



MASTER E.K.

VISHNU SAHASRANAMAM



KULAPATHI BOOK TRUST

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VISHNU SAHASRANAMAM

(The Thousand Rays of The Lord)

Master E.K.



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FOREWORD

“VISHNU SAHASRANAMAM” the Thousand Names of the Lord, is the quint essence of the Ancient Indian Thought.

Vishnu - the light that permeates from the seeming nothingness to apparent something as creation is worshipped as the Lord of the past, the present and the future of the existence. The Vedic seers visualised the phenomenon called the *creation* sprouting from the subtlest to the grossest in layers and the broadest of such division is the three fold existence of Matter, Force and Consciouiness. These planes of existence are symbollically called as *Vishnu*, *Vasudeva* and *Narayana* - meaning, all that appears in shape, colour, number etc., is Vishnu. All that exists as the Centre or as the indweller of a unit conciousness from atom to man is Vasudeva and the universal consciouness, which is the one background of the units of consciouness is *Narayana*.

The Vedic Seers recognised as Vishnu all that exists as matter and apparent to the physical eye. To them Vishnu is the permeation or pervasion of that One Light. They worshipped all forms, shapes, colours etc., as the manifestations of the one Lord. Worshipping a form in exclusion of others, is ignorance and leads an aspirant nowhere. Experiencing the Lord Vishnu is possible only by invoking him as everything apparent to the eye. “*Sarvakaram Vishnumavahayami*” a popular sloka uttered forth in every Vedic ritual is a pointer to this truth. This is the basic and the fundamental step towards realisation of the Truth whom we call ‘**God**’. It is only the ignorance of this Truth that leads to multifarious religions and cults. They educate man as to how he is different from others in terms of race, creed, caste and colour. The Vedic thought is to allow man to understand as to how he is common with others. The former

system is divisive, while the latter is unifying. The former is negative in its approach and leads to separation while the latter is synthetic in its approach and leads to liberation from the mental conditioning.

Similarly the indweller of every unit of existence is recognised, realised and worshipped as Vasudeva. The existence of the Lord as everything is Vishnu, while the existence of Lord in everything is Vasudeva. An aspirant who mastered experiencing the Lord as everything in Creation transforms himself into an initiate to whom the next step is realisation of the Lord in everything. When he attains the first step, he is said to have done *Vishnuupasana* (meditation of Vishnu); when he attains the second step, he is said to have successfully carried out *Vasudevopasana* (meditation of Vasudeva).

In the second step, the man meditates every given situation as the interplay of the force outside with the individual force inside. Through the balancing of the force, he escapes into his own centre, shedding the personality. With the first step, he transcends the illusion of matter and with the second step, he transcends the illusion of force, which are both negative and positive. When he thus attains the third step, he is the *man turned Master* - meaning the one that mastered the matter and force. Mastery does not mean conquering, controlling or subduing as is normally understood, but means intelligent balancing. In other words, it is called alignment of matter and force with consciousness within and outside.

The sacred scripture *Bhagavata* repeatedly postulates these three steps of initiation. It has no religious propagation but has only the spiritual instruction given out in simple and straight way.

Subtle as it is, the busy, intellectual mind that craves for complications is apt to miss the fundamentals.

The author of Srimad Bhagavatham as also Sri Mahabharata, *Veda Vyasa* (a contemporary to Lord Krishna) gave out as one of the many invaluable gifts, the *Vishnu Sahasranama* which hints at many a secret of the phenomenon of creation, packed in the names

of the Lord. Each name has its significance and is used to denote the phenomenon in any one of the three planes, the matter, force and consciousness.

Kulapathi Ekkirala Krishnamacharya, unlocked and gave out the significance of each of the 1,000 names, utilising the spiritual keys, viz., the Etymological, Astrological and Time keys. The author popularly known as **Master EK** to his followers in the East and the West has been an excellent example of the one who fulfilled in himself and a few of his followers, the meditation of Vishnu and Vasudeva, as described in the preceding paras.

The importance of recital of the 1,000 names is too well known to be elaborated. The intelligent understanding of the names in the Light of the Vedic thought helps the reader a longway in reaching the goal in spiritual pursuit. The commentary has been written by Master E. K. for the benefit of all true seekers. May the Lord Vishnu arrange its distribution into the deserving hands, in which direction, this is a small contribution by The World Teacher Trust.

“OM VISHNAVE NAMA”

26th December, '84,
Visakhapatnam.



(K. Parvathi Kumar)
Chairman, Kulapathi Book Trust.

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May the family members of Dr. Lakshmi N. Reddi be blessed. May the path continue to be realized in tune with the vibration of the Master E.K.

1st January 2015

Visakhapatnam

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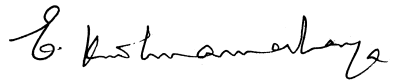
INTRODUCTION

Sometime in the spring of 1977 a few ardent followers of my brotherhood expressed the idea of a course of teaching classes about the wonderful Hymn "Vishnu Sahasranama". Many people had started chanting it in their daily morning pooja. One fine morning, before sunrise, my close follower, N.B.K.V. Prasad suddenly asked me how it would be if I began to dictate a lucid and elaborate explanation of Vishnu Sahasranama.

I felt the suggestion splendid since the attempt would leave a monumental work, which meant real service to The Lord in the form of his devotees. So, We started. Prasad was ready with his typewriter and papers. I began to dictate directly without a manuscript and he started typing. The tranquil hour between 4.30 and 5.30 a.m. of the following days led our programme and culminated in the shape of the present work. Neither Prasad nor myself did ever dream of programing such a thing. It came like a flash of lightening from above and took shape like this. Then it is our duty to place the work in the hands of devotees along with the meditation of the Lotus Feet of the Lord.

More wonderful it is that the same Prasad could find a way to bring this work to light through the press. Always it is the Lord who leads and it is the man who follows. We feel our work accomplished if the reader finds the comfort of having his heart opened towards the Lord while going through this passage. May the Lord bless Prasad, the printers who do their best in bringing out this volume and also all those who contribute to the completion of this work as well as those who read and enjoy.

13th January 1979.
Visakhapatnam.


(E. Krishnamacharya)

A PROMISE

Thus the light of the rays of the Lord, the soul and spirit of the whole, as well as the goal of all is sung in thousand terms. Nothing more is left out about the Lord. Appraise the Lord with the above said lines and be sure that nothing untoward can occur to you. The spiritualist preceptor will become proficient with the essence of the Vedas. The fighter who defend will conquer and get success. The trader is highly remunerated and the worker knows the happiness of his work. If you are after the law, you will be lawful; if you are after wealth you will be wealthy. If you are after desires, you will be accomplished; if you are after children, you will have children. Above all if you are pure, having nothing in your mind and appraise the Lord in these thousand terms, you are known by all, you are wanted by all and you will become inevitable to the society and get yourself established. Do it, you will have no fear. Do it, you will have no disease. Praise Him, you grow valourous, brilliant, strong and virtuous.

When afflicted by any disease, Praise The Lord and be free. If you are confined, confounded or hindered, praise Him and be yourself, the free one. Praise the One man in you, you will cross the hurdles. Have devotion, have faith and understand that the frail human being lives by the living Lord in all. A devotee of the Living Lord, the dweller in all, will never be stricken with anything untoward. The fear of birth, old age, death and disease touches not the one who lives with the Living Lord in praise. Have devotion and continuous awareness towards the praise of the Lord, you will live one with Him in happiness,

forebearance, wealth, self-support, recollection and *'tongue of good report'* from all. Do not be afraid of anger, spite, malice, covetedness or evil-mindedness. Think of Him. He is there devoid of all other things. Remember that the sky, the vault of heavens along with the sun, the moon, the stars and the earth along with the oceans in all directions are all filled by and pervaded by the grand over-soul, the Lord. Gods, demons, singing beings, chirping beings, crawling beings and devouring beings, all live under the spell of the command of the Lord Krishna. Your senses, mind, will, tranquility, brilliance, strength, self-confidence, your constitution and the knower inside are all filled with and lived by the Lord, the living Lord in all.

Remember that every science has its origin in tradition. Tradition is produced out of the Law that governs and the Lord of the Law is the Lord Himself. The seers, the wise ones, the Pitrus, the Devas, the elements and the very tissues of your body find their existence out of the Lord. Yoga, wisdom, knowledge, discrimination, learning, ideation, the science, and experience, all come from the Lord of the people.

The One Lord stands as the one Being becoming the many, pervading and enjoying the three planes of existence. This praise of the Lord Vishnu, composed by the sage Vyasa should be wilfully uttered in the name of the Lord. Then you find everything desirable and happy. Honour the Law in these words, be sure, you are honoured.

PREFACE

The cult of chanting the The Thousand Names of the Lord is invented by the composers of those ancient Scriptures of India that came under the name of the Purana and Ithihasa. They carry the Stotra tradition found in the Vedas, Brahmanas and Upanishads. They convey this tradition to the Mantra Sastra Literature. Mantra means a composition of sounds (incidentally forming a word or a set of words which may or may not convey any intellectual import of some consistency). This composition of sounds should be vocally uttered and mentally thought of. When the utterance and the process of thinking begin to merge into one another, then occurs a state of consciousness which is the doorway leading to many portals opening the path of Comprehension. The whole process is called meditation. Through this process the mental man begins to expand into the deeper levels in himself until he shines as *'The Pure Himself'*. The Pure Himself is nothing but what we call **God**, the real *"I AM"* in us.

