasa’s poetic skills. “A gem doesnot search for a burger. It is sought by the buyer.” He declared that parvathi was a कन्यारत्न and she deserved the best owner.

Havring got to known through her friend that parvathi’s gool, was to get shiva as her

husband, he conducts the Real Test. Kalidasa is at his best when the ascetic points out all the lapses and shortcomings of shiva only to test parvathi's reaction to those. The ascetic tries to counsel parvathi as a friend to dissuade her from seeking shiva as her husband. Any girl whose love is superficial and is for materialistic gains would get brainwashed by such remarks of the ascetic. When parvathi's friend disclosed at length the firm and unrelenting desire of parvathi was to marry Lord shiva, the ascetic blurted out "विदितो महेश्वर" - Lord shiva is known by everyone everywhere implying that he was known for his contemptuous qualities. He further added that shiva was a अमङ्गलाशयास रतिः = he has a love for all inauspicious things and yet parvathi was seeking him "तदर्थिनी त्वं पुनरेव वर्तसे" He bluntly disagreed with her intentions "तवानुवृत्तिं न च कर्तुमुत्सहे". He condemns parvathi to have fixed her mind on a worthless object "अवस्तुनिर्बन्धपरे". he wanted to inquire if parvathi was very particular about external appearance as a bride because, she would have to hold hands with shiva, the bridegroom whose hands would be decked with serpents.

कथं करेण शंभोर्वलयीकृताहिना ? "How can the beautiful and delicate hands of princess parvathi hold Lordshiva's rough and hard hands turned with serpents?"

Then comes a candid question from the ascetic asking parvathi to ponder over a situation in which "वधुदुकूलं कलहंसं लक्षणं राजाजिनं शोणितं बिन्दुवर्षी"

A very picturesque description about the appearance of a " beautiful Princess decked in royal silks with pictures of royal swans on

it and a bridegroom decked in elephant's skin with droplets of blood dripping !" Here again, the ascetic who was none other than shiva wanted to know if his words had any impact on parvathi. Was her love meant only external beauty and appearance or was it unblemished love of hearts ?

The ascetic continues to describe the hardships parvathi would have to face in the abode of Shiva. "अलकताङ्गानि पदानि पादयोर्विकीर्णं केशासु परेत भूमिषु" Princess parvathi was used to tread upon the flower decorated floors of the palace But after marrying shiva she should get used to the burial grounds spared over with hairs of corpses. Here, the luxury and delicate upbringing of princess parvathi is out to test in shiva's Land. The ascetic further taunts parvathi by saying that not only it is a humiliation but also a target of laughter for the onlookers because (source) she who was used to be borne by the lordly elephants had to stride shiva's old bull, after the marriage.

"ते अन्या पुरतो विडम्बना" "was she strong enough to bear with it?" Further, the ascetic says "द्वयं गतं संप्रति शोचनीयताम्" - Two things "Two things have reached a state of

"कल च सा कान्तिमती कलावतः  
त्वमस्य लोकस्य नेत्रकौमुदी."

Indeed a beautiful example of how shiva looked at Himself objectively with all humour and humility !

There is a very popular saying in Sanskrit  
"कान्या वरयते रूपम् माता वित्तं पिता श्रुतम् ।  
बान्धवाः कुलमियच्छन्ति मिष्टान्नमितरे जनाः ॥"

"A girl seeks beauty in her husband, the mother seeks wealth in her son-in-law, a

father seeks a learned son-in-law, the kith and kin look for a reputed family while the rest expect a delicious meal!"

Keeping this in mind, the ascetic questioned parvathi "वरेषु यद्भालमृगाक्षि मृग्यते तदस्ति किं न्यस्तमपि त्रिलोचनै ?" "Oh parvathi, do you find even partially in shiva what ever is expected in a husband because "वपुर्विरूपाक्षमलक्ष्यजन्मता दिगम्बरत्वेन निवेदितं वसु ।"

"His body is deformed due to the presence of monstrous eyes. His parentage is unknown. His wealth is shown by his mudily." So shiva admitted himself that he was no match for parvathi. Finally, the ascetic advised parvathi to turn away her heart from this evil desire. Why? कु तद्विधः त्वं क च पुण्यलक्षणा" - a huge gap exists between shiva of that kind and parvathi who beautified the

world with her auspicious marks. What a noble way of expressing his modesty !

Thus, in the beginning it was said विदितो महेश्वर :- Lord shiva is well known and the conclusion was by advising parvathi to get rid of the desire to marry such a shiva.

