

## Rudra Gita

The Rudra-Gita is contained in Slokas 16-79 of chapter 24 . Skandha IV of Srimad Bhagavata and chapters 70-72 of Varaha-purana.

Hymn of Liberation

Vidura said:

1. Oh holy one! How did the Prachetas happen to meet with Sri Rudra on the way, and what was the precious instruction he imparted to them?
2. Embodied beings cannot contact Sri Rudra. Even rishis practising renunciation can commune with him only in meditation but not physically.

The Perennial Philosophy considers that Pure Consciousness is the true state of the divine Ground or the Godhead and it permeates the whole universe as the pure activity of the Godhead. God is, therefore, Spirit and one can commune and be one with God only in spirit . in consciousness.

3. Even though Sri Rudra is immersed in the bliss of the Self, he, for the proper functioning of the world order, often goes about in a mood and form that strike terror in all.

The pure Infinite Consciousness appears to become whatever forms It takes whenever It manifests Itself. When the Infinite Consciousness in the form of life-breath enters into bodies and begins to vibrate various parts, it is said that those bodies are living. It is a small part of the Infinite Consciousness that becomes the intelligence in these bodies. This intelligence, entering into these bodies, brings into being the different organs like the eyes, hands, legs, etc.

It is this intelligence which is part of the Infinite Consciousness that fancies itself differently in different objects. When it fancies itself to be a human being, it becomes so.

Maitreya said:

4. The noble-minded Prachetas, in obedience to their fathers command, set their mind on practising austerity and, for this, travelled in a westerly direction. Austerity does not mean the practice of mortification which does not necessarily lead to a virtuous life. The mortified may practise all the cardinal virtues such as prudence, fortitude, temperance and chastity and yet remain a thoroughly bad man. This is for the reason that his virtues are accompanied by, and connected with, the sins of pride, envy, chronic anger and uncharitableness assuming the proportion of active cruelty. Mistaking the means for the end, the puritan fancies himself holy because he is austere. But austerity is just the exaltation of the ego of the individual.

Holiness, on the other hand, is the total denial of the separative self and abandonment of the will to God. To the extent that there is attachment to I, me and mine, there is no attachment to God and only affirmation of self. It is austerity coupled with holiness that leads to divinity.

5. On nearing the sea coast, they found an extensive lake with water as pure and limpid as the minds of mahatmas.

6-7. Blue lotuses, red lotuses, white lotuses, kalhara, blue water-lilies, etc were blooming on the surface of the lake. Birds like swans, storks, chakravakas and karandavas filled the air with their varied warblings. There were trees and creepers which looked as if they were covered with horripilations on hearing the buzzing of honey-beetles maddened with flower-nectar. The whole atmosphere there was fragrant with the pollen of flowers, with which the place abounded.

8. The Prachetas were astonished to hear notes of heavenly music to the accompaniment of many musical instruments like mridanga and panava.

9-10. They saw coming out of that lake the blue-throated, three-eyed Lord Siva of the complexion of burnished gold, accompanied by his retinue and a host of singing gandharvas and Devas. Seeing him, the thrilled Prachetas made prostrations before him.

11. Lord Siva, who always relieves the sufferings of those who seek his protection and who is fond of those who follow the dharma, was highly pleased with the Prachetas for their virtues and their knowledge of the ways of righteous living. He spoke to them as follows:

Prayer is the most important medium of spiritual practices. Prayer is the petition asking of something for ourselves; and intercession for others.

To acquire his petition answered, a man need not have to know or to love God or even His image. All that he requires is a burning sense of fulfillment of his desires, coupled with firm conviction that there exists, out in the universe, something not himself, which can be dragooned into satisfying these desires. With the necessary degree of faith and persistence, the chances are that, sooner or later, somehow or other, he gets what he wants. It is the experience of human beings through ages that whatever is sought with firm faith and conviction that God delivers. Whether what he gets, in response to his petition, is morally or materially good or not, only time can say. It may, however, be legitimate for us to pray for anything, which is legitimate for us to desire.

Rudra said:

12. You are the sons of Prachinabarhis. I understand what you are after. May good

fortune attend on you! It is only to bless you that I have made myself visible to you.

13. Dear to me is that fortunate devotee who has taken shelter whole-heartedly at the feet of Vasudeva, who is subtler than, and transcends, both Prakrti and Puru sa.

Vasudeva is the Brahman, considered the Supreme Deity. IT is not one among many. Everything in the world has its being in the Brahman. It is concrete in the sense that IT IS and asserts itself in the form I-AM. We only know that IT IS. It cannot be a person, as the word is generally understood. IT IS, and yet indeterminate, beyond speech and concept.

The Brahman . the highest Being is the Absolute, Transcendental Self. The three distinctions - Being (Existence), Reality and Truth become one in the Absolute Reality.

14. Those, who have lived adhering to their svadharma for a hundred lives, go to the sphere of Brahma; those, who have done so for a still longer period, come to my sphere. But the greatest devotees of Mahavisnu go directly to His transcendent sphere immediately after the death of the physical body, just as Indra, I and other Kalas (specially commissioned souls) do at the end of our mission.

The Bhagavad-Gita teaches, .It is better to perform one's own svadharma (obligations) poorly than to do another's well. Svadharma does not refer to one's individual or chosen personal obligations. Indeed it connotes an impersonal generic ethical category, which impels one to discharge one's duties determined by one's place in society. Svadharma embodies the same ethical values, as does varna-asramadharma.

15. You, the devotees of Bhagawan Visnu, are as dear to me as the Bhagawan Himself. And to the devotees of Bhagawan, there is none as dear as I am.

16. I shall teach you a hymn of praise which takes man to the highest goal of liberation. You have to repeat this holy and auspicious hymn in clear accents. Now listen to it.

Liberation is entering the realm of Freedom . Moksa or salvation. The ways to enter the said realm are self-control, spirit of enquiry, contentment and good company.