Each of the thousand names is a word with a meaning attached to it. The meaning is usually a description of the form or the qualities of God. The set of thousand names is to indicate that all the names represent only one God who is shining through the utterer himself. Incidentally these thousand names train our mind to understand that as the same God and we are expected to realise the same God while naming any object or person. This process of spiritual practice is called Mantra Sastra and it earns its tradition from the Vedic text itself. The practice leads to a gradual unfolding of the psychological powers of comprehension. This leads to a happy fusion of the individuality

and the personality of the devotee into the background of a higher consciousness which is his own light. This light is called the *soul*.

There are many hundreds of texts used as the sets of thousand names. The most popular and the most effective are three among them,. (1) Vishnu Sahasranama (2) Siva Sahasranama, (3) Lalitha Sahasranama. The first two are given in the grand world scripture, The Mahabharatha, while the third is given in another Purana Scripture named Brahmanda Purana.

The three represent the *three aspects* of God :

(1) The Vishnu Sahasranama represents Vishnu, the Lord of Pervasion, (2) Siva Sahasranama represents the Lord as Siva, who is the merger of all into one, (3) Lalitha Sahasranama represents God as power that pervades and that which is the female aspect of God. Vishnu Sahasranama is chanted daily by those who lead their life in tranquility and it leads them to the ultimate liberation. Siva Sahasranama is practised by those who follow the path of absorption of the various aspects of the mind's creation into the one, the Eternal. Lalitha Sahasranama is followed by those who want to invoke the presence of power, only to channelise towards superhuman achievements for the welfare of all. However, Lalitha Sahasranama is not suited for those whose minds are not mature enough to use power only for achieving impersonal gain. There are many who chant it to achieve personal gain and splendour, but, as a rule, they find themselves fallen in the end, fallen into the pit of great delusion, self-made. Of the three, Vishnu Sahasranama is the most desirable one which can be followed by people of all levels of mind.

The Context :

After the Mahabharata war was finished, Bhishma lived in austerity and complete detachment. He was lying on a bed of

arrows arranged by Arjuna and was awaiting his self-prescribed day of departure. Instigated by Krishna Himself, Yudhishtira with all his brothers and many of the sages approached Bhishma to have wisdom-teaching. After learning all the branches of wisdom and all the purificatory processes prescribed in the occult sciences, Yudhishtira finally asked Bhishma, “Who is the One God for the beings of all planes?’ Who is the one refuge of all? By praying whom and worshipping whom the human beings live auspicious? According to you, who is the embodiment of the Law governing all the Laws? Above all, what is it that, one has to chant to liberate himself from the limitations of birth of objectivity?”

To these questions Bhishma answered: “Invoke the Lord of the Universe, the God of all Gods, the Eternal one who is the Supreme Person of all persons by His thousand names. Praise with devotion, meditate, worship, and bow down to the Person, who is unspendable and who pervades, all the persons. Always pray the Lord of Pervasion, who has no beginning or end, who is the Lord of all planes and the one who sees through all. You will surpass all afflictions. Know the Lord as the abode of the Cosmic Consciousness as the wisdom of all the Laws and as the One who brings to light all the planes of consciousness. He is the One beyond all, the birth of all and everyone and the One who is eternally never before. This, to my conscience, is the command beyond commandments. The highest of the Light, the highest of devotion, the highest of expansion and the highest of the culmination is found here. The purity of the pure, and the desirability of every auspicious attitude is He, who is the God of Gods and the Father Eternal of all the beings. Along, with beginning, all the entities come out of Him in the beginning. Along the ending, all culminate in Him. To Him belong the thousand names, which expel the fear of sin. The qualities of this King will be explained by the names conceived by all the beings. The seers sing His glory by each one and all of the names. This is the opinion of the one who has initiated us into the Lord Consciousness on that occasion.

THE OCCULT SIGNIFICANCE AND SPLENDOUR OF THESE NAMES

One who learns these names by mind, heart and soul meets with nothing undesirable. He is free from the conditioning of the worlds, mundane and spiritual. One who wants wisdom, will know all the philosophy. The ruler meets with success, and the businessman finds the culmination and significance of his wealth. The labourer attains happiness. The seeker of Law realises what is Law. He who is desirous of wealth will attain the real wealth. He who wants accomplishment will be accomplished. One who wants a child realises what a child is. One who chants these thousand names without any desire, becomes prominent in society and is known as inevitable. His Wealth lies in stability and his prosperity lies in his virtue. Ability and brilliance keep him fearless. His divine aura keeps him in strength, beauty and virtue and protects him from any indisposition.

The unhealthy one finds himself healthy, the imprisoned realises freedom. The frightened one is freed from fear and the one who is in peril, will be out of peril. Everyone stands above and beyond his own hurdles by chanting the prayer of the Supreme Person.

The sons of death have to take refuge in the living God and find their culmination in Him. Everywhere we find fear of birth, fear of disease, old age and death. One lives beyond these fears, by chanting the thousand names of the Lord with devotion. This is because a devotee of the Lord bears no malice, no anger, no hatred and no coveted expectation of anything. Remember that the vault of heavens decorated with the sun, moon and the sparkling myriads is kept in poise by the Lord of

all Lords, who lives in everyone of them. Since He pervades all, you remember that the whole creation which includes the gods and demons and the beings astral, etheric, ethereal and meteorological, exists in obedience to Him. Why? Look here, your own mind, senses, will, discrimination, ability, brilliance, valour, courage, your own abode and the dweller of the above are all pervaded by the living Lord.

Every science starts with a tradition and tradition starts with the law in the background. The Lord beyond the Law is the living Lord of all. The wisdom centres, the creative and reproductive intelligences, the elementals and the Lords of elements which include the movable and the immovable find their emergences in the Lord Himself. Synthesis, wisdom, understanding, learning, formulating and executing of the various activities of the creation are included in the one wisdom which comes out as the breath of the Lord.

THE IMPORTANCE OF THE MANTRA

The Bhagavadgita has been uttered by the Lord Himself to Arjuna in the battle field. The Sahasranama of Vishnu has been given out by one of the foremost devotees of the Lord in the Presence of the Lord Himself, who was listening as Lord Krishna. Hence His acceptance is vouch safed. This speaks of the authoritative nature of the text. Another fact is that Vedavyasa, who has composed this text into a poem was also present there at the time of Bhishma initiating the notable ones. This can be taken among the all accepted scriptures of the universal tradition. Not by faith, but by understanding, discrimination, comprehension and realisation this text had been received by the notable ones.

Many are the commentaries in Sanskrit that explain the significance of the scripture, in various angles by the propounders of the various schools of thought. *Sankaracharya* himself has given his worthy commentary. *Ramanuja* has ordered *Parasara Bhatt*, one of his chosen disciples to write an elaborate commentary. With due regards to the Himalayan scholars in Sanskrit, I point out that it is the depth of each name that has been displayed by all while the synthesis of the scripture is left out untouched. My attempt is mainly to bring out the synthesis and the run-on import of the text enough to render all the scriptures between their lines.

As far as it is necessary I brought together the various aspects of the past commentaries but the main stress is given upon the synthetic aspect or the soul of the text. I do not claim that this is the final word since nothing is final about THE WORD.

SOME SPECIAL FEATURES OF THE TEXT

1. Unlike other texts of the Thousand Names, this text is composed in lucid and unambiguous style. The author seems to have a practical view of inculcating his doctrine to the readers. The simplicity of style enables us to grasp the names straight and unafflicted with any scholarly disposition. The style is more intuitive than intellectual and hence, it aids the devotee to get himself absorbed.

2. The first two names, *Vishwam*, *Vishnubu* (the Universe and the Lord of Pervasion) point out that the whole universe is the one form of the Lord. It leads the reader straight back to the description of the *Viswaroopa* of the Lord which is presented in the Eleventh Chapter of the *Bhagavadgita*.

3. The last of the thousands names, *Vasudeva* (The Lord, who lives in all through the behaviour of everyone speaks of the second of the three steps to be practised by a devotee and which are described clearly by the same author Vedavyasa in the beginning of his final scripture; Srimad Bhagavatham. In that text, the author has prescribed three steps of spiritual practice which lead to the ultimate goal, *liberation*. They are :

a) *Vishnu*, who pervades the name, form and the other objects of the senses and mind.

b) *Vasudeva*, the Lord who lives in everyone and presides over the behaviour of everyone.

c) *Narayana*, in whom the devotee finds the ultimate liberation of his individual consciousness.

The first step, fills the mind and senses with the presence of the Lord. The second step, leads to a release of the baser

emotion of the astral plane that are ever stimulated into expressions of anger, spite, lust etc., while witnessing the behaviour of others. The third step places the purified consciousness of the soul in its proper abode, the oversoul, who is the Spirit in all. The first two names Vishwam, Vishnu along with the last three names, Narayana, Vishnu and Vasudeva suggest these three steps which can be achieved by chanting these names as mantrams.

4. The last word of the text is a finite verb which means a benediction. It is “*Abhirakshathu*”, (May He protect always in all ways) is a speciality to this text. With this verb, the whole passage becomes a sentence which means “*May the Lord of all these thousand names protect.*” Further, each of the thousand can be linked up with this verb to form a sentence. “*Mayprotect.*” Every name can be meditated as a separate sentence and a mantra.

5. The twelve names of Lord Vishnu are often used for every Achamana or the holy sip in all the rituals. These names are also included in this text. They form part of the thousand names.

6. The set of twenty four names of the Lord are used in some ancient Indian rituals. They also form part of this text.

7. A great occult passage called *Narayana Kavacham* (The shield of Lord Narayana) is given by Vedavyasa in his Bhagavatham - sixth book. It is a passage which conceals great occult weapons of unimaginable power and strength. The mantrams given in that text form part of the present text.