It is indeed glorification through condemnation that Lord Shiva tested parvathi only to see her emerge as a firm minded princess with a pure heart full of selfless love for Lord Shiva. so, it is very aptly concluded by Kalidasa saying "कलेशः फलेन हि पुनर्नवतां विधत्ते"

Kalidasa's powers of repartee, humour and piquancy are seen at their best in the speeches of Lord Shiva. He has chosen a higher plane for the play of his genius - that is the God Himself !

## महाकवि कालिदास के महाकाव्य 'रघुवंश' में गीता का आदर्श एवं शिव संदेश

-डॉ. लक्ष्मी भारती

वेद हिंदू धर्म के सर्वस्व हैं, वे हमारे सबसे प्राचिन धर्म - ग्रंथ हैं। ऋग्वेद - भाष्य भूमिका में स्वामी दयानंद ने 'वेद' शब्द का निर्वचन इस प्रकार किया है - "विदन्ति जानन्ति, विद्यते भवन्ति विन्दन्ति अथा विन्दन्ते; लभन्तेर विन्यन्ति विचारयन्ति, सर्व मनुष्यः सत्यविद्यां यैषु व तथा विद्वांसश्च ते वेदा ।" जिनसे सभी मनुष्य सत्यविद्या को जानते हैं, अथवा प्राप्त करते हैं, अथवा विचारते हैं, अथवा विद्वान् होते हैं अथवा सत्यविद्या की प्राप्ति के लिए जिनमें प्रवृत्त होते हैं, वे वेद हैं। वेद शब्द का व्याकरण निष्पन्न शास्त्रीय अर्थ 'ज्ञान' हैं।

वेद भारतीय साहित्य में अपना महत्वपूर्ण स्थान रखते हैं। भारतीय वाङ्मय के प्राचीनतम संग्रह के रूप में तथा इंडो यूरोपीयन साहित्य के पुरातन अवशेष के रूप में वेदा का विश्व साहित्य में प्रमुख स्थान है। भारत के सभी शास्त्रों अर्थात् भारतीय साहित्य, दर्शन व जीवन का बीज वेदों में ही पाते हैं तज्जा संसार की प्राचीनतम रचनाएँ होने के कारण वैद पुरानी यूरोपीय संस्कृति को समझने के लिए भी

बहुमूल्य हैं। जगत् के मूल तत्वों का चिन्तन तथा दार्शनिक समस्याओं का समाधान भारतवर्ष की महती विशिष्टता रही हैं। संस्कृत साहित्य ने इस विशिष्टता को अपनी नाना विधाओं के द्वारा प्रस्तुत किया है। संस्कृत काव्यों के माध्यम से इसका संदु चित्रण हुआ है। वेदों को हमारे साहित्य का मूल स्रोत समझा जाता है। अतः संस्कृत कविता का मूल उद्गम ऋग्वेद में ही दीख पड़ता है। परवर्ती युग के आख्यान काव्य, रामायण और महाभारत का रूप विन्यास इन्हीं के आधार पर हुआ है।

महाकवि कालिदास, आवघोष, माघ तथा भवमूति जैसे महान कवियों अपने काव्यों के माध्यम से संस्कृत साहित्य को उच्च शिखर पर पहुँचाया। महाकवि कालिदास की कविता देववाणी का श्रृंगार है। मधुर्य निवेश, पदों की सरस शय्या, अर्थ का सौष्ठव, अलंकारों का मंजुल प्रयोग - कमनीय काव्य के समस्त लक्षण कालिदास की कविता में अपना अस्तित्व धारण किये हुए हैं। कालिदास भारतीय संस्कृति के प्रतिनिधि कवि हैं, जिनके पात्र भारतीयता की

भव्य मूर्ति हैं। प्रथम शती से द्वादश शती के मध्य विरचित महाकाव्यों में से भारतीय समालोचकों ने केवल पंच को ही सर्वश्रेष्ठ माना है और उन्हीं को 'पंच महाकाव्यों' के रूप में पढ़ा - पढ़ाया जाता है। ये पाँच महाकाव्य हैं- रघुवंश, कुमार संभव, किरातार्जुनीयम्, शिशुपाल वध तथा नैषध चरित । इन महाकाव्यों में रघुवंश सर्वाधिक प्रिय एवं अत्यधिक पठनीय महाकाव्य है।