The seeker who rests his mind in the eternal is fully self-controlled and is, therefore, in peace. He sees that pain and pleasure chase and cancel each other. In that wisdom there is self-control and peace. One cannot rest one's mind in the eternal by rites and rituals, by pilgrimage or by acquisition of life. Such state is attained only by transcending the mind and by the cultivation of wisdom. The transcending of the mind with the resulting self-control is the fruit of wisdom. When the mind is at peace, pure, tranquil, free from delusion or hallucination and free from cravings of sense pleasure, it does not long for anything, nor does it reject anything. This is self-control

or transcending the mind. Self-control is the main way to liberation.

Maitreya said:

17. Saying so with a very loving heart, Siva, who was wholly devoted to Narayana, spoke thus to those Prachetas standing before him with hands joined in salutation.

Sri Rudra said:

18-19. Oh Lord! Victory unto Thee! Thy supremacy is for the exaltation of the great knowers of the Atman! May good befall me! Thou art the ever Self-fulfilled. Salutations to Thee who bears the cosmic Lotus in Thy navel, to Thee who art the controller of all the evolutes of Prakrti latent in that Lotus. Salutations to Thee manifest as Vasudeva, the peaceful, the unperturbed, the self-effulgent, and the Lord of chitta (mental stuff).

The self-conscious atman in a human being is the spirit within, ontologically. It seeks realization of itself, meaning to be real with it. It is self-realization. It is an experience for the spirit or the self. It is beingness what it seeks.

The I consciousness is the pure being, eternal existence, free from ignorance and thought illusion. If the seeker stays as the I, his being alone, without thought, the I thought for him will disappear. The illusion will vanish for him forever.

The real Self is the infinite I. The infinite I is eternal. It is perfection. It is without a beginning or an end.

When the I (ego) merges into the I (existence-consciousness - sat-cit), what arises is the infinite I. This is the true I consciousness - the Atman.

20. Salutations to Thee as Sankarshana - the master of the category of ahamkara or the ego-sense, whose nature is subtle and infinite and who consumes the worlds. Salutations to Thee as Pradyumna - the controller of the intellect, the bestower of consciousness on all beings, and the inner ruler.

21. Salutations to Thee manifest as Aniruddha, the controller of manas (mind), which regulates the senses. Salutations also to Thee manifest as the sun, whose glorious light spreads everywhere and who is ever the same.

22. Salutations to Thee, the gateway to heaven and to salvation, the eternal resident of the pure heart. Salutations to Thee in the form of fire - the accomplisher of the rite of Chaturhotra and the support of all yajnas.

23. Salutations to Thee who assume the form of the food of the pitris and the Devas, who protects the Devas, and who are the soma juice which forms the essence of yajnas. Thou art the essence of water which satisfies the thirst of creatures and keeps them happy and contented.

24. Salutations to Thee who are of the nature of Earth, who are the bodies of all beings, and who abide as the Cosmic Body. Salutations again to Thee who are the ether that holds sway over the whole universe and who are the vitality that supports the minds, the senses and the bodies of all.

The cosmic Being is the omnipresent omniscience. It shines eternally. When a vibration arises in the cosmic Being, creation ensues comprising countless varieties of animate and inanimate, sentient and insentient beings in the universe. The cosmic Being shines in all the beings so created.

The Cosmic Being has two bodies, the superior body that is Pure Consciousness and the other that is the cosmos. All activity that takes place in the cosmos originates in the Pure Consciousness. As a result, the cosmos is seen to be real. The Cosmic Being exists in its Pure Consciousness as a sage exists in his atman in his meditation.

25. Salutations to Thee who are the support of the conceptions of within and without, and who, as the ether, manifest sound by which objects have come to be denoted. Salutations, again, to Thee who are unlimited brilliance and the heavenly region that is attained through great merit.

Space (dik) and ether (akasa) are interrelated. On the basis of the Upanisads, both dik and akasa are associated with the ear and sound. Often it is space that is associated with the ear (srotra). But dik generally means direction. We know by experience that our ears recognize the directions from which sounds come.

Etymologically, akasa (ether) means that which shines in all directions or everywhere. Shining is primary and from or on all sides is secondary. The second meaning is that of scope, place, room, etc in the sense that there is no room enough for ten persons here. In the present context, akasa (ether) is what makes the appearance possible on all sides of the object facing one. This is not ether. Nor is it the scientific concept of space that does not have the connotation of appearing or shining. Then, all round and everywhere turns out to be not oneself as the subject, but an object for one. As in the case of time and space, we are to bear in mind that dik and akasa are not mere physical substances existing independently and in separation of one's personality. We have to identify and equate the two. They constitute the basis of one's personality . one's I-am.

26. Salutations to Thee who are the meritorious deeds that take one to the worlds of enjoyment, and the holy living that leads one to the realms of spiritual glory . to Thee who are also Death and the inflictor of the suffering which accrues as the result of evil deeds.

Dharma is, on one count, the ethical potency or the force or the power of merit and

demerit that controls the universe. It is the governing ethical force of the universe.

The Mimamsa says that merit and demerit are not qualities (gunas); they constitute the potential force, which are the Extraordinary and the Unseen. This force resides in the atman in the agent and controls and determines the future life of the atman here, hereafter and in the future lives, which it takes through transmigration. Enjoyment or suffering physically arises as a result of the merit or demerit of the actions performed. On the other hand, austerity coupled with holiness leads to liberation.

27. Salutations to Thee who are the fulfiller of all prayers and the omniscient First Cause. Salutations again to Thee, Krishna, who are infinite intelligence and the teacher of the Universal Gospel . to Thee who are also the ancient Being who revealed the Sankhya and the Yoga.

Sankhya is the science of the spirit. Yoga is the art of spiritual communion.

28. Salutations to Thee who are Rudra, the embodiment of the I-sense and the seat of the triune efficiency of action, instrument of action, and action itself. Salutations to Thee, who are also Brahma, the source of all scriptures and endowed with the power of knowledge and action.

There is no experience that is not the experience of the ego (I-sense). Neither the mind nor the senses work in the absence of the ego such as I see, I do, etc. They work only in unison with the ego. If the ego is not present, the mind does not think, nor do the senses perceive. Yet the Ego is a product of Prakrti or Nature.

The ego is of three kinds, depending on which of the three attributes is dominant . the transparent ego, the active ego and the static ego. In fact, the three are aspects or phases of the same ego. All the other non-physical categories such as the mind, the five senses, the five organs of action, the five subtle elements and the five gross elements, all of which constitute the world of experience issue out of the ego. It comprehends and covers the entire world. It is not merely related to any one point of reference.