8. In the *Ramayana* of *Valmiki* there is another similar occult text of mantrams. It is called *Aditya Hridaya* (The Heart of the Solar Lord). The mantrams given in that text form part of the present text.

THE OCCURRENCE AND DATE OF THE TEXT

The text of this scripture occurs in Mahabharatha, the grand Ithihasa poem composed by Vedavyasa. It is given in the 13th book of the epic which is called *Anusasana Parva* (The volume of Commandments). It is given by Bhishma just after the Mahabharatha war. The composition of the book Mahabharatha is known as contemporary one with the war. The author Vedavyasa was a contemporary of Mahabharatha war. Astronomical calculations and internal evidences of Mahabharatha prove that the war took place in the beginning of *Kaliyuga*. Hence the composition of the present text is estimated to have taken place by all scholars of tradition approximately 5,117 years ago when calculated from 1978 A.D.

The various opinions of historians about the date of the Mahabharatha war contradict each other and cannot be considered as true.

The infallible astronomical evidence of the dates which tallies with the back dating of the various present calendars renders the following facts:

(1) Sri Krishna, the Lord and hero of this scripture was born in the year *Sri Mukha*, at the midnight time of the eighth moon phase of the darker half of the lunar month *Sraavana*. This corresponds with the midnight between 19th and 20th of July, 3228 B.C.

(2) The Lord left his body in the Lunar year *Pramaadhi* after the sunrise of the Lunar new year's day. February 3102 B.C. By that time the Lord was running His 126th year of age.

(3) The Mahabharatha war was fought when the Lord was running His 89th year. This tallies with 3139 B.C.

THE MYSTIC UNDERCURRENT

When meditated, we receive the import of this mystic passage as follows :

The Lord is universe and its existence. He is content of the past, present and future; the maker, protector, existence, soul and the conveyer of beings. He is the pure essence of all and hence, the goal and the light who stands as the one person, the observer, the knower, the synthesizer and the leader of synthesis. He is the concept of goodness, stability, a beginning and an ending of forms and the concept of eternity. Born out of Himself, through the concept of birth, he is beyond the concepts of beginning and ending. Measures unfold from is lotus pattern of universal mind. He is our comprehension that cannot be comprehended. He is the womb of light, life, form, earth and splendour. Being the Lord in the background, He is contained as the Lord of the individuals. He is the faith of faithfulness which cannot be approached by motive. From Him, Gods emerge and He is the refuge and the seed of the creation. He is the background as the day and the year through which time creeps, on as the serpent (totality).

He being the accomplishment, every one finds accomplishment in Him. As the Sun God, he gathers clouds, bestows showers and synthesizes life into the harmony of beings. He is the truth and splendour, since He is the content. His creation is his awareness of forms and hence nothing is without significance. He pervades every one as aspiration, meditation and penance. As the law of creation, He presides over the planes, the devas, the laws of nature and the deeds. Fourfolds,

comes He, as He shines through the creation to enjoy it. Untouched by any process, He includes all processes. He comes down as His own deputy in the form of Gods. He is dwarfed in His forms, wrapped in His own layers of creation. Yet, He shines beyond His sensation. He is the remedy of all problems. Valour, enthusiasm, will, initiative and power are waves in the ocean of Himself. He is the owner of all and He is wealthy. He is the protector and ruler of all and hence, He is the King. He is the bird of the Cosmic Breath who pulsates on His golden wings. As time and evolution, He is the serpent. As the breath, He is the eagle. Eagle eats the serpent. Yet, He dies, since He is the ultimate reconciliation of all. He is the inevitable course of the creation and hence, He is the instructor. He is the opening and closing of creation and hence, He is the wink of the eye. As the Lord of the number thousand, He is the whirlpool of continuity from which He raises us the air and the breeze.

Numbers come out of Him and hence, His splendours cannot be counted. He is the fertilizer, the grower and the distributor of everything as the vibrations of the oceans of the sound principle. He is the utterer of the various huge forms. He produces OM in every heart and is known by everyone through it.

He comes down as the sun, moon and the galaxies. He manifests as desire, fulfils it and cuts it off with His judgement. He is the absolute, the seeming nothingness which eats everything. He cannot be seen since He sees through us. He emerges, as rage in beings, only to cut it off in His play. He is ever aware and His vehicle is the air as breath, is the hero who knows no sorrow, since He is His own favourable direction. He is His own development and no part of Him can ever be His equal. Reason comes out of Him and He is the speed beyond sequence. He is the cause, implement, doer and undoer of everything, within His own concept. He is His own concept of

perfection and His own sphere of golden glow which we know as objectivity. He is the rotating wheel of His own vision which radiates the components of time and space. He is the rotating wheel of the starry regions and the wheel carries the cosmos as His own chariot. He is the cycles of time, He is the father in whose bosom, the beings awake and get to sleep. He creates through His thousand rays, through His array of suns and the planets. He is the bull, who fertilizes nature to conceive creation. He is virtue, humility, truth and He is the one who knows their taste. He rests amidst the ocean of His own existence and amidst the coils of His own evolution. He is the bliss of truth and the Law. He pervades all in three steps - matter, force and consciousness. He is the seer and the Lord of Numbers since he enumerates the beings. He has all the planes of existence concealed in Him as the parts of His body. He touches the light of space since it is Himself. He is the three levels of utterance, and their culmination that heals everyone of his faults. Peace is He, and hence, He bestows peace. He is movement and hence, He has no retracing. He is the splendour of lights and colours and He lies on the bare floor of the earth as the fauna and flora of creation. He is brilliant since He is light. Everything is His own fuel. He is the expanding principle in whom He expands as the creator, creation and the knower of the welfare of creation.

He is the succession and He is the successor. He is the grand ritual of creation in whom the creation is the ablation. He is prayer from whom comes the one who is prayed and the one who prays. He is the abode, dweller and the form through which His life shines. He manifests in groups of hundreds since He starts as one and culminates into many.

He is the total shape that includes multifarious shapes as well as the background beyond. He is within Himself and beyond. He is the one in many and He is the concept about

whom we question every day as every thing. The import of who and what is He, Himself. The import of that which, whoever and whatever is He, Himself. He is the concept of void amidst fullness. He has no self-prestige since He is the prestige of self. He leads everyone through His concept of prestige. Right intelligence, the intelligence of truth is He and He is the outcome of it. He is the brilliance and the brilliant. He holds all measures as His weapons. Hence, He is the bearer of all weapons in the form of rays. He holds the reins in every one and manifests as control against His own expression of restlessness. Four are His forms, four are His arms, four are His vehicles and four are His paths to come down.

He is the four-fold concept of soul who knows the four-fold Veda which stands by one foot. The essence of His planes of existence manifests His auspicious parts that are held by Him through one string, the I AM of all. He is the work of the rulers, the doer in them of the work and one who establishes work as the one institution. He is duty Himself and He shines as the central gem stone that reflects all as lights. He knows all since He is knowledge and it is His secret of success. He is the golden spark of the first awakening and is the Lord of all the Lords of utterance in the various vehicles. He is the pool of existence and the whirlpool in it from which everything comes and into which everything goes. He throws out parts of His immortality as units of mortality. He is the one easily accessible since He pervades all. He is the conqueror of enemies since the concept of enemy is pervaded by Him. The sacred banyan, the sacred peepal and the sacred terminalia trees speak of His glory as stability and firmness through germination. Thousand are His vehicles since He is fire, thousand are His tongues since He is the flame, no form He has, though forms He throws out and hence, He is the fear as the various ones with forms. Once again, He is the dispeller of fear since He is Himself in everyone.

He is the structure of the atom and the universe. He is the tiniest and the fullest. Standing beyond qualities as background. He throws out qualities. He bears everyone, yet He stands aloof. He is ancestor before any clan yet, He increases every clan through His pervasion. He bears the burden of the synthesis of all and yet, He is the Lord of synthesis who stands free. As life, He rides over the wind as breath. As the Lord of breath, He travels and comes down on back of the winged bird. He bears the vault of heavens as His own bow hence He is the preceptor of the wisdom of archery. He is the punishment, the punisher and the one who is punished.

He is the balance in the balanced and the truth in the truthful. He is the concept that is loved by everyone as His own concept. Through space, He travels as pervasion, through air, He travels as fire and distributes Himself as light and the eye through the Sun God as fire. He is the consumer of everything. Yet, He is the happiness of the warmth in everyone. He is never embarrassed. He is never aghast and He stands as the stability of all the worlds with His grim jaw. He never wonders since he is wonder of wonders. He is the eternity in the eternal and He is *Kapila*, the number consciousness who creates and establishes everything in number consciousness who creates and establishes everything in number. He bears the ever-rotating wheel and commands through His valour. He is never fearful. He is beyond word, though He allows to be praised through words. He is chill, as He creates the night. He is soft delicate and not cruel. Yet, he is able, considerate and the Lord of forging. He makes His praise desirable and its listening auspicious to others. His meditation dispels undesirability and makes one cross his own undesirabilities. Bad, as a dream, is wiped off by meditating Him. Endless are His forms and His splendours, and this very thought dispels fear. In all directions and in all corners and angles, He is the one who resides. He has no

beginning since He is. He is there as matter, force and consciousness. He is there as the birth and the cause of the birth. He is the abode of dependability since everything depends upon Him. His laugh blossoms forth as the awakening of the morning blossom of creation. From the gross to the subtle, He travels above as He confers life in the form of OM. He is the concept of quantity, measure and abode. He is the oneness, the essence of all which crosses birth, old age and death. He is the father and His father and hence He is the eternal grandfather of all.