'रघुवंश' महाकवि कालिदास की सुप्रसिद्ध कृति है। कालिदास की समस्त काव्य कृतियों में ही नहीं बल्कि संपूर्ण संस्कृत साहित्य में 'रघुवंश' एक उत्कृष्ट महाकाव्य माना जाता है। कहा जाता है कि 'रघुवंश' में पच्चीस सर्ग थे, पर अब केवल उन्नीस सर्ग उपलब्ध हैं और वल्लभदेव तथा मल्लिनाथ ने इन्ही उन्नीस सर्गों पर टीका लिखा है। इन उन्नीस सर्गों में से प्रथम ९ सर्गों में तो राम के चार पूर्वजों - दिलीप, रघु, अज और दशरथ का वर्णन है; १० से १५ सर्ग तक रामचरित का तथा अंतिम चार सर्गों में राम के वंशजों का वर्णन है। दिलीप और सुदक्षिणा के तपोमय जीवन से इस काव्य का आरंभ होता है। राज दिलीप संतान के न होने के कारण खिन्न होकर अपना राज्यभार मंत्रियों को सौंपकर, पत्नी सुदक्षिणा के साथ ले कुलगुरु वशिष्ठ के अश्रम पर पहुँचते हैं। महर्षि के द्वारा योगबल से संतानोत्पत्ति में रुकावट बने हुए कारण को जानकर, कामधेनु की पुत्री नंदिनी गाय की सेवा करके उससे पुत्र पाने का वर पाते हैं। पुत्र का नाम रघु था। रघु ने दिग्विजय होकर विश्वजीत यज्ञ किया। रघु के पुत्र का नाम अज था। अज के विवाह के अवसर पर इन्दुमती के स्वयंवर का विशद चित्रण किया गया। इन्दुमती के स्वयंवर के समय, अन्य समवेत राजाओं को परास्त कर रघुपुत्र अज का इन्दुमती से विवाह तथा कोमल माला के गिरने से इन्दुमती का मरण तथा अज का करुण विलाप क्रमशः वर्णित है। इसके पश्चात् रामचरित का विस्तृत वर्णन है। अंतिम सर्गों में महान रघुवंशी राजाओं की वीरता, दान, त्याग, तपस्या की कहानी कहानी उद्घाटित होती है। अन्त में कामुक अग्निवर्ण की विलासिता और उसके दयनीय अवसान से काव्य की समाप्ति होती है।

कालिदास का 'रघुवंश' महाकाव्य गीता के आदर्श से प्रभाविता है। कालिदास के धार्मिक तथा दार्शनिक विचारों पर गीता का प्रचुर प्रभाव दृष्टिगत होता है। कालिदास गीता के इस श्लोक के भाव तथा शब्द दोनों के लिए ऋणी हैं। (गीता ३/२२)

“न में पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।  
नानावाप्त मवाप्तव्यं वर्त एव च कर्मणि।”

गीता का कर्मयोग कालिदास को सर्वथा मान्य है। संसार से आत्यन्तिक निवृत्ति के लिए कालिदास द्वारा यह मार्ग निर्दिष्ट है। (रघु.१०/२७)

“त्वय्यावेशिताचित्तानां त्वत्समर्पित कर्मणाम् ।  
गतिस्त्वं वीतरागाणाम अभूयः सन्नित्तये ।”

इस सारगर्भित श्लोक को कालिदास के दर्शन की चतुः सूत्री मान सकते हैं। इसके चारों चरण नवीन तत्व की व्याख्या करते हैं। इसके चारों चरण नवीन तत्व की व्याख्या करते हैं। भगवान की प्रप्ति के तीन साधन हैं। - (१) भगवान में चित्त को लगाना, (२) भगवान कसे सब कर्मों को समर्पण करना, (३) संसार के सब विषयों से राग से रहित रहना। चित्त को एकाग्र करने का प्रधान उपाय है। - योग का अभ्यास। गीता में श्रीकृष्ण, अर्जुन को योग का संदेश देते हैं। (१२/३,४)

“ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।  
सर्वत्र गमच्चित्तं च कूटस्थमंचलं ध्रुवम् ॥  
संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।  
ते प्राप्नुवन्ति मामेव सर्वमूतहिते रताः ॥”

चित्त को एकाग्र करने की विधि 'योग विधि' है। कालिदास 'योग' के भारी पक्षपाती हैं। रघुवंश के अष्टम सर्ग के आरंभ में रघु को योग। विधि के द्वारा मोक्ष प्राप्ति वृत्तांत प्रामाणिक रूप से वर्णित है।

गीता में ईश्वर के अजेय, अमेय अनेक रूपों का वर्णन है। (११/१८,१९)

“त्वमक्षरं परमं वेदितव्यं त्वमस्यविश्वस्यपरनिधानम् ।

त्वमव्ययः शाश्वत - धर्म - गोप्ता सनातनस्त्वं  
पुरुषोमतोमे ॥  
अनादि - मध्यान्त - मनन्त - वीर्य - मनन्त बाहुं शशि सूर्य  
नेत्रम्  
पश्यामित्वा दीप्त - हुताश - वक्त्रं स्वतेजसा विश्वमिदं  
तपन्तम्।”