Shankara says, Talk as much philosophy as you please, worship as many gods as you like, observe all ceremonies, sing devoted praises to any number of divine beings . liberation never comes, even at the end of a hundred aeons, without realization of the Self. This realization of the Self is within and yet transcendently other than the individual ego. The realization of the Self is enlightenment of the ignorance and deliverance from the mortal consequences of that ignorance.

29. Thou who are the Light of Consciousness that reveals all perceptions! Grant unto us, who are praying for it, the vision of that form of Thine which is dear to all devotees and which is worshipped by all bhagavatas.

Shankara says, 'If you do not have a consciousness, then everything is dark and nothing in the universe exists'. This corresponds to the view of the modern quantum mechanics that unless you can observe a thing, it just does not exist. This is for the reason that there must be an interaction between the observer and the observed to complete a measurement. It is consciousness that fills the bill in the material world in the sense that it determines its existence and makes possible its perception.

30. Grant unto us the vision of Thee, who have the blue complexion of a fresh water-laden rain-cloud and who are endowed with four well-proportioned arms, and a handsome face;

31. who have eyes like lotus petals, attractive eyebrows, nose, teeth, cheeks, face and ears;

32. whose side long-glances overflow with joy; who have handsome locks of hair, ear-ornaments and a wearing-cloth yellow in colour like the inside of a lotus flower;

33. who are bedecked with a shining diadem, bracelets, pearl necklaces, anklets, girdles, etc and rendered attractive with hands holding the conch, discus, mace and lotus, besides jewel-chain and the like;

34. who have shoulders powerful like those of a lion and lustrous with various ornaments, a neck beautified with the gem kaustubha, and a chest with Sri clinging to it, which thereby eclipses the beauty of a polished stone edged with gold;

35. who have an abdomen broad and indrawn like a banyan leaf and beautified by its three creases, and the slight movement caused by breathing;

36. who wear on Thy comely waist of bluish tinge a bright yellow cloth encircled by a golden waist-band; who have handsome flanks, thighs, knees and feet; and

37. whose feet resemble an autumnal lotus in beauty and remove the darkness of sin overcasting the mind with the spiritual radiance of its nails. Oh Teacher of all! Thou are verily the revealer of the path to be trodden by all spiritual aspirants, groping in the darkness of ignorance.

38. To those who aspire for self-purification, meditation on this form offers the means. For those who discharge their duties as offerings unto Thee, their devotion provides them with protection.

39. Only men endowed with supreme devotion can attain Thee - the rarest of all attainments for men, the object of the quest even of inhabitants of heavenly regions, and the supreme goal of all endowed with self-knowledge.

40. After having worshipped Thee with single-minded devotion, which is very difficult of attainment and rare even among holy men, who would desire any blessings other than the shelter provided by Thy holy feet!

41. Even Yama, who destroys the whole world with a slight but energetic and threatening movement of his brows, considers devotees who have taken shelter at Thy feet as beyond his sway.

42. I consider not the attainment of heaven, or even of liberation, not to speak of worldly attainments, as comparable with the blessing of contacting a real devotee of the Lord even for a moment.

The highest devotion to God transcends the three qualities – tamasic, rajasic and sattvic. It is a spontaneous and uninterrupted inclination of the soul towards God. Such devotion springs up spontaneously in the heart of a true devotee, as soon as he hears the mention of God or His attributes. A devotee possessing love of God of this nature desires nothing even if he is offered the happiness of Heaven in whatever way it is conceived. The devotee's desire is only to love God under all conditions – in pleasure and pain, honour and dishonour, prosperity and privation.

43. Therefore, may we have the company of holy men who have attained to purification of their minds and bodies by Thy holy communion – of the mind by hearing about the sin-destroying accounts of Thy excellences and of the body by bathing in the holy Ganga, which is the ablution of Thy feet. Such holy men are full of love, benevolence and straightforwardness, and there is no place in their heart for any low passion.

44. By the practice of devotion of Thee, the sages attain to a state where the mind is neither drawn to, nor agitated by, external objects; nor is it overcome by dullness and sleep but stays in itself perfectly still and awake. In such a state of mind, the sage intuits the Truth.

The fictitious moment of energy in consciousness is known as mind. The expressions of the mind are thoughts and ideas. Consciousness minus conceptualization is the eternal Brahman. Consciousness plus conceptualization is thought.

The mind is free of delusion when it becomes devoid of all attachment, when the pairs of opposites do not sway it, when it is not attracted to objects and when it is totally independent of all supports.

The transcendence of the mind where even the form vanishes pertains to the disembodied sage. In the case of such a mind, no trace is left. In it there are neither qualities nor their absence, neither virtues nor their absence, neither light nor darkness, neither existence nor non-existence, neither conditioning nor notions, etc.

It is a state of supreme quiescence and equilibrium. This is the state of nirvana, the state of supreme peace where the sage intuits the Truth.

45. Thou are that Light of lights, expansive and all-pervading like the sky, the Brahman whose consciousness is the revealer and sustainer of the universe, and whose glory everything in it proclaims.

In the Infinite Consciousness, there is an inherent non-recognition of its infinite nature that appears to manifest as I and the world. Just as there is an image in a marble slab even if it has not been carved, the notions of I and the world exist in the Infinite Consciousness. This is its creation. The word creation has no other connotation. No creation takes place in the Supreme Being or the Infinite Consciousness. The Infinite Consciousness is not involved in the creation. They do not stand in a divided relationship to each other.

It may be said that the world appearance is real so far as it is the manifestation of consciousness and because of direct experience. It may be said that it is unreal when it is grasped by the intellect. This is similar to wind being perceived real in its motion while non-existent when there is no motion. The mirage-like appearance of the cosmos exists as not different from the Absolute Brahman.

46. Thou, Oh Lord, are the free and unaffected Being, although Thy power Maya, giving rise to myriad forms (the multiplicity), creates, preserves and destroys this universe, and leads one to wrongly feel that this multiplicity has an existence apart from Thee.