He sacrifices Himself as the sacrifice of creation. Moreover, He is the sacrificer, He is its counterpart and its vehicle, the sacred fire. He is the bearer, conductor, doer, owner, enjoyer and the practioner and finally the end of His own sacrifice. In fact, He is the secret of His own sacrifice since He is the eater and His own food. He is self-born and His own place of birth. He digs Himself up as His own life-song *Sama* (Song).

He is the creator, the Lord and the purifier who stands here as the son of Devaki. Here, He is standing with His conch, His wheel, His bow, His club and His sword. Really He hits everything off with His own rotating wheel. Here, He stands with the garland of flowers as Narayana, the Lord of the background, as Vishnu, the Lord of pervasion and as Vasudeva, the Lord of existence. May He protect us all from all directions.

VISHNU SAHASRANAMAM

Stanza : 1.

विश्वं विष्णुर्वषट्कारो भूत भव्य भवत्प्रभुः ।
भुतकृद् भूतभृद् भवो भूतात्मा भूतभावनः ॥

Word Meaning :

विश्वं	(<i>Visvam</i>) Universe	(1)
विष्णुः	(<i>Vishnuh</i>) The Lord of pervasion	(2)
वषट्कारः	(<i>Vashatkarah</i>) The Lord who makes himself live as universe	(3)
भूत	(<i>Bhuta</i>) Past	}
भव्य	(<i>Bhavya</i>) future	
भवत्	(<i>Bhavat</i>) Present	
प्रभुः	(<i>Prabhuh</i>) The Lord Executive	(5)
भुतकृद्	(<i>Bhutamkrid</i>) The maker of beings	(6)
भुतभृद्	(<i>Bhutambhrid</i>) The one who maintains the beings.	(7)
भावः	(<i>Bhavah</i>) being	
भूतात्मा	(<i>Bhutatama</i>) The soul and spirit of beings	(8)
भूतभावनः	(<i>Bhuta Bhavanah</i>) The one who conceives the beings.	(9)

MEANING :

The whole universe is a form of Vishnu, The Lord of pervasion. He is the Lord who makes himself live as the universe. He is the past, future and present. He is the Lord Executive and the Maker of beings. He, being the soul and spirit of beings, maintains them. He is the one who conceives the beings.

Explanation :

1. The universe should be meditated upon as the Lord. This is the first step of spiritual practice in any path. Without this step, any path becomes black magic or sorcery. Before one gets the first spiritual awakening, he understands the universe as something objective of himself and also as something filled with things animate and inanimate. Such an understanding is due to the state of ignorance which precedes the state of awakening. The ignorance will be repeatedly attacked by this first step of meditation.

2. The second step is the meditation of the Lord as Presence in all things. While the first step is to meditate everything as the Lord, the second step is to meditate the Lord as everything. This makes us find a place for everything in the body of the Lord as the ultimate fitness of things. The importance of names, shapes and peculiarities of everything will be lost into the fitness without losing any aspect of it. This gives us the place of individual existence in the womb of cosmic existence.

3. There is the first call of everything into existence from the background of the Lord. The background is relatively understood as non-existence. The call is always from within the background. It is called the first stir or awakening. This call is called *Vashat*, the call for 'vas' or existence. The ritualist repeats this before he meditates. This is by way of imitating the work of the Lord. By this, he gets into the awakening of the Lord.

4. Past, present and future exist on a background which is the eternal presence of the Lord. Even to us also they exist to the mind and they do not exist to the consciousness. Time and states of matter are only the projections of the outer layers of existence. The inner layers form the body of the Lord who is eternal. Hence the Lord is to be meditated upon as the three-headed one in this aspect. What we call past is only our impression of the past, same thing with the other two. Meditating these things as the Lord will remove our impression and lead us to His existence.

5. The second stage of creation is the process of objectifying a part of Himself, as an object to create. At this stage the Lord descends as the creator. On his own background He works as the Creator of His own creation. The Lord as the background is called the Father (*Narayana*). The creator who descends from Him is called the Son (*Brahma, the four-faced*). The object of creation is called the Word after the commencement of the utterance (*Saraswathi*). This Brahma is the maker of beings.

6. Then the Lord also descends as the maintenance of the created beings. This is the form of food to every living being. The Lord is attracted as food and is eaten by everyone as His own food. In fact, He is not eaten but He eats every living being into His fold of existence by the power of metabolism.

7. Existence is a miracle. Till now none of the beings can know how he exists. Yet he knows that he exists. This miracle is to be meditated upon as one of the wonders of the Lord's existence.

8. Everyone exists as his own identity, away from his own identification with himself. This identification is the cause of his own separate existence. Still he exists only on the background of His identity towards which he begins to take his journey of existence through the various rungs of evolution. This goal

within himself is called the soul which exists as the background of his body, senses, mind, and the whole psychological mechanism. Gradually the individual begins to understand that he has a soul. After some time he properly understands that he is the soul. By the time he succeeds in merging in the soul consciousness, he realises that the soul is only a light of its own consciousness which will be known as the spirit. Thus the Lord exists as the spirit of everything and everyone.

9. In the Lord state there are no beings, yet the Lord has beings within him. This is because the Lord conceives the beings without having an intention to conceive. Intention is only to the conceived being inclusive of the creator. A poet gazing into the ocean of eternity conceives some fine ideas of the waves of the ocean. He does this without an intension. After some time, he finds that he has conceived these thoughts. Then he finds the thoughts wonderful. He rejoices in them and begins to embellish them unto perfection. This process is first taking place in the mind of the Lord. Meditate upon this phase of the Lord. You will be a creator on the background of The Creator.

Stanza : 2.

पूतात्मा परमात्मा च मुञ्जानां परमा गतिः ।
अव्ययः पुरुषः साक्षी क्षेत्रज्ञोऽक्षर एव च ॥

Word Meaning :

पूतात्मा	(<i>Putātmā</i>) Purified soul	(1)
परमात्मा	(<i>Paramātmā</i>) Soul, the Supreme	(2)
च	(Cha) and also	
मुञ्जानां	(<i>Muktānām</i>) To the liberated ones	
परमा	(<i>Paramā</i>) The Highest	(3)
गतिः	(<i>Gatih</i>) Path and goal	
अव्ययः	(<i>Avyayah</i>) The unspendable (Glory)	(4)
पुरुषः	(Purushah) The spiritual person	(5)
साक्षी	(Sakshi) Onlooker and the witness (of all)	(6)
क्षेत्रज्ञः	(Kshetrajnah) One who knows the field of action, thought and realisation	(7)
अक्षरः	(Aksharah) The one beyond dissolution and disintegration	(8)
एव च	(eva cha) verily also	(9)

MEANING :

He is the purified soul; He is the Supreme soul; He is the Highest path and also the goal of the liberated ones. The Lord is the unspendable glory (that fills the universe). He is the spiritual man, the onlooker and the witness (of all the incidents of this creation). Also He is verily the Knower of the field of action, thought and realisation. He is the one who stands beyond dissolution and disintegration.

Explanation :

1. The Lord is to be meditated upon as the purified soul. In fact, the soul is pure in itself and requires no purification. At the same time, the grosser aspect of our creation which includes matter, mind, senses, thoughts, impressions, memories, beliefs etc., form the vehicle of creation which requires constant purification (*Samskaara*), regulation and rectification (*Yama* and *Niyama*). Even then this part also is included in the effulgence of the rays of soul and is no foreign thing that exists. Nothing other than Himself exists in creation. “Anything non-existing can never come into existence. Anything existing never ceases to exist. Those who see through can solve the riddle”, says Bhagavadgita (2-16). This part of the soul which requires purification, rectification and regulation will be elevated into the degree of incandescence of the soul. All this process is carried out by the grace of the same Lord. Hence, He is called the purified soul.

2. “Soul, the Supreme” means the Lord’s Presence in each living being. This Presence is the spirit that exists, to whom the soul forms the pure ray.

3. The Lord is the highest path and goal of the liberated ones. Liberation includes the process of resolving the riddles of the matter, mind and senses which form the changing nature

of a living being. At first, this starts with the first recollection of the Lord by the individual. The approach is made possible in four alternatives.

a) The afflicted being struggles to get off his affliction. During the struggle, he begins to hit at the Lord by way of prayer and worship.

b) The one with curiosity peeps into the nature of many things. Gradually he hits at the Lord as the Cause of all causes.

c) The one who is crazy after getting his things done runs after everyone to achieve his selfish ends. He seeks and seeks in various persons and incidentally feels the Lord in all.

d) The man of knowledge knows Him directly. This is the path prescribed by the Lord and made available for the living beings struggling in the bondage of self-conditioning. Liberation is the result.

Hence the path and the goal are also forming a projection of the Lord's reflecting presence in the individuals.

4. The Lord is unspendable. What is the difference between space and the contents of the space? The contents undergo change and we suffer from the existence and non-existence of things and persons in space. Space is beyond these two phases and exists permanently relative to the things in space. Thus we can know it is unspendable. Similarly the Lord is unspendable to space and beyond also.

5. The word Purushah means person. In the *Purusba Sukta*, the Lord is described as the Spiritual person in all and everything. In us, He exists as the Lord of the individual (*Ishwara*) from whom all the vehicles of mind, matter, senses and discrimination blossom and into whom they dwindle. So too with every atom of the universe and its counterparts.

6. The onlooker and the witness. Since the spirit in everyone and in everything does not interfere with and involve in the riddles of matter, mind and senses, He is only the onlooker. He neither punishes nor favours but observes. Everyone punishes or favours himself by his own thoughts and actions. In the meanwhile, the Lord waits, but observes as the awareness waiting to respond to the knock of the lower man.