कालिदास ने ईश्वर के इस तत्व को 'रघुवंश' महाकाव्य में अनेक दृष्टियों से प्रतिपादित किया है। रघुवंश में वे कहते हैं कि मैं भगवान् आप इतने बड़े हैं कि कोई आप को माप नहीं सकता, परंतु आपने सब लोगों को माप डाला है। भगवान आप मितलोक होकर भी अमेय हैं, प्रार्थनावह

होकर भी अनर्थी हैं, जिष्ण, होकर भी अजित हैं तथा व्यक्त जगत का कारण होकर भी स्वयं अव्यक्त हैं। (रघु . १०/१८)

“अमेयो मितलोक स्वमनर्थी प्रार्थनावहः।  
अजितो जिष्णु रत्यन्तम् अव्यक्तो व्यक्तिकाणम् ।”

इसी प्रकार रघुवंश के दसवें सर्ग के १९ वें श्लोक में वे कहते हैं। भगवान सबके हृदयस्थ होकर भी अनासन्न हैं: कामनाहीन होने पर भी नानारायण के रूप में तपस्वी हैं, दयालु होने पर भी अनघस्पृष्ट है तथा पुराण पुरुष होने पर भी जरारहित हैं। इसी सर्ग के चौबीसवें श्लोक में कहते हैं।

“अजस्य गृह्णतो जन्मनिरीहस्य हतद्विषः।  
स्वपतो जगरूकस्य याथार्थ्यं वेद कस्तव ॥”

गीता में कहे अनुसार जैसे समस्त मार्ग तुम्हारे ही पास तक पहुँचते हैं, जिस प्रकार गंगा का जल या नदियों का जल समुद्र में । उसी प्रकार भगवान को ही समग्र सिद्धिमार्गों का पर्यवसान मानने वाले कवि कालिदास पक्के अद्वैतवादी हैं। इसमें दो मत नहीं हैं। (रघु . १०/२६)

“बहुधाप्यागमैर्भिन्नाः पन्थानः सिद्धिहेतवः।  
त्वय्येव निपद्वत्योधा जाह्नवीया इवाण्वि ॥”

इस श्लोक में भगवद्गीता के उपदेश की स्पष्ट प्रतिध्वनि हैं - ‘नानावाप्तमवाप्तव्यं वर्त एवं च कर्मणि’ (गीता ३/२२) । इस तरह देखते हैं कि कालिदास का लोकानुग्रह गीता के लोकानुग्रह का ही प्रतिरूप हैं।

कालिदास हमारे भारतवर्ष के महनीय राष्ट्रीय कवि हैं। कालिदास उज्जायिनी के महाकाल के उपासक थे और इसलिए शिव की पूजा अर्चना के प्रति उनका आग्रह रखना स्वाभाविक ही हैं। कालिदास ने शंकर की अष्टमूर्तियों का उल्लेख अपने काव्य तथा नाटकों में अनेक बार किया है। इन मूर्तियों के नाम हैं। सूर्य, चंद्र, यजमान, पृथ्वी, जल, तेज, वायु तथा आकाश। इस मूर्तियों के प्रतिक शिवलिंगों का स्थापन भारतवर्ष के एक छोर से लेकर दूसरे छोर तक उपलब्ध होता है। इन अष्टमूर्तियों के धारण कर्ता शंकर की स्तुति कालिदास के हृदय में अखंड अविभाज्य रूप में मानता तथा जानता है। इतना ही नहीं, वह भारतवर्ष के भालस्थल पर विराजमान हिमालय के प्रशंसक कवि हैं। कालिदास की कविता में हिमालय अपने पूर्व वैभव के साथ विलसित हैं। जैसे रघुवंश, शाकुंतल कुमारसंभव आदि ।

राष्ट्रमंडल तथा विश्वकल्याण का मञ्जुल सामरस्य कालिदास के काव्यों में दृष्टिगत होता है। राष्ट्र की अभ्युन्नति के निमित्त शुक्ल - यजुर्वेद के एक मंत्र में राष्ट्र में विभिन्न अंगों की अभिवृद्धि के लिए जो सुंदर प्रार्थना उपलब्ध हैं वह आज भी इतनी शताब्दियों के बीतने पर भी - उसी प्रकार अभिनंदनीय है जिस प्रकार उस वैदिक युग में।

‘ आ ब्रह्मान् ब्राह्मणों ब्रह्मावर्चसी जायताम आ राष्ट्रे राजन्यः शुर इषव्योऽतिव्याधी महारथो जायताम् ॥”