The verbal root of Maya is ma, meaning to measure. The etymological root of the word Maya makes it clear that it is something that makes the object we experience determinate through spatial, temporal and causal laws.

The Svetasvatara Upanisad gives an idea that Maya is a kind of net thrown on Being, making it look like the world fixed by some laws, constituting the structure of the net. This idea makes it clear that Maya is not mere illusion. The object of any illusion, like that of dream, disappears later, whatever fright it may have created in the person experiencing it. The idea of the Brahman creating the world, which does not exist on its own, through His will, involves something like the idea of illusion. Salvation as the ultimate goal is freedom from determinateness whether it is the life of pain or pleasure, happiness or sorrow, good or bad, knowledge or ignorance. It is the same as freedom from Maya.

P. Sriramachandrudu explains succinctly that Maya is indescribable. It is neither existent, nor non-existent, nor both. It is not existent, for the Brahman alone is the existent (sat). It is not non-existent, for it is responsible for the appearance of the world. It cannot be both existent and non-existent as such a statement is self-contradictory. It is thus neither real, nor unreal; it is Mithya. But it is not a non-entity

or a figment of imagination like the son of a barren woman. In the example of a rope mistaken for a snake, the rope is the ground on which the illusion of snake is super-imposed. When right knowledge dawns, the illusion disappears. The relation between the rope and the snake is neither that of identity nor of difference, nor of both. It is unique and known as non-difference (tadatmya). Similarly, the Brahman is the ground, the substratum on which the world appears through its potency - Maya. When right knowledge dawns, the real nature of the world is realized as Maya disappears.

47. With various rituals and kindred supports, the yogis worship Thee in several forms of spiritual glory, with faith in the rituals and hope in their success. Only those who understand all these forms to be Thyself can be considered knower of the Veda and other scriptures.

48. Prior to creation, Thou alone did exist, with Maya, Thy creative power, abiding in Thee latent. Then Maya manifested itself as Prakrti, with its constituents of sattva, rajas and tamas, and out of these have come all the categories, and the worlds formed out of them and all beings such as the celestials, rishis and men inhabiting them.

The Supreme Being (Purusa) carries in IT all of Prakrti, sometimes keeping its forces latent and other times patent, and identifying IT with its manifestations.

For the Supreme Being to throw reflection into Prakrti, Its consciousness must have a direction towards Prakrti into which Its reflection is to be thrown. The Supreme Being is, therefore, to hold Prakrti as Its innate part. This is best explained in the Svetasvatara Upanisad that Prakrti is an ingredient of the Supreme I-am. This directionality or intentionality has its orientations within Existence itself, in which a split is introduced. We may not know why it has been introduced, but it is a matter of experience of its being. This experience cannot be explained without assuming transcendental implications pointing to the ultimate unity of Existence or Being.

From the point of view of ontology, Prakrti may be the process of the energy emanating from the Being, forming into objects all around. The split in the Being may be due to Becoming issuing out of Being, which the transcendental I-AM is. There is no Becoming without Being. The activity of Becoming has to occur in a field, sub-consciously stable in order to be recognized as the activity of Becoming. There can be no Becoming without a force behind. This force is to be operative in the Being Itself. There can be no other source for it.

Prakrti (Unmanifest) is the world of change in its unmanifest state. For this reason it is called the Unmanifest (Avyakta). It is also called the Primary (Pradhana) as it is the source, the origin of everything therein.

Prakrti has three attributes . Sattva (serenity, tendency to manifestation), Rajas

(activity) and Tamas (inertia, obstruction to manifestation). Everything in the world is the product of these three attributes.

49. Into the four kinds of bodies created by Thy sakti, Thou do enter with an aspect of Thine. A reflection of Thyself in the body is the Jiva, who enjoys the world of objects with the senses as the bee does the nectar in flowers.

The Upanisads proclaim that the living beings on earth are born in four ways . born from the womb (garbhaja), born from an egg (andaja), generated from sweat or warm vapour (svedaja) and sprouted out of seeds (udbhijja). These four ways of creation cover all living beings on earth from the Creator to a blade of grass.

The Infinite Consciousness abandons, as it were, its supreme state, to limit itself as the Jiva. This happens merely by the creative thought inherent in the Cosmic Being, not as real transformation of the Infinite Brahman.

From the vibration in the Infinite Consciousness, the Jiva becomes manifest. The mind becomes manifest from the Jiva as the Jiva thinks. The mind itself entertains the notions of the five elements and it transforms itself into those elements. Whatever the mind thinks of, it sees. Thereafter, the Jiva acquires the sense organs one after the other. In this there is no causal connection between the mind and the senses, but there is the coincidence of the thought and of the manifestation of the sense organs. This is how the cosmic Jiva comes into being. The intelligence that identifies itself with certain movements of life force in the Self is known as the Jiva or the living soul.

50. Thy presence behind Nature cannot be seen but can be inferred. It is Thou as Time, imperceptible but irresistibly fast in movement that drives, with terrific speed, all manifested beings along their course like a terrific wind blowing away the massed clouds, and ultimately brings them to their destruction by the interaction of elements.

The true ontological Being . the Supreme I-AM is the God (aham asmi) of the Upanisads. It is also called the Brahman. The word Brahman is derived from the Sanskrit verbal root brh, meaning to grow, to expand. The Brahman is the ever growing, the ever expanding and the infinite dynamic being without limits or bounds. This dynamism involves infinite energy, force or power. The Brahman is thus not understood as mere abstract being, but as the root of the cosmos itself.

Time wears everything out in the cosmos. There is nothing in creation, which is beyond its reach. Time alone creates innumerable universes and destroys everything, too.

Time allows a glimpse of itself through its partial manifestation as the moment, the year, the age, the epoch, etc. There is essentially no difference between a moment and an epoch, both being measures of time. But its essential nature is inexorable. It

overpowers everything. It cannot be analyzed. However much it is divided, it still survives, indestructible. It has an insatiable appetite for everything. It is indeed this Time that successively creates and dissolves the universe (s) again and again. As a mighty mountain is rooted in earth, the Time is established only in the Brahman . the Absolute Being may be identical with it. No one really knows what this Time is as no one really knows what the Brahman is.