7. He is the knower of the field of action, thought and realisation. He is also the Lord. "The body is the field. One who wants to know it is the knower" says Bhagavadgita (13-2). Just as the wise agriculturist works out the fruition of his food in the field, the spiritualist works out the fruition of his good deeds, eliminates bad deeds and leads the lower man into the land of liberation.

8. The Lord is beyond dissolution and disintegration. Dissolution is the merging of parts in the whole. The Lord is the whole into which everything dissolves. Disintegration is of atoms, cells and bodies and also of thoughts, religions and philosophies. The Lord is the one who receives each of them into Himself and stands as the background.

Stanza : 3.

योगो योगविदां नेता प्रधानपुरुषेश्वरः ।
नारसिंह वपुः श्रीमान् केशवः पुरुषोज्जमः ॥

Word Meaning :

योगः	(<i>Yogab</i>) Synthesis	(1)
योगविदां	(<i>Yogavidām</i>) Among those who follows synthesis	(2)
नेता	(<i>Netā</i>) Leader	
प्रधानः	(<i>Pradhānah</i>) Primordial substance	(3)
पुरुषेश्वरः	(<i>Purusheswarah</i>) The Lord of persons	(4)
नारसिंहवपुः	(<i>Nārasimbhavapuh</i>) The one with the body of the man-lion	(5)
श्रीमान्	(<i>Srimān</i>) The Lord of splendour	(6)
केशवः	(<i>Kesavah</i>) The Lord with hair	(7)
पुरुषोज्जमः	(<i>Purushottamah</i>) The first person among the three layers of personality	(8)

MEANING :

He is synthesis and the foremost leader among those who know synthesis. He is the primordial substance as well as the Lord of persons. He is the one who wears the body of man-lion. He is the Lord of splendour, who grows the worlds as his hair. He is the first person among the three layers of personality.

Explanation :

1. Yoga is the awareness of the synthesis of all planes of consciousness experienced by the individual. The practice of yoga is to achieve this end. The one who is drawn to this practice gets his drive from the Lord Himself.

2. For the above reason the Lord is the leader of those who practice yoga. The disciple who gets the highest realisation of yoga is identified in his consciousness with his guru who is in his turn identified with the Lord Himself in all respects.

3. Pradhana is the primordial substance which descends into three-fold nature with the help of the activity of divine thought. Primordial substance and divine thought manifest periodically from the one existence eternal. They form the parents of the whole creation including *Prakriti* which comes down as the triangle of the three qualities. Pradhana is called *Moola Prakriti* (basic nature) by the Sankhyas and Aditi by the Vedic Seers. It is the first manifestation of the Lord. It takes the first stir of creation after a stillness of all the universes in a slumber of equilibrium to themselves on the background of the higher consciousness of the one existence.

4. The personality of every individual has his synthesis in the soul consciousness and the spark of spirit within. This unit

of soul and spirit serves as the Lord or the Master of the personality which contains the mechanism of psychology and intelligence.

5. The Lord once came down in the body of man with a lion's head when he wanted to kill a great demon *Hiranyakasipu* to save *Prablada*, the son of the demon and who was a great devotee. The manifestation of a human body with a lion's head was only to prove the possibility of His descent in any form or in any combination in the biological kingdom.

6. The mantram *Sree* invokes wealth and splendour. It denotes the qualitative aspect of the whole creation. *Sree* is described as the female aspect of the Lord Himself. In one capacity she is described as His queen taking her abode in his heart and making her manifestation on his chest. The light of the sun's rays and the glitter of gold are described as the glory of the Mother Goddess. The Lord is invoked along with her to make the meditation complete.

7. The whole of the cosmic consciousness is to be invoked as the One Person growing the various layers of the universes as his own hairs on the head and along the pores of the body.

8. The spiritual anatomy of the ancient seers explains the existence of three layers of personality of the Lord in us and in every atom of the universe.

- a) The personality which undergoes transformation.
- b) The personality beyond transformation.
- c) The background of the above two.

All the beings of creation belong to the personality of transformation. The dweller in them is beyond transformation. The background of both is the Lord of all Lords. He is called the first Person 'I AM'. The fifteenth chapter of *Bhagavadgita* explains this in detail.

Stanza : 4.

सर्वशर्व शिवः स्थाणु भूतादिः निधि रव्ययः ।
संभवो भावनो भर्ता प्रभवः प्रभुरीश्वरः ॥

Word Meaning :

सर्वः	(<i>Sarvah</i>) all	(1)
शर्वः	(<i>Sarvah</i>) Siva	(2)
शिवः	(<i>Sivah</i>) Lord of auspiciousness	(3)
स्थाणुः	(<i>Sthānuh</i>) stable as rock	(4)
भूतादिः	(<i>Bhutādih</i>) The origin of being	(5)
निधिः	(<i>Nidbih</i>) hidden treasurer and the contribution of all	(6)
अव्ययः	(<i>Aryayah</i>) Unspendable	(7)
संभवः	(<i>Sambhavah</i>) The Lord of occurrence	(8)
भावनः	(<i>Bhāvanah</i>) The goal of imagination	(9)
भर्ता	(<i>Bhartā</i>) The one who maintains all	(10)
प्रभवः	(<i>Prabhavah</i>) The Lord of emanation	(11)
प्रभुः	(<i>Prabhuh</i>) The Lord of all	(12)
ईश्वरः	(<i>Īshvarah</i>) The Lord of splendours	(13)

MEANING :

Invoke Him as all and everything ; as Siva, the Lord of auspiciousness; stable as a rock, the origin of all beings and as the unspendable hidden treasure and contribution of all. He is the Lord of occurrence, the source and the goal of imagination, the one who maintains all. He is the Lord of emanation and the Lord of all and everything as well as the Lord of splendours.

Explanation :

1. All means that the Lord pervades all. Here all includes creation and beyond creation.

2. Sarva means the Lord of the dissolution or merging of the creation.

3. Siva means the Lord who is the embodiment of auspiciousness. Realise gradually that whatever occurs contributes to the ultimate well-being.

4 Just as the rock is stablest of all, that is on the physical plane, the Lord is the stablest of all the creation. He forms the very content that stands eternally. On His surface, everything floats.

5. The origin of beings is the monad which descends as *Jeeva* or permanent atom (refer Secret Doctrine by H. P. Blavatsky).

6 & 7 The unspendable hidden treasure means the source of even *Moola Prakriti*, the primordial substance as well as divine thought. Both of them are borrowed by the devas who come from them both. Again everyone leaves his own work as his own contribution that returns to the same treasure.

8. Occurrence is the coming across of the individual with the remaining part of the creation which forms his background.

This Coming across may be physical, vital, sensory, mental or spiritual. It is known as incident.

9. The source and goal of imagination is the reaction of mind towards itself and its recollection of memories. All this form part of the Lord.

10. Everyone receives his maintenance from the parents, employers, friends and other individuals. All these beings live as characters in the drama of the universe, the story of which occurs on the background who is the Lord. Hence, the maintenance is indirectly the Lord Himself.

11. Everyone awakens from his sleep everyday but he first gets his awakening as an individual from the Lord Himself. This is the first differentiation of his individual consciousness which we call emanation.

12. Prabhuh means the Lord of all the creation which is the kingdom of the Lord. Here the administrative ability that is immanent in the creation is referred to.

13. Splendours are the powers of nature which render the manifestation of the creative intelligences possible. In the individual, they live as the powers which maintain body, mind, senses, life and the psychological faculties beyond which stand the super-human splendours that may sometimes flow out through Him.

Stanza : 5.

स्वयंभूः शंभुरादित्यः पुष्कराक्षो महास्वनः ।
अनादिनिधनो धाता विधाता धातुरूज्जमः ॥

Word Meaning :

- स्वयंभूः (Swayambhub) Self manifest (1)
- शंभुः (Sambhub) The one who manifests as peace
and through peace (2)
- आदित्यः (Adityah) Son of Aditi (3)
- पुष्कराक्षः (Pushkarākshah) One who has eyes resembling
the night lotus (blue lotus petals) (4)
- महास्वनः (Mahāswanah) The great sound (5)
- अनादिनिधनः (Anādinidbanah) One who has neither beginning
nor end (6)
- धाता (Dhāta) Creator (7)
- विधाता (Vidhāta) One who creates arrangement
of things (8)
- धातुः+उज्जमः (Dhātub+uttamah) The Supreme Lord even to
the creator. (9)

MEANING :

Invoke the Lord as self-born, born out of peace, and the one who manifests through peace, as peace; the son of Aditi and the one who has eyes resembling the tender petals of white lotus; the great sound of the universe; as the One who has neither beginning nor ending. He is the Creator of the arrangement of things. He is the Creator Himself and the Lord of the Creator.

Explanation :

1. Birth is given to matter, force and mind by the higher principle which pervades these three entities. The higher principles make their own manifestation by their higher impulse. The impulse itself is the cause of the birth of all the series of the lower and higher principles whereas the impulse is born of itself. Hence it is the Lord's power of self-manifestation. Even in us also the soul and spirit produce their own impulse to manifest and the lower principles are given birth to.

2. 'Sam' in Sanskrit is a mantram which means poise or peace. When meditated, the sound produces poise. This is possible only when meditated in a peaceful manner. An attempt to relax the attempt and be peaceful produces peace. Peace in its turn gives the experience of peace. This aspect of the Lord is called *Sambhuh*.

3. *Adityah* Aditi is the mother of all the devas and also the Supreme Lord. In fact, the supreme God principle is self-existing without mother and father. When he wants to come down as creation, He gives out the mother-principle which was hitherto slumbering in Him. She comes down and conceives Him in her womb as her child. Then the Lord comes down as the first manifestation of the Lord who is called *Virat* or *Hiranyagarbha*, the self-effulgent egg. This mother-principle descends into all

the series of planes of creation upto the grossest material plane, conceiving the Lord as the omnipresence in each of the planes. She is called *Aditi*. Therefore the Lord is understood as the child of Aditi.