“ है भगवान् ! हमारे राष्ट्र में ब्राह्मण ब्राह्मतेज से उत्पन्न हो क्षत्रिय शूरवीर, बाण चलाने में कुशल, शत्रुओं का संहार करनेवाले तथा महारथी उत्पन्न हो। धेनु दूध देनेवाली हों। बैल बोझा ढोनेवाला हो। घोड़ा शीघ्रगामी हो। नारी सुंदर गात्रवाली तथा रमणीय गुणवाली हो। रथ पर बैठकर समरांगण में उतरने वाला योद्धा विजयी बने । युवा सभा में बैठने की योग्यता रखनेवाला हो। हमारे राष्ट्र में आवश्यकतानुसार मेघ वृष्टि दे। इमारी औषधियाँ फलयुक्त हो तथा समय पर पक हो। हमारा योगक्षेत्र सदा संपन्न हो, अर्थात् अलभ्य वस्तु का लाभ हो तथा लभ्य वस्तु की ठीक - ठीक वृद्धि हो।”

इस वैदिक मंत्र में आदर्श का चित्र प्रस्तुत किया गया है। वैदिक ऋषि की दृष्टि राष्ट्र के प्रत्येक अंग पर पड़ती हैं। वह व्यष्टि के कल्याण के लिए जगदीश्वर से प्रार्थना नहीं करता, प्रत्युत वह समग्र समष्टि के मंगल के लिए आशीर्वाद चाहता है। वह व्यक्ति तथा समाज से ऊपर उठकर समस्त विश्व के सुख - समृद्धि तथा मंगल के निमित्त ही प्रार्थना करता है।

“विश्वानि देवा सवितर्दूरितानि परासुव ।  
यद् भद्रं तन्न आ सुवा ॥”

कालिदास भी वैयक्तिक उन्नति के साथ सामाजिक उन्नति के पक्षपाती हैं। उनका समाज श्रुतिस्मृति के आधार पर निर्मित समाज है। वह त्याग के लिए धन इकट्ठा करता है। सत्य के लिए परिमित भाषण करता है, यश के लिए विजय की अभिलाषा रखता है, प्राणियों तथा राष्ट्रों को पददलित करने के लिए नहीं। कालिदास द्वारा चित्रित नरपति भारतीय समाज का अनुकरणीय आदर्श उपस्थित करते हैं। वे शैशव में विद्या अभ्यास करते हैं, यौवन में विषय के अभिलाषी हैं: वृद्धावस्था में मनुवृत्ति धारण कर सारे प्रपंच में मुँह मोड़ कर निवृत्ति - मार्ग के अनुयायी बनते हैं। अंत में योग द्वारा शरीर छोड़ कर परम पद में

लीन हो जाते हैं। यह आदर्श भारतीय समाज की अपनी विशेषता है। (रघु. १/७,८)

“त्यागायसंभृतार्थानाम् सत्याय मितभाषिणाम् ।  
यशसे विजिगीषूणां प्रजायै गृहमेधिनाम् ॥  
शैशवेऽभ्यस्य विद्यानां यौवने विषयैषिणाम् ।  
वाधके मुनिवृत्तीनां योगेनान्ते तनुत्यजाम् ॥”

राष्ट्र की मंगल क्षात्रबल तथा ब्रह्मतेज के परस्पर सहयोग से ही हो सकता है। ब्रह्मण देश के मस्तिष्क हैं, उन्ही के विचार तथा मार्ग पर समग्र देश आगे बढ़ता है। क्षत्रिय राष्ट्र के विजयी बाहु हैं, जिनकी संरक्षता में राष्ट्र पनपता है। मस्तिष्क और बाहु के इस परस्पर संपर्क तथा साहाय्य का माहात्म्य वैदिक ग्रंथों में प्रतिपादित किया गया है।

सम्राट् त्रैवृष्ण त्र्यरुण और महर्षि वृश - जान के वैदिन आख्यान का यही रहस्य है। कालिदास ने इस तत्व का स्पष्टीकरण बड़े सुंदर शब्दों में किया है। (रघुवंश - ८१४)

“स बभूव दुरासदः परैर्गुरुणाथर्वविदाकृतक्रियः ।  
पवनागिनसमागमों ह्यायं सहितं ब्रह्म यदस्त्रतेजसा ॥”

अथर्ववेद के जाननेवाले गुरु वशिष्ठ के द्वारा संस्कार कर दिये जाने पर महाराज अज शत्रुओं के लिए दुद्धेर्ष हो गया। ठीक ही है, अस्त्र - तेज से युक्त ब्रह्म - तेज आग और हवा के संयोग के समान प्रदीप्त हो उठता है।