There are two more aspects of Time. One relates to the phenomenon of birth and death. In this aspect we refer to it as the deity presiding over death. The second aspect of Time is Krtanta . the end of action, its inevitable result or fruition. Every action in Time has its own inevitable result. On account of this Krtanta, everything in this world is ever in change. There is no permanency in the world. For this reason, this world is considered unreal, not non-existent. This is the mysterious power that governs the creation and is innate in all. Its individualized aspect is regarded as egotism. Egotism is what destroys creation. The entire universe is under its control; its will alone prevails.

51. All the creatures of the world, steeped in lust and greed, and engrossed in thoughts on the ways and means of securing their worldly ambitions, are quickly consumed by Thee, the un-winking and watchful spirit of Time, as a hungry serpent might swallow a rat that it comes upon.

In all the experiences of happiness and unhappiness, as also in all the hallucinations and imaginations, it is mind that does everything and experiences everything. It is the performer of all actions.

The seed of this world-appearance is ignorance. Man acquires this ignorance or mental conditioning effortlessly. It seems to promote pleasure though, in truth, it is the source of grief. It creates a delusion of pleasure only by the veiling of self-knowledge. When one becomes aware of the unreality of this mental conditioning, ones mind ceases to be. As long as there is no natural yearning for self-knowledge, so long ignorance or mental conditioning throws up an endless stream of world-appearance. This ignorance perishes when it turns towards self-knowledge.

52. Even Brahma, the supreme teacher of us all, worships Thee, conscious of the limits of his own existence. All the fourteen Manus, the Lords of the world, adore Thee in absolute faith without any intrusion by the questioning of the intellect. Under the circumstances, which intelligent man would forsake Thy feet, knowing that his life has no meaning and is spent in vain if it has not been utilized for Thy worship?

53. Oh Supreme Lord! The whole world is gripped with the fear of death; but to us who know Thee, Thou are a haven free of fear.

Renunciation of everything puts an end to all sorrow. By renunciation, everything is gained. Renunciation of the ego-sense leads to realization of the Absolute. There is

total renunciation when the mind . citta with the ego-sense is abandoned. When one abandons the mind, one is no more afflicted by fear of old age, death and such other events in life. That alone is supreme bliss. All else is terrible sorrow.

54. Oh princes! Pure in life and performing your svadharma, you should repeat this prayer hymn.

55. Ever meditating on Him and praising Him, adore Him who pervades everything and resides in you as the Atman.

56. Hear and repeat this hymn known as Yoga-adesa again and again with concentration, to the exclusion of all other thoughts.

57. In days of yore, Brahma imparted this hymn to Bhrigu and the other offspring of His who were desirous of multiplying the species.

58. All those Prajapatis, so commissioned, are engaged in bringing forth various beings, with their ignorance dispelled by the repetition of this stotra.

59. Those devotees who study this hymn everyday with faith and concentration will surely attain to the highest goal.

60. Of all the blessings a man can receive, the highest is what is got by spiritual enlightenment. With spiritual enlightenment as the boat, man crosses the limitless ocean of samsara.

The ocean of the world is the cycle of birth-death-rebirth syndrome, without end, known as samsara. He who falls into an ocean is tossed about hither and thither by the waves and the currents of the ocean. He finds it very hard to reach the shore. He suffers in the process. Similarly, in samsara, in the cycle of birth and death, desires and sensual actions toss us about hither and thither. We suffer in the process and cannot attain the goal of Self Knowledge. A seeker is able to overcome the samsara only if he has no attachment to or aversion from any objects of the world. This arises when he realizes the Self and is free from ignorance and the resultant desires, and karma.

61. Whoever recites, with faith and devotion, this hymn imparted by me is able to please Sri Hari, whom it is difficult to please with other forms of worship.

62. Man attains, whatever he seeks, from Him when He is propitiated with the steady repetition of the hymn imparted by me.

63. Whoever, getting up early in the morning, hears or recites this hymn with faith and devotion, will be able to break the bonds of all karma.

64. Oh princes! Perform tapas by way of concentrated repetition of this hymn addressed to the Paramatman. In the end, you will obtain the highest that can be achieved by man.

Moha-sastra

adrasva said:

1. Oh sage, what vrata, tapas or dharma was done by you to get at that world again?

Agastya said:

2. No one can think of getting at those worlds without worshipping Visnu with devotion. When once He is worshipped, all of them are easily attainable.

3. Thinking, thus, oh king, I worshipped the eternal Visnu with sacrifices in which daksina was liberally given.

Daksina is an offering to the brahmanas for participation in the vaidika karmakanda strictly according to the scriptures.

4. As I was worshipping Him in His form as Sacrifice for a long time, Devas who were invoked in the sacrifice came there together with Indra.

5-6. When Indra and the other gods were remaining in their positions in the sky, the great god Rudra arrived there. He, too, stood in his position.

7-9. Seeing all the gods, sages and great serpents arrive there, the sage Sanatkumar, son of Brahma, came there in a very minute aerial car resembling the sun and he, a great yogi who could know the past, present and future, prostrated before Rudra.

10-11. At the sight of these Devas, sages like Narada, and Sanatkumar and Rudra, I asked who among them was the greatest to whom sacrifices could be offered. Then, in the presence of gods, Rudra told me thus:

Rudra said:

12. Listen to me, all of you, Devas, devarishis, brahmarishis, and you intelligent Agastya in particular.

13-14. He for whom sacrifices are to be performed is the great and omnipresent Lord Narayana from whom the entire universe has arisen and in whom it is dissolved along with Devas.

The Brahman is ontologically prior to everything. IT is, therefore, to be regarded as the origin of everything. The Vedanta Aphorisms define the Brahman as that to which the birth, maintenance and destruction of the world have to be attributed. The Brahman is, therefore, considered the creator, the sustainer and the destroyer of the world.

The world-appearance is said to have the Absolute Brahman as its cause, in the same way as the sky (space) is the cause of the growth of the tree, for the sky does not obstruct its growth. In fact, the Brahman is not an active causative factor.

15-16. That great Lord put himself to a three-fold transformation. With sattva predominating in Him, He associated Himself with rajas and tamas, and created out of His navel Brahma seated in the lotus. Brahma, associated himself with rajas and tamas, created me.