4. The night-lotus is a symbol of the glory of night in Indian symbolism. The eyes that are open (aware) during the night of dissolution are compared to the petals of a night lotus. The eyes of the Lord are not physical and hence they have no wink either in creation or dissolution. The word *Pushkara* esoterically means the source of replenishing and fulfilment. The graceful look of the Lord fills the whole universe with fullness and replenishes everything with mind, life and food.

5. Great sound means the totality of the utterance of the whole universe in all its detail as the spell of the one word, OM. It means the sound principle which exists in space and which forms the back-ground of all the sound vibrations of all planes. This is invoked as the Presence of the Lord here.

6. Beginning and ending are to the creation and the creator but not to the background. When clay is made into a pot and when the pot is broken, there is a beginning and an ending to the pot but not to the clay. The Lord forms the clay of the whole universe which imbeds the potter in every atom of it. Hence, he has neither birth nor death.

7. The word *Dhaata* denotes the creator, who is the content of the self-effulgent golden egg and who manifests as four-faced *Brahma*. Since he comes out of the background Lord along with the egg, the four-faced Brahma is also remembered as the Lord Himself in the capacity of His son.

8. The whole creation is an arrangement of principles that manifest as the folds of space and time. They unfold into

the workings of intelligences, forces and the layers of matter. All these exist dormant in the egg like the colour, fragrance and shape of the tender petals in a bud which is the would be flower. The one who takes care of the arrangement of this totality is called *Vidhaata*. On lower mental plane and the plane of force and matter, He is understood as the law of inevitability which is called *fate*. A proof of the existence of this principle is the manifestation of everything according to its own nature and set properties.

9. If the Creator who is the totality of the intelligence of one unit creation is to meditate, he has to meditate upon his own presence as his own background whom he can conceive as the Lord. Therefore the Lord is Supreme even in the eyes of the creator himself.

Stanza : 6.

अप्रमेयो हृषीकेशः पद्मनाभोऽमरप्रभुः ।
विश्वकर्मा मनुत्वष्टा स्थविष्ठः स्थविरो धृवः ॥

Word Meaning :

- अप्रमेयः (*Apramēyaba*) Cannot be measured (1)
- हृषीकेशः (*Hrishikēśah*) = Lord of the heart; (2)
- पद्मनाभः (*Padmanābhaha*) = The one having lotus sprouting from his navel; (3)
- अमरप्रभुः (*Amaraprabhuhu*) = Lord Executive among the Devas ; (4)
- विश्वकर्मा (*Visvakarmā*) = The Architect of the Universe; (5)
- मनुः (*Manuhu*) = King who holds a sway over time and races; (6)
- त्वष्टा (*Tvashtā*) = the artificer of forms; (7)
- स्थविष्ठः (*Sthavishtah*) = stable among the stable; (8)
- स्थविरः (*Sthavirah*) = The aged one. (9)
- धृवः (*Dhruvaha*) = Pole or centre of rotation. (10)

MEANING :

Invoke the Lord as the one beyond measure, the Lord of the heart and whose navel is embellished with a lotus. He is the Lord Executive among the Devas, the great Architect of the Universe, the King of time and races and the artificer of forms. He is also the stablest of all those who are stable and the oldest of all.

Explanation :

1. All measures are born only after the mind in space is born. Before that they lay concealed in the background as the implements of masonry and carpentry waiting to be used by those who will be born. Since the background is the Lord he is beyond measure.

2. Heart is not the physical heart of beings but it is a centre around which our physical heart is formed in the mother's womb. The centre precedes all physical matter and makes its first manifestation everywhere as a centre of pulsation. It exists as a centre of electro-magnetic fields in space, the nucleus of an atom and then the nucleus of a cell and then only as the heart centre of a living being. The Lord manifests as the centre at first and exists as pure love in all of us.

3. The navel is another such centre which precedes matter. At first it is manifested as a lower centre of space which forms the lower pole to the heart centre. Both the poles form the first magnet of existence which is the axis of a space-globe. All the lines of force in the globe form along this axis to throw out the primordial light of star - dust and then the stars which are hatched into the myriads of solar systems. The same process takes place in the mother's womb when the vertebral column is formed. The navel centre works as the brain of emotions whereas the heart centre works as the brain of affections.

4. The Deva Kingdom of the cosmic and microcosmic creations is abided by certain administrative laws that are produced from the Lord Himself. In this capacity the Lord is called *Indra*.

5. *Viswakarma* is the shape - consciousness that exists as cosmic mind. He presides over the definite shapes of the anatomy of one universe as well as of one individual. He is rightly described as the goldsmith among Devas. He is the architect of the universe as well as the first artificer of metals.

6. There are fourteen Manus who are among the mind-born children of Brahma, the Creator. Each presides over a sweep of time called *Manvantara*. He marks the divisions of time and works out all the periodicities of the cosmic pulsation as stories and incidents, from the scale of the double - pulsation of the cosmos to that of the respiration and heartbeat of the individuals. He also presides over the seven root-races of human beings on this earth, their sub races and the new blends.

7. The word *Twashta* means an etcher and a carpenter. He presides over the detail of the anatomy of the whole universe and the body of the individual. He forms lines of force in the mother's womb which are called *nadis* along which the nerves and blood vessels will be moulded.

8. The lower principles of matter, force and mind are unstable, and are subject to constant change. The higher principles of pure intelligence, will, discrimination (Law) and love are stable and belong to Deva Kingdom of higher rung. The Lord forms their background and is hence, the stablest among the stable.

9. Since the first stir starts from the Lord and merges in Him after the whole activity of creation is finished, the Lord stands as the oldest among all.

10 The word *Dbruva* means a pole or a point around which all the activity takes place. He is the head centre in us, the north pole to this earth and the pole star which governs the rotation of the solar systems. All these manifestations are to be meditated upon as emerging from the Lord, existing in Him, with Him as their content and texture and merging in Him.

Stanza : 7.

अग्राह्यः शाश्वतः कृष्णो लोहिताक्षः प्रतर्दनः ।
प्रभूत स्त्रिककुञ्चाम पवित्रं मंगलं परम् ॥

Word Meaning :

अग्राह्यः	(<i>Agrāhyah</i>) = cannot be comprehended	(1)
शाश्वतः	(<i>Śāśvatah</i>) = eternal	(2)
कृष्णः	(<i>Kṛṣṇah</i>) = darkness divine	(3)
लोहिताक्षः	(<i>Lohitāksah</i>) = having red eyes	(4)
प्रतर्दनः	(<i>Pratardanah</i>) = One who withstands	(5)
प्रभूतः	(<i>Prabhūtah</i>) = well-formed	(6)
त्रिककुब्	(<i>Trikakub</i>) = having three names	(7)
घाम	(<i>Dhāma</i>) = the path of light	(8)
पवित्रं	(<i>Pavitram</i>) = purity	(9)
मंगलं	(<i>Mangalam</i>) = auspiciousness	(10)
परं	(<i>Param</i>) = the highest.	(11)

MEANING :

Invoke the Lord as beyond comprehension and as eternal, the darkness impregnable (mystery). He is the one with red eyes and he is all-resistant. He is well-formed into the various manifestations and has three names. He is the path of light and purity of all pure things. He is the highest concept of auspiciousness.

Explanation :

1. Comprehension is through the mind and senses. Since God is all and the mind is only a pattern which forms a minute particle of the whole it cannot comprehend what God is. One can experience God by the process of becoming and being and not by thinking and understanding.

2. Since God stands as the background of all that is changing he is unchanged and hence eternal.

3. What we call darkness is darkness to the mechanism of senses and mind. To itself it is no darkness but is the great light of existence. It is the greatest of all mysteries to the one in the capacity of an objective observer. To the one who submits his I AM to the Lord he is the I AM. The blueness of the sky is only as it appears and it is not true in itself. Hence it is taken as a similitude to the colour of the Lord. Lord Krishna is described as having the body of deep blue colour.

4. The colour of the sunrise and sunset are symbols of the emerging and the merging of the individual consciousness. The white light and the spectrum thereof are only the limitations or the range of visibility to the human eye. What we call darkness is the totality of the real light. From the darkness which is real light, the spectrum becomes visible, when the demarcation manifests as the red colour.

5. God is the background of all other things that survive in the process of their becoming or being created. Hence, the background is the only thing that resists all the changes and stands as it is, amidst and beyond the changes.

6. Everything from the atom to the solar system depends upon form, both physical and subtle. We find in this creation everything well-formed in its own shape that keeps its own identity. This power is due to the presence of the awareness of the Lord.

7. God is described as having three names which are vortices of existence. The three planes physical, vital and spiritual are the three vortices which contain the whole creation as the body of the Lord.

8. Before everything is created there is space. Space is the light that spreads as the first presence. It also forms the path of the Lord descending into the beings of creation. Inversely it also forms the path from the created individual to the Lord when retraced.

9. Purity is a relative term. Something is purer than another thing which is filthy. The whole creation is a range of layers of realisation. When the individual grows aware of each new layer, the previous one is relatively impure to him unless he enlightens it and fills it with the presence of the newly experienced layer. This process continues until the individual finds no further layers than himself. This is what we call God and hence, He is the purest of all purities.

10. People understand something good desirable and auspicious according to their own understanding and limitation. One may think financial gain as auspicious, another may think that the day of child birth is auspicious. These concepts carry only their concept of auspiciousness but not real auspiciousness or good. Real good is only the plan of the Lord which lies in the ultimate fitness of things and the individual following it.