भारतीय राजाओं का जीवन परोपकार की एक दीर्घ परंपरा है। कालिदास ने महाराज अज के वर्णन में कहा है। कि उसका धन ही केवल दूसरों के उपकार के लिए नहीं था, प्रत्युत उसके समस्त सदगुण प्रजा के कल्याण - संपादन करते थे, उसका बल पीड़ितों के भय तथा दुःख का निवारण करता था और उसका शास्त्र अध्ययन विद्वानों के सत्कार एवं आदर अपने में लगाया गया था। (रघु. ८/१३)

“बलमार्तभयोपशान्तये विदुषा सत्कृतये बहुश्रुतम् ।  
वसु तस्य विभोने केवलं गुणवत्तापि परप्रयोजना ॥”

कालिदास का संदेश तीन सकारादि शब्दों में प्रकट होता है, त्याग, तपस्या तथा तपोवन । वैदिक संस्कृतिक त्याग की महिमा से मंडित है। त्याग की भावना आर्य पद्धति में सृष्टि के आरंभ से ही चली आ रही है। भारत का वास्तव कल्याण दो ही वस्तुओं से ही हो सकता है। - त्याग से और तप से । विश्व शांति भंग करनेवाली वस्तु का नाम ‘स्वार्थपरायणता’ है। राजा दिलीप एवं रघु का त्याग और

अग्निवर्ण की स्वार्थपरायणता का सजीव चित्र कालिदास ने खींचा है। ‘तपस्या’ ही भारतीय संस्कृति का मूलमंत्र है। चाहे वह अपनी कामनाओं की पूर्ति के लिए हो या लोककल्याण के लिए हो। इस पुण्य भूमि पर मनुष्य ने तपस्या को ही एक मात्र मार्ग चुना ।

कालिदास की दृष्टि में जब तक यह संसार त्याग और तपस्या का आश्रय लेकर तपोवन की ओर नहीं मुड़ेगा तब तक उसकी अशांति कभी नहीं बुझेगी, न पारस्परिक कलंक कभी समाप्त होगा और न ह वैमनस्य की भावना कभी मिटेगी ।

उपनिषदों में धर्म के तीन स्कन्ध प्रतिपादित हैं - यज्ञ, अध्ययन और दान । कालिदास ने इन स्कंधों का विवेचन अपने काव्यों में स्थान - स्थान पर बड़ी ही मनोरम भाषा में किया है। यज्ञ में ऋत्विक् यज्ञ के रहस्यों का ज्ञाता होता है। राज दिलीप यह बात भली - भाँति जानते हैं कि गुरु वशिष्ठ महर्षि के यथाविधि संपादित होम द्वारा, जल की वृष्टि होती है, जो अकाल से सूखने वाले शस्य को हरा - भरा बनाती है। (रघु. १/६२)

“हरिरावर्जित होतस्तवया विधिवदग्निषु ।  
वृष्टिर्भवति सस्यानाम वग्रहविशोषिणाम् ॥”

नरराज तथा देवराज दोनों का काम परस्पर संयोग से मानवों की रक्षा करना है। पृथ्वी को दुह कर उससे सुंदर वस्तुएँ प्राप्त कर यज्ञ का संपादन करता है और देवराज इसके बदले में शस्य उत्पन्न होने के लिए आकाश से दुहकर पुष्कल वृष्टि करता है। इस प्रकार ये दोनों शासक अपनी संपत्ति का विनिमय कर उभय लोक कल्याण करते हैं। (रघु. १/२६)

“दुहोह गां स यज्ञाय सस्याय मधवा दिवम् ।  
सम्पद्विनियेनोभौ दधतुर्भुवनद्वयम् ॥”

यज्ञपूत जल के द्वारा अनेक अलौकिक पदार्थों की सिद्धि हमाने महाकवि को मान्य है । रघु सर्वस्वदक्षिण यज्ञ के अनंतर कौत्स की इच्छा पूरी करने के लिए जिस यथ पर बैठते हैं उसे वशिष्ठ ने मंत्रपूत जल से अभिमंत्रित कर दिया है और उसमें आकाश, नदी, पहाड़ आदि विकट तथा विषम मार्गों पर चलने की अपूर्व क्षमता है । इस प्रकार कालिदास की दृष्टि में सामाजिक कल्याण के साधनों में यज्ञ का भी महत्वपूर्ण स्थान है ।