Prakrti has three attributes . Sattva (serenity, tendency to manifestation), Rajas (activity) and Tamas (inertia, obstruction to manifestation). Everything in the world is the product of these three attributes.

17-18. Lord Hari is sattva and He is the ultimate. Brahma, the four-faced god who arose from the lotus, is sattva and rajas. That, which is both rajas and tamas is, no doubt, me.

When the mind is transcended or ceases to be, purity and noble qualities arise. The existence of such purity in a liberated sage is known as sattva. This state of the mind is called death of the mind where form remains. Lord Hari is sattva embodied as He is Pure Consciousness.

19. There is the trio constituted of sattva, rajas and tamas. Sattva is of the nature of Narayana and all living beings are liberated by it.

20. By rajas associated with sattva arises this creation which has got rajas predominating. This is well known as the creation of Brahma.

Prakrti is considered to be in a state of dormancy when its three attributes are in perfect equilibrium. This is said to be the original state of Prakrti when there is no world of forms and names - objects. The Sankhya philosophy states that when the reflection of the Supreme Being (Purusa) is thrown in Prakrti, the latter is disturbed. This disturbance upsets the original equilibrium of the three attributes. As a result, any one attribute dominates the other two. Evolution ensues into the world of forms.

Ontologically, the attributes constituting Prakrti are ever active. But the stability of Prakrti like any other object or any society means that the forces inherent in it are in a state of equilibrium, none becoming dominant over the others, all being equally

active and the activities of each force being harmonious with the activities of the others. Stability, then, does not mean inactivity, lethargy but harmony in activity. What is essentially and by nature force cannot but be active. What we call its inactivity may really be its pulsations of activity under the same conditions and in the same circumstances and pattern. In such an event, the change is not observable, though it always exists.

21. The actions not laid down in the Veda but are, however, based on Sastras are called Raudra (pertaining to Rudra) and it is not commended to people.

22. Actions not out of rajas, but purely out of tamas, lead people to ruin both in the present world and in the world beyond.

One who does not do actions out of ignorance is under the influence of the attribute of the Darkness (tamas). One who gives them up because of the difficulties they involve is under the influence of the attribute of the Active (rajas). Either is wrong. The one who performs actions without any self-interest is under the influence of the attribute of the Transparent (sattva). He is the true renouncer of action, the true knower and the truly wise.

23. Sattva pertains to Narayana, and living beings have sattva as the means of liberation. And Narayana is considered as of the nature of sacrifice.

24. In the Krtayuga, Narayana is worshipped in His pure and minute form. In the Tretayuga, He is worshipped in the form of sacrifice and in the Dvaparayuga, according to pancaratra.

Three things prevent man from knowing that God is Spirit. The first is time, the second is corporeality and the third is multiplicity. These things must go out that God may come in. As long as God is thought of as being wholly in time, there is a tendency to regard Him as a numinous Being rather than a moral Being. The tendency is to treat Him as mere unmitigated Power rather than the Being of Power, Wisdom and Love. This leads to propitiating Him by sacrifices for temporal power rather than worshiping Him as Spirit in spirit.

Pancaratra is a system of worship of the Vaisnavas mainly practised for attaining various things like health, wealth, progeny, peace, regaining lost possessions, etc. The pancaratra system is claimed by the Vaisnavas as equal to the vaidika, and eulogized. The Vaisnavas claim that the follower of the pancaratra system is superior to all others.

25. In the Kaliyuga, Narayana is worshipped in the manner laid down by me in various tamasic forms, and with the motive of gain and animosity.

The Isvara form of God, which Arjuna witnesses in Bhagavad-Gita, which Krishna

makes him, behold, is the terrible form of God of Time. God in time is normally worshipped by material means. The objective is to achieve temporal ends. God in time is manifestly the destroyer as well as the creator. Because of this nature, it has seemed proper to man to worship God by methods, which are as terrible as the destructions he himself inflicts. This accounts for the offer of sacrifices in the worship of deities for temporal gains. In all such cases, the divinity addressed is always a god in time or a personification of Nature. The deity is nothing but Time itself, the devourer of its own offspring. In all these cases, the purpose of the rite is to obtain a future benefit or to avoid an evil, which Time and Nature hold in store forever. History is replete with instances that where religions and philosophies take Time too seriously are correlated with political theories that inculcate and justify the use of large-scale violence.

26. There is no god above Him in the past, present or future. He who is Visnu is Brahma and he who is Brahma is Maheswara, too.

The Brahman is considered the Supreme Deity. IT is not one among many. Everything in the world has its being in the Brahman. IT is concrete in the sense that IT IS and asserts itself in the form I-AM. We only know that IT IS. It cannot be a person, as the word is generally understood. IT IS, and yet indeterminate, beyond speech and concept.

27. Men who are learned in the three Vedas and adept in sacrifices have declared that he, who draws a distinction among us three, is sinful and wicked, and faces downfall.

28. Oh Agastya! Listen. I shall tell you about the early times when people were not having devotion to Hari.

29-30. In olden times, the people of the Bhuloka (earth) performed sacrifice to Janardana, and went to the Bhuhvarloka. There they worshipped Him and attained heaven, being liberated gradually.

31. Even after liberation, everyone began to meditate on Hari, and He, being present everywhere, appeared before them.

The Brahman . the highest Being is the Absolute, Transcendental Self. The three distinctions - Being (Existence), Reality and Truth become one in the Absolute Reality.

32. He asked them all as to what He might do for them. They then bowed to Him and said:

33. Oh great God! All people have now been liberated. How then will creation proceed and who will go to hell?

34. Thus asked by Devas, Lord Janardana told them: During the first three yugas, most people reach Me.

35. But in the last yuga (Kali), those who attain me will be a few. I then create the force of stupefaction which deludes people.

36. Oh you Rudra! You produce the Mohasastra (the science of stupefaction). With a little effort, you produce delusion.

When the Infinite Consciousness vibrates, the worlds appear to emerge. When IT does not vibrate, they appear to submerge. Vibrating or not vibrating, IT is the same everywhere and ever. Not realizing it, one is subject to delusion. The delusion of the world-existence attains expansion by its repeated affirmation. When it is realized, all cravings and anxieties vanish.