11. The highest of auspiciousness is comprehended and experienced when the individual finds his fitness into the plan of Lord. There is no higher state of being than this.

Stanza : 8.

ईशानः प्राणदः प्राणो ज्येष्ठः श्रेष्ठः प्रजापतिः ।
हिरण्यगर्भो भूगर्भो माधवो मधुसूदनः ॥

Word Meaning :

ईशानः	(<i>Iśānab</i>) = The Lord Most High	(1)
प्राणदः	(<i>Prāṇadab</i>) = giver of life	(2)
प्राणः	(<i>Prāṇab</i>) = life	(3)
ज्येष्ठः	(<i>Jyestab</i>) = the eldest	(4)
श्रेष्ठः	(<i>Srestab</i>) = the choicest	(5)
प्रजापतिः	(<i>Prajāpatih</i>) = Progenitor	(6)
हिरण्यगर्भः	(<i>Hiranyagarbbab</i>) = the golden egg	(7)
भूगर्भः	(<i>Bhūgarbbab</i>) = the centre of the earth; and womb of the earth	(8)
माधवः	(<i>Mādhavab</i>) = the husband of the wealth goddess	(9)
मधुसूदनः	(<i>Madhusūdanab</i>) = the one who crushed the demon Madhu.	(10)

MEANING :

Invoke the Lord as the most high, as the life-giver and the life; as the eldest and the choicest of the whole creation; as the progenitor, the golden egg and the centre as well as the womb of the earth; as the husband of the wealth goddess and the one who crushed the demon Madhu.

Explanation :

1. The Lord most high means the one who presides over every part and particle of the creation, the indweller and the one beyond.

2. Life is the manifestation of space energy which expresses itself through the vital centres of the body to raplenish every part continuously. Since the Lord is the content of the space, He is the life-giver.

3. He is not only the content of space but also of the layers of space, the nucleus of the atoms and the energy centres in our body. He is the very life itself,

4. Since everything is born out of him He is the eldest of all the created entities.

5. Since He is the essence and content of everything, He is the choicest desire towards which everyone should strive to progress.

6. The seed, principle of the whole universe is one of his manifestation. Hence, He is the seed principle of every seed, and is rightly the Progenitor.

7. Since the globe of space activises as the globe of golden light from the background space of darkness, before every creation, the creator, Brahma, is said to be born out of the golden egg.

8. The spark of the earth towards itself. It is also conscious of itself being attracted towards the sun, and repelled by the force of its own speed. Hence, this centre keeps poise to keep the earth in its own orbit. This is the centre which was the first womb of the formation of the whole earth globe. This centre is one of the manifestations of the Lord.

9. The goddess of wealth and splendour is *Laxmi*. She is the wife of the Lord and resides always in his heart during pralaya and on his chest during the creation.

10. When the space globe was first existing during the creative slumber of the Lord, its space became two equal parts. (two different charges of lines of force). Two opposing forces sprang up in the form of two great demons, *Madhu* and *Kaitabha*. The Lord killed them (neutralised them and formed the two poles of the space globe). Hence, He is the killer of the demon Madhu.

Stanza : 9.

ईश्वरो विक्रमी धन्वी मेधावी विक्रमः क्रमः ।
अनुजमो दुराधर्षः कृतज्ञः कृतिरात्मवान् ॥

Word Meaning :

ईश्वरः	(Īśvarah) = The Lord of the Individual	(1)
विक्रमी	(Vikramī) = One who overtakes by valour	(2)
धन्वी	(Dhanvī) = He who has a bow	(3)
मेधावी	(Medhāvī) = resourceful	(4)
विक्रमः	(Vikramah) = One who has a peculiar succession	(5)
क्रमः	(Kramah) = One who crosses over things	(6)
अनुजमः	(Anuttamah) = the highest	(7)
दुराधर्षः	(Durādharṣah) = One who cannot be frightened	(8)
कृतज्ञः	(Kṛtajnah) = the faithful	(9)
कृतिः	(Kṛtib) = the accomplished	(10)
आत्मवान्	(Ātmavān) = the spirited one	(11)

MEANING :

Invoke the Lord as the Lord of the individual and as the one who overtakes by valour; the one who has a bow and is resourceful; who has a peculiar succession of things and who crosses over things. He is the highest who cannot be frightened. He is the faithful one, the accomplished and the spirited one.

Explanation :

1. The inner Lord, the Lord of the atom, individual and the universe. The word *Iswara* means the light which pervades and influences the individual unit, especially in an administrative sense. The Vedas explain that whatever exists in this world is lived and ruled by *Iswara*. The *Bhagavadgita* says that He lives in the hearts of every being and makes the being work and revolve around himself. *Patanjali* says that the Lord is the light of the Soul for whom we conduct the practice of yoga. Meditating upon Him will lead us to yoga state.

2. *Vikrami* means the one who overtakes other by valour. In the lower plane, He is approached as competition and a competitive spirit. On the administrative plane, He works as the sense of defence and consciousness. On the highest plane, He manifests as the unconquerable steadiness of the soul-light which can defeat every shortcoming.

3. *Dharni*. He possesses a bow. This is a sign of protection and war like nature. He is the valiant defence of those who are unjustly attacked. On the lower plane, He is understood as the use of a weapon. On the higher planes, He is the point of the application of consciousness, who is located at a point between the eyebrows. He is located as the attempt to utter OM. It is said that the utterance of OM is the bow, the five senses are the arrows that should be aimed at inwards to hit the object of the individual consciousness which we call ego and we attain liberation thereby.

4. *Medhavi*. Resourcefulness is the invisible ocean upon the surface of which rises the wave of our application or

approach to do things. He lives as invisible presence in us and makes his appearance in us and makes his appearance as our own approach when the situation comes.

5. *Vikramah*. Situations in life will be transformed from the nature of obstacles to the nature of steps to achieve by following a peculiar succession of events. The arrangement of events into right succession causes success. This arrangement by the intuitive approach is the presence of the Lord Himself.

6. *Kramah*. The Lord should be traced as the creative intelligence which makes us cross over incidents to remove the nature of obstacles from them.

7. *Anuttamah*. Our constitution is an arrangement of everything as better than its lower. The betterness leads to the betterment of the lower into the higher. Thus the Lord's presence exists in us always as something higher and leads us to the highest state, which is Himself.

8. *Duradbarsah*. The vulnerability to get frightened at something exists as part of the lower nature in us; it exists as the result of objectivity of the cognisance of the non-self. Fear is an expression of the unknown. The Lord as pervasion expands as the awareness of His subjective presence and removes fear by this meditation. Thus the Lord Himself stands in us as the one who cannot be frightened.

9. *Krtajnah*. Faithfulness is the quality of remembering the good deeds of others. It is the intelligence which traces goodness and which reciprocates goodness. It is the Lord's presence in us as goodness.

10. *Kritih*. The above trait and its meditation leads one to the realisation of accomplishing everything and live accomplished in Him as the accomplishment.

11. *Atmavan*. The presence of the divine spirit in us makes us the spirited ones and this spirit expresses in its Own way on every plane until we realise it.

Stanza : 10.

सुरेशः शरणं शर्म विश्वरेताः प्रजाभवः ।
अहः संवत्सरो व्यालः प्रत्ययः सर्वदर्शनः ॥

Word Meaning :

सुरेशः	(<i>Sureśab</i>) = the Lord of the devas	(1)
शरणं	(<i>Śaraṇam</i>) = refuge	(2)
शर्म	(<i>Śarma</i>) = forbearance	(3)
विश्वरेताः	(<i>Viśvaretāb</i>) = the sperm of the universe	(4)
प्रजाभवः	(<i>Prajābhavab</i>) = The one who makes beings born	(5)
अहः	(<i>Ahab</i>) = the day	(6)
संवत्सरः	(<i>Samvatsarah</i>) = the year	(7)
व्यालः	(<i>Vyālah</i>) = the serpent	(8)
प्रत्ययः	(<i>Pratyayah</i>) = faith	(9)
सर्वदर्शनः	(<i>Sarvadarśanab</i>) = the vision of everything and all	(10)

MEANING :

Invoke the Lord as the lord of devas; the sense of refuge; and forbearance; also as the sperm of the universe and the one who makes beings born, as the day, the year and the serpent of time; as the object of faith and the vision of all and everyone.

Explanation :

1. *Suras* are the Lords who guide the energy centres in us and in the universe. They belong to the deva kingdom.

2. Refuge is a sense in us which stands as the cause of fearlessness. Fear requires it on the objective plane and fearlessness is achieved by meditating it on the subjective plane.

3. The sense which makes us withstand adversities and the faults of others is the divine surface of defence in us. This is known as the silent endurance of any injustice or adversity without complaining against others or fate.

4. Everything in this universe germinates through fecundity and fertilisation. The sun's rays serve this purpose in every atom. As a result, we see everything developing into its own state and form of existence. This power is the sperm of the Lord.

5. The above described capacity makes beings born. On the lower plane, they are born from the seed or the mother's womb.. On the higher plane, everything is born from its previous state of existence and takes its abode also in the previous state of existence. For example, air is born out of space and exists in space. The sperm makes the seminal fluid born which again exists in the sperm waiting to conduct its function of fertilisation.

6. The day is the unit of time between a sunrise and a sunset. This unit varies in its magnitude relatively to the magnitude of the consciousness of the observer. Just as the

human beings have their day, every being has its own day varying in its magnitude. The Brahma has his own day through the span of which he finds his unit manifestation of his creation. Thus the day is the unit form of the Lord himself who projects the unit of time.