दान की गौरव गाथा गाते हुए महाकवि कभी श्रांत नहीं

होते । समाज आदान - प्रदान की भित्ति पर अवलंबित हैं। धनी - मानी व्यक्ति का संचित धन केवल उन्हीं की आवश्यकताओं को पूरा करने के लिए नहीं हैं प्रत्युत उसका सदुपयोग निर्धनों की उदर - ज्वाला शांत करने में भी हैं ।

वृद्धारण्य उपनिषद् में डंके की चोट से कहा गया है कि दैवीवग् मेघगर्जन के रूप में सदा पुकारती हैं - दाम्पयत (अपने इंद्रियों को वश में रखें), दत्त (दान दो) तथा दयध्वम् (दया करो) । दान के बिना समाज छिन्न - भिन्न होकर ध्वस्त हो जाएगा, इसमें संदेह नहीं । कालिदास ने रघुवंश के पञ्चम सर्ग में दान का बड़ा ही उज्ज्वल दृष्टान्त प्रस्तुत किया है । वरतन्तु के शिष्य कौत्स गुरुदक्षिणा के लिए जब रघु के पास आते हैं तब उन्होंने अपनी सारी संचित सम्पत्ति यज्ञ में दे डाली । रघु अलकापुरी पर चढ़ाई कर यज्ञराज कुबेर से धन पाने का उद्योग करते हैं । इतने में कोश में सोने की वृष्टि होती है । राजा का आग्रह है कि शिष्य संपूर्ण धन ले जाए और उधर शिष्य का आग्रह है कि वह अपने काम से अधिक एक कौड़ी भी न छुएगा । दाता और ग्रहीता का यह आग्रह आश्चर्यजनक वस्तु हैं ।

कालिदास के काव्य की एक अनोखी विशेषता है कि मानवमात्र का कल्याण एवं विश्वबंधुत्व की परिकल्पना । पूर्व से ही वैदिक ऋषि समस्त विश्व के सुख - समृद्धि तथा मंगल के निमित्त प्रार्थना करते आ रहे हैं। विश्वशांति और विश्वबंधुत्व की उदात्त भावना से ओत प्रोत वैदिक मंत्रों में मानवमात्र में परस्पर सौहार्द, मैत्री की भावना की उपलब्धि नितांत स्वाभाविक है- (यजु - ३६/१८)

“मित्रस्याहुं चक्षुषा सर्वाणि भूतानि समीक्षे ।  
मित्रस्य चक्षुषा समीक्षामहे ॥”

ऋग्वेद तथा अथर्ववेद में विशिष्ट सूक्त हैं जिनकी संज्ञा है - सामनस्य सूक्त । इनमें विशेष रूप से विश्व - कल्याण की भावना परिव्याप्त है । इस विषय के एक दो मंत्र यहाँ दिये जाते हैं । -

“सं गच्छथ्वं सं वदध्वं सं वो मनांसि जानताम् ।  
देवा भागं यथा पूर्वे सं जानाना उपासते ॥”

ऋग्वेद का अंतिम मंत्र इसी भावना को अग्रसर करता है -

“समानो व आकूतिः समाना हृदयानि वः  
समानमस्तु वो मनो यथा वः सुसहासति ॥”

मानवों को लक्ष्य कर आंगिरस संवनन ऋषि का उपदेश इस मंत्र में निहित है वह कहते हैं कि मानवों की आकूति - चित्तवृत्ति, हृदय तथा मन - सब हो तभी विश्व के प्राणी परस्पर में सौहार्द से निवास कर सकते हैं । अतः ऋषि केवल अपने वैयक्तिक मंगल के लिए भगवान से प्रार्थना नहीं करता, प्रत्युत वह मानव मात्र के हित का प्रार्थी है । विश्व भावना क अभिव्यक्ति इससे बढ़कर सुंदर शब्दों में नहीं की जा सकती ।

“अयं निजः परो वेति गणना लघुचेतसाम् ।  
उदारचरितानां तु वसुधैव कुटुम्बकम् ॥”

सब के परस्पर सहयोग से ही देश का सच्चा कल्याण हो सकता है ।

कालिदास का संदेश इस प्रकार प्रकट होता है -

“प्रवर्ततां प्रकृतिहिताय पार्थिवः सरस्वती श्रुतिमहतां  
महीयताम् ।  
ममापि च क्षपयतु नीललोहितः पुनर्भवं परिगत  
शक्तिरात्मभूः ॥”