The delusion that veils self-knowledge is seven-fold . seed state of wakefulness, wakefulness, great wakefulness, wakeful dream, dream, dream wakefulness and sleep. These seven states have their own innumerable subdivisions according to Yogavasishta.

One is wise not to desire those experiences, which one does not effortlessly obtain, and to experience those that have already arrived. One who has realized ones oneness with the entire universe, and has thus arisen above both desire for and desire against, is never deluded.

37. So saying, the great Lord concealed Himself, and I was made very manifest.

38. From then onwards people became more interested in the Sastras which I promulgated.

39. Following the Vedic path, worshipping Lord Narayana and finding unity in all the three gods, people get liberation.

To remain established in self-knowledge is liberation. The state of self-knowledge is that in which there is no mental agitation, distraction and dullness of mind, egotism or perception of diversity.

Liberation arises when ignorance ceases through self-enquiry.

Liberation or realization of the Infinite is attained when one arrives at the state of supreme peace after intelligent enquiry into the nature of the Self, and, after this, has brought about an inner awakening. Kaivalya or total freedom is the attainment of pure being after all mental conditioning is transcended consciously, after thorough investigation, in the company and with the help of enlightened sages.

Liberation is but a synonym for pure mind, correct self-knowledge and a truly awakened state. The attainment of inner peace by total non-attachment to anything in the world is liberation.

Liberation is the Absolute Itself, which alone is. As one sees only gold in ornaments, water in waves, emptiness in space, heat in mirage and nothing else, the liberated yogi sees only the Brahman everywhere, not the world.

40. Those who consider me as different from Visnu or Brahma are driven to do sinful deeds and reach hell.

41. It is for the delusion of those who are outside the Vedic fold that I introduced the Sastras called Naya, Siddhanta, etc.

42. This is the rope (pasa) that binds men (pasu), and that should be snapped. Therefore, it is the Pasupata-sastra which is Vaidic.

43. Oh sage! My body is of the Veda. This truth is not known by those who propound other Sastras.

44. I am to be known through the Veda and particularly by the brahmanas. I am the three yugas and also Brahma and Visnu.

The Brahman is the Supreme Being, permeating and pervading everything in the world. IT is the Supreme Consciousness. IT is also considered the Supreme Spirit or the Atman. By Its very nature, IT is all-encompassing and all-pervading.

45. I am the three gunas - sattva, rajas and tamas, the three Vedas, the three fires, the three worlds, the three sandhyas and the three varnas.

46. I am the three savannas, the three bonds in the world.

47. He, who knows this and also knows me as Narayana, the lotus-born Brahma and myself as one made different by the qualities, has right knowledge. We are essentially One; it is ignorance that produces the sense of difference.

Pasu pata-sam h ita

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Agastya said:

1. Said thus by Rudra, all the gods and sages bowed to him; I too did the same.

2. After bowing thus, when I looked at him, I saw in his body Brahma.
3. I also saw in his heart Lord Narayana in an extremely minute form glowing like the sun.
4. Seeing this, all the sacrificing sages were wonder-struck and hailed him uttering the Sama, Rig and Yajur Vedas.
5. Then they asked Paramesvara (Rudra) how in one and the same god all the three gods are seen.

Rudra said:

6. Oh learned men! Whatever is offered in the sacrifice for me is shared by all the three of us.
7. Oh great sages! There is no diversity among us, and discerning people do not find any such thing.
8. Thus said by Rudra, Oh king! All the sages asked him about the purpose of Mohasastra (which deludes people).

The sages said:

9. You have produced a separate Sastra to stupefy the world. Be pleased to tell us why you have done this.

Rudra said:

10. There is in Bharatavarsa a forest called Dandaka. There a brahmana named Gautama was performing severe penance.
11. Brahma was very much pleased at this, and he asked the ascetic to seek a boon for him.
12. Thus asked by Brahma, the creator of the worlds, Gautama requested, Give me abundance of crops and grain. And Brahma granted it.
- 13-14. Getting this boon, the ascetic built a large hermitage at Satasrnga, and there he used to reap every morning the ripe grain and cook it at noon and offer sumptuous food to brahmanas.
15. He was doing this for a long time. Once a severe drought occurred which lasted twelve years.
16. Distressed at this drought and very much famished, all the sages in the forest went to Gautama.

17. Seeing them all in his hermitage, Gautama bowed to them and asked them to stay there.

18. They remained there eating a variety of food till the drought was over.

19. Then those sages felt a desire to undertake a pilgrimage.

20. Knowing this, a great sage Marica spoke to the sage Sandilya.

Marica said:

21. Oh Sandilya! Sage Gautama is like our father. Without telling him, we should not leave this place, for penance (elsewhere).

22. When told thus, the sages laughed and said, Have we sold ourselves to him by taking his food?

23. Again they discussed of leaving the place and decided to do so. They also created a magical cow and left it at the hermitage.

24. Seeing that cow wandering in the hermitage, Gautama took some water in his hand and splashed it on its body.

25. Then that magical cow fell down like a drop of water.

26. Seeing it thus hurt, he turned to the sages starting to leave and asked them with reverence:

27. Oh brahmanas! Please tell me why you are going to leave me, your devotee .

The sages said:

28. Oh sage! So long as the sin of killing the cow remains in you, we shall not eat your food.

29. Told thus, Gautama, who knew what was righteous, asked them to tell him what the atonement was for the sin of having killed the cow.

The sages said:

30. This cow is not dead but has only become unconscious. Bathed in the water of Ganga, it will doubtless rise up.

31. The atonement is only with regard to one that is killed. For this sin, only penance may be performed. Please do not be angry . So saying they all left.

32. When they were gone, Gautama went to the great mountain Himalaya to

perform severe penance.