7. The year is another unit of time into which the Lord makes his manifestation. The word *samvatsara* in Sanskrit itself explains the Lord nature of the year. The movement of the one revolution which contains the cyclic periodicity of its detail is the sense of the word in Sanskrit.

8. *Vyalah*. The movement which we call time is described as the divine serpent upon the thousand heads of whom this whole splendour of the universe rests. The winding and unwinding coils, the gliding of the total body without legs visible and the periodical shedding of the scales of skin makes the serpent meditated as the representative of time. Hence, the Lord is the imperceptible movement of the serpent of time.

9. *Pratyayah*. Faith is the centre which sustains everything of us around itself. It is the functioning nucleus of the very biological and psychological entity which is the unit existence of each of us.

10. Vision is the unity which exists beyond the diversity of what we know. Knowledge pierces the veil of darkness in patches in various positions and locations through various angles until the whole veil is removed revealing the total background of the light beyond. This stage is called *darsana* or vision in Sanskrit. This exists as intuition in everyone and leads him to the right comprehension through a series of better understandings. It is a fine play of the Lord who exists as the background light.

Stanza : 11.

अजः सर्वेश्वरः सिद्धः सिद्धिः सर्वादिरच्युतः ।
वृषाकपिरमेयात्मा सर्वयोगविनिस्सृतः ॥

Word Meaning :

- अजः (Ajab) = The unborn (1)
- सर्वेश्वरः (Sarveś'warah) = The Lord of all (2)
- सिद्धः (Siddhab) = accomplished (3)
- सिद्धिः (Siddhib) = accomplishment (4)
- सर्वादिः (Sarvādih) = The beginning of all and everything (5)
- अच्युतः (Achyutah) = The one without a slip or a fall (6)
- वृषाकपिः (Vṛṣākapih) = He who showers and reabsorbs (7)
- अमेयात्मा (Ameyātma) = The soul with the spirit
immeasurable (8)
- सर्वयोगविनिस्सृतः (Sarvayogavinisṛtab) = one who causes the
evolution through the synthesis of all planes of
existence (9)

MEANING :

Invoke the Lord as the unborn, the Lord of all, as the accomplished and the accomplishment; as the beginning of all and everything; as the one without a slip or fall. Also invoke the Lord as the one who showers and reabsorbs; as the soul with the spirit immeasurable and the one who causes the evolution through the synthesis of all planes of existence.

Explanation :

1. Since birth and death belong to the created beings and not to the content, we have to meditate the Lord as unborn.

2. He is the Lord of the creation and the creator. He is also the Lord of matter, force, mind and soul. He is the Lord of name, shape, nature and the content. He is the filling content of all the devas and hence He is the Lord of all.

3. The idea to practice yoga and the accomplishment of yogic practice depend upon the very existence of the Lord in us and by the grace of his inducement. Therefore, the living being who attains, accomplishment is the Lord Himself as potential though He is the finite being functionally. Hence the Lord Himself is the accomplished one.

4. The very process of practice to attain accomplishment is due to his grace of presence and hence it is Himself.

5. Beginning and ending are real only to the individual and the universe. The Lord is beyond these two and is the real being of both.

6. A slip and a fall is characteristic of mind and matter and that part of intelligence which is in contact with the mind

and senses. Mind, matter and senses belong to the lower nature whereas their content belongs to the Lord nature which has neither slip nor fall.

7. During the rainy Season, the sun's rays cause the clouds shower. During summer, they reabsorb the water of the earth as clouds. Similarly during mating season, the mind makes the living being shower as the sperm to reproduce. During the process of death, the prana of this earth reabsorbs all the layers of the material and mental planes, into itself. Similarly while expressing something, the will showers intelligence into the objective plane through the utterance. During sleep and meditation, it reabsorbs all the concepts of intelligence into itself. The whole process is a pulsation containing exhalation and inhalation. Meditate the Lord as the one who conducts both.

8. All the lower planes of matter, life and mind come out of the essence at every birth. They exist on the surface of the essence as its own sheaths. They are once again reabsorbed into the essence. This whole process is to exemplify the essence which we call soul and allegorise into the life with all changes. Anyone of these changes react with each other and with the essence and hence, they cannot measure the essence which is the soul. They can never measure the spirit which is the essence of the soul itself.

9. The Lord comes down into creation in the form of all the planes and layers. The process of coming down is by virtue of his existence as the synthesis of all these though it bears their analysis.

Stanza : 12.

वसुर्वसुमनाः सत्यः समात्मा सज्जितः समः ।

अमोघः पुंडरीकाक्षो वृषकर्मा वृषाकृतिः ॥

Word Meaning :

वसुः	(<i>Vasub</i>) = the wealth of the creation	(1)
वसुमनाः	(<i>Vasumanāb</i>) = the mind after wealth	(2)
सत्यः	(<i>Satyab</i>) = truth, the law of existence	(3)
समात्मा	(<i>Samātmā</i>) = the spirit as equilibrium	(4)
सज्जितः	(<i>Sammītab</i>) = well-measured by the well-behaved	(5)
समः	(<i>Samab</i>) = One who is equal to all	(6)
अमोघः	(<i>Amoghāb</i>) = nothing in vain	(7)
पुंडरीकाक्षः	(<i>Puṇḍarikākṣab</i>) = the Lord with eyes resembling the petals of a lotus	(8)
वृषकर्मा	(<i>Vṛṣakarmā</i>) = one who acts as the shower	(9)
वृषाकृतिः	(<i>Vṛṣākṛtib</i>) = the shape of the shower itself.	(10)

MEANING :

Invoke the Lord as the wealth of the creation, the mind after wealth; as the truth which is the law of existence; as the spirit acting as equilibrium and the one who is well-measured by the well-behaved ones. He is equal to all. He has nothing of his creation existing in vain. He has eyes resembling the petals of a lotus. He is the act of showering and the very form of showering.

Explanation :

1. Matter is the wealth of creation. Its evolution and functioning is presided over by the eight groups of devas called *Vasus*, the lords of matter.

2. The mind runs after matter and reacts with it, hence it is after the wealth of creation. This is the hidden reason why the mind of people runs after the material plane before it begins to recollect its own content.

3. Everything in this creation exists as the name and the qualities of the objective plane but still these things exist upon the basis of the inner truth which is the law of existence.

4. For example, we are conscious that we exist because we are floating on the surface of the truth of existence.

5. Matter, life, mind and senses exist on different planes and lose their equilibrium on the objective plane of consciousness. They regain the equilibrium when they are recollected into the spirit which is the equilibrium of all.

6. Everyone measures others in his own capacity when he is on the mental and intellectual planes. He judges others according to his capacity of judgement. When he is well-trained to get at the spirit of all, he measures all in the light of the spirit. Hence he measures the spirit in terms of the creation.

7. The Lord as omnipresence is equal to all the planes and all the creatures though they are diversified in themselves.

8. From the lowest to the highest, all the planes work as the vehicles of the Lord. Hence, no vehicle, no part of creation and no incident in the creation exists or occurs in vain.

9. The eyes of the living beings respond to the rays of the sun and are hence compared with the petals of a lotus. The power of seeing in the beings is due to the power of heliotropism. This is because the power to see is only an objectified counterpart of the sun, who is the Lord of sight and light. In this respect, the Lord is described as having his eyes as the petals of the lotus.

10. The act of showering is the cause of germination of all beings bring seed-state to the sprouting of its full-fledged existence. Hence the Lord is himself the act of showering.

11. The shower itself includes the form of the beings that are to be germinated. All the living beings are called forth into form by the act of showering. Hence, the Lord is the act of showering in one of his manifestations.

Stanza : 13.

रूद्रो बहुशिरा बभ्रुर्विश्वयोनिः शुचिश्रवाः ।
अमृतः शाश्वतस्थाणुर्वरारोहो महातपाः ॥

Word Meaning :

- रूद्रः (Rudrah) = The Lord who manifests Himself as Rudra; the Lord of vibration (1)
- बहुशिराः (Babusirāh) = He possesses many heads (2)
- बभ्रुः (Babhrub) = He has variegated pattern as his form (3)
- विश्वयोनिः (Viśvayonih) = womb of the universe (4)
- शुचिश्रवाः (Śuciśravāh) = He listens to only clean things (5)
- अमृतः (Amṛtāh) = The immortal (6)
- शाश्वतः (Śāśvatah) = the eternal (7)
- स्थाणुः (Sthanuh) = the static (8)
- वरारोहः (Varārohah) = born as a highclassed being (9)
- महातपाः (Mahātāpāh) = The great penance. (10)

MEANING :

Invoke the Lord as the form of Rudra, as having many heads, manifesting as the pattern of varigated colours. He is the birth place of the whole universe and the whole universe is his birth-place. He listens to only clean things. He is immortal, eternal and static. He takes a high birth and conducts great penance while He manifests as the urge to do great penance.

Explanation :

1. The gods of each universe operate as three groups: *Adityas*, (devas of radiation), *Rudras* (devas of vibration) and *Vasus* (devas of materialisation). Among them, the Rudras fill the volume of space (*Rodasi*) to manifest in all groups presiding over form, colour, and sound etc. All these devas are to be understood as the manifestations of the same Lord who is the background. “*I am Sankara among the Rudras*” says the Lord in the Bhagavadgita. It means that Sankara is the manifestation among the Rudras which leads to the Lord consciousness.

2. The heads of all the created beings are to be meditated as the heads of the Lord in various bodies. “*The Lord has thousands of heads, eyes and feet*” says Purusha Sukta. Head means a vortex of His manifestation. The space-globe, the sun globe and the various planetary globes as well as the atoms are all his heads