राजा का प्रधान कार्य प्रजा का अनुरंजन है । अराजक राज्य के दुर्गुणों से हम भली भांति परिचित हैं । राजा का प्रधान कर्तव्य होना चाहिए, समाज की रक्षा । राष्ट्र को उन्नति तथा अभ्युदय के मार्ग पर ले जानेवाले उसके विद्वज्जन ही होते हैं । अतः उनकी सरस्वती का पूजन तथा समादर पवित्र कार्य है । राजा क्षात्रबल का प्रतीक है तथा विद्वज्जन ब्राह्मतेज के प्रतिनिधि हैं । इन दोनों के परस्पर सहयोग से ही देश का कल्याण हो सकता है ।

इस प्रकार अंत में यह कहा जा सकता है कि कालिदास के महाकाव्य ‘रघुवंश’ में गीता का आदर्श एवं शिव संदेश स्पष्ट रूप से दृष्टिगत होता है ।



Title : **Vedic Physics**

*(Unification of Quantum, Mechanics and General Relativity)*

Author : Keshav Dev Verma

Review by V. Jagannath Badami

Price : Rs.695/- Pub.: MLBD Publication

At this outset, I have to say, that the title of the book “Vedic Physics” sounds so very intellectual, one feels his/her incompetence to read and understand such an intellectual book, based on Scientific Theory of Quantum Mechanics and Theory of Relativity.

Quantum Physics is defined as that branch of Physics that deals with discrete indivisible unit of Energy called quanta as described by Quantum Theory. Energy is the material cause of the Universe. Prakriti enunciates the first element of creation and manifests in the Primordial Fire Ball. The big bang or the ‘visphot’ produced the stellar world and the Earth like planets. Brahma of vedic physics is the atom of the modern science.

Vedic knowledge is spiritual knowledge of the highest order. Hindu Religion has its roots in the vedic Philosophy. The author Sri Verma has not confronted us with any Scientific formula or equation to struggle with. He has taken pains to study and interpret his Sanskrit words used in the vedic mantras and vedic texts and has co-related the meaning of the Sanskrit words to the modern Scientific terminology, thereby proving that the vedas though very old had already mentioned about the modern concept of Scientific Quantum Mechanics and the theory regarding the creation of the Universe.

Sri Verma has explained the Sanskrit Vedic Mantras in a simple, easy to understand language even by lay people. To be frank, with one reading it is not possible to comprehend and understand the meaningful interpretation of the Sanskrit words contained in the mantras. Knowledge of Sanskrit would certainly help to understand the commentary clearly. One has to read the book at least two or three times to understand the commentary and appreciate the efforts that Sri Verma has put in, in writing this book.

Vedas are aeons old and contained the modern concept of Scientific Theory about the creation of the Universe. Unfortunately no one had made a critical study to expose these fundamental concepts the seers had visualized modern science has re-discovered these most important facts and have taken the credit. Sri Verma has taken great interest to expose these wonderful discoveries already existing in our sacred vedic mantras and texts. As discovered our gratitude and hearty congratulations for getting due recognition to our ancient vedas.

As illustrative examples I am quoting from the book only a few examples :

1. The Sāṅkhya says “Sattva-tāmasam Samyarastha Prakrithi.” Translated it means Prakriti is that which remains in the state of conservation in existence, motion and transformation/condensation. Let each term be expounded for the purpose of clarity and better understanding (page.10).

2. Similarly look at the following list of Sanskrit words (Page.40).

All of these words are known to Science of Physics and modern synonyms are given below against the respective vedic names.

Veda	Modern Physics
1. Marīci	Photon
2. Pulaha	Newtrino
3. Vasiṣṭha	Electron
4. Atri	Muon
5. Pulasi	Pimeson or Pion
6. Krata	Porton
7. Aṅgīrasa	Neutron
8. Nārada	Pion (Neutral)
9. Bhṛgu	Plasma

He goes on to explain the meaning contained within Sanskrit nouns through their etymological interpretation.

3. Pañchamahābhūta (Page 79)

Pañchamahābhūtas or the five mega elements each of which originates in succession from its precursor. They are

named as (1) Ākāṣa (2) Vāyu, (3) Agni (4) Jala and (5) Prithvi.

The above five worthy elements inaugurate the birth of the Universe. Sri Verma goes as to explain the meaning and significance of each an of these Pañchamahābhūtas. They are all worth reading. He has qualified each one of these Sanskrit words with the Scientific energy forces. He has opened our eyes and wisdom to appreciate and understand the knowledge of our ancient scholars and seers who had studied and given the world this forces of evolution of the Universe. His interpretation of Sattva, Rajas and Tamas are very interesting Vedas are an immense source of knowledge to enlighten humanity in numerous ways. This elite book is to be read and digested to understand the significant commentary. Vedavākya, Vedajñāna and Brahma Vidya are all immortal divine gifts of God to man and they reign Supreme over all other subjects.