33. For one hundred and one years I was worshipped, and, being pleased by that, I asked him to seek a boon.

34. He sought that the river Ganga in my matted hair be made to follow him.

35. I then let off the river from one part of my head and Gautama let it to the place where the cow was lying.

36. Washed by that water the cow rose up, and the river became great with holy water, and passing through sacred places.

37. Seeing that great wonder, the seven sages came there in aerial cars saying Well done, well done.

38. Blessed are you, oh Gautama! Who is there equal to you in that you have brought this Ganga to this Dandaka forest?

39. Then Gautama wondered as to how he had become the cause of hurting the animal.

40. He realized that it was all the result of the magic adopted by the sages (who had lived in his hermitage), and cursed them who were sages only in appearance.

41. You will all be outside the three Vedas and ineligible to perform Vedic rites .

42. Hearing the curse of Gautama thus pronounced on those sages, the seven sages told him, although your words will have due effect, you should not mean it for all time.

43. In the Kali age, let the brahmanas become such as to be ungrateful to those who do them good.

44. Burnt by the fire of your curse, let them, in the Kali age, become devotees of the Lord.

45. Let them be outside the fold of Vedic rites. Let this river also have the second name as Godavari.

46. In Kaliyuga, those, who come to this river and give gifts of cows and other materials according to their capacity, will delight themselves with the gods.

47-48. If, at the time when Jupiter is in Leo, one takes bath there and propitiates the manes according to the scriptures, they (the manes) will go to heaven even if they

have fallen in hell, and those who are already in heaven will attain liberation.

49. You will attain great fame, and gain eternal liberation.

50. Then the seven sages came to Kailasa where I was with Parvati, and told me:

51. In the Kali age, many will have your form with crown of matted hair, assuming ghostly forms and wearing lingas.

52. For their sake, give a Sastra to redeem them from the influence of Kali.

53. Requested by them thus, I produced a Samhita which contained rules for Vedic rites as well.

54. This Samhita is named Nissvasa; and Babhravya and Sandila are absorbed in it.

55. Deluded by me, people, out of selfish motives, will promulgate their own Sastras in Kaliyuga.

56. The Nissavasasamhita with a lakh of verses alone is authoritative, and that gives the discipline regarding Pasupata.

57. This follows the path of the Veda, and whatever is outside its scope should be considered as impure.

58. The Vedantins in Kaliyuga resort to Rudra. Fickle-minded people frame their own Sastras, but I do not remain with them.

59-60. In yore, I assumed the fierce Bhairava form for the sake of the gods and for the annihilation of the wicked demons, and laughed terribly.

61. Out of my tears, which fell then on the earth, raised innumerable terrible beings.

62. They were fond of flesh, wine and physical pleasure, and were out to create terror in the world.

63. The brahmanas cursed by Gautama will be born in their clan. Among them, those, who follow the rules I have laid down and are of good conduct, will attain heaven and get liberation.

64. Those, who doubt the doctrine I have laid down, ridicule my followers and go to hell.

65. Formerly burnt by the curse of Gautama and now by my words, they go to hell and we need not doubt this.

Rudra continued:

66. Told thus by me, the sons of Brahma (the seven sages) went away. Gautama too returned to his abode.

67. I have thus told you what dharma is. He, who is averse to this naturally, is prone to do only wicked things.

Determination of Prakrti and Purusa

Varaha said:

1. Agastya asked the omniscient Rudra, Who is the most ancient one and the creator of everything?

Agastya said:

2. You, Brahma and Visnu constitute the Trio and the three Vedas. Like the flame of the lamp, you illumine everything and permeate all Sastras .

3. Oh God! Tell me at which time you are Rudra, at which time Brahma and at which time Visnu.

Rudra said:

4. Visnu is the Supreme Brahman in Veda and Sastras. He is spoken of as having three forms. But this is not known to the ignorant.

5. From the root vis meaning to enter, with the nominative singular suffix we get the word Visnu. He is the eternal and the supreme among all gods.

6. This Visnu who is spoken of as having a ten-fold form as well as of a single form is the Aditya with all yogic powers.

The ten-fold form refers to the generally held view of ten incarnations of Mahavisnu.

7. The great God, for the sake of Devas, assumes human form in every yuga and praises me.

Mythological epics refer to Divine Incarnations. They represent the actual descent of the Brahman in various mundane forms into the world, when evil prevails and good is about to be destroyed. The Immanent dwells in all souls and accompanies them in life and death. It is the Brahman residing in the spirit (atman) of man like lightning in a cloud. The Incarnate as worshiped is the idol of God in various forms acceptable to devotees.

The Saguna Brahman is meant for devotees. In other words, a devotee believes that God has attributes and reveals Himself to the devotee as a Person assuming the form he believes in. It is He who listens to the prayers of the devotee. The prayers are directed to Him alone.

A devotee, therefore, accepts Divine Incarnation in human form for worship. It provides an object of meditation and prayer resulting in mahabhava and prama.

Those who follow the path of devotion seek an Incarnation of God, to enjoy the sweetness of devotion.

8. For the sake of the world as well as gods, I worship these two forms of the Lord (divine as well as human) in the Swetadvipa (White Island) in Krtayuga.

9. At the time of creation, I extol the four-faced Brahma and become Time. And in Krtayuga, Brahma, Devas and asuras extol me always.

10. People who seek pleasures sacrifice to me in my form as linga (phallus); and those who seek liberation sacrifice to me mentally in my form as the thousand-headed. It is to this form that the universal God Narayana Himself offers sacrifices.

11. Those that perform Brahma-yajna daily propitiate Brahma, because the Veda is Brahma.

12. The Supreme Brahman is enshrined in the names Narayana, Siva, Visnu, Sankara and Purusottama.

13. For those who perform Vedic rites, we, Brahma, Visnu and Maheshwara are the spirits of the mantras. There need be no doubt in this matter.

There are said to be three levels before reaching the Brahman. They are the Virat (Cosmic Person), Hiranyagarbha (the soul of the Cosmic Person) and Isvara (the personal God). All the three are higher forms than the finite I consciousness, but are continuous with it and the Supreme Brahman. These three are the three levels of the Cosmic Person or the Logos. All may be considered cosmic personalities. The Logos is a kind of unity in Trinity.

14. I am Visnu as well as Brahma with the eternal Veda. The three gods are really one, and wise men should not consider them as different.

15. He who considers otherwise is a sinner and he goes to the terrible hell.

16. I am Brahma and Visnu, and the Veda - Rig, Yajur and Sama. The difference is only in name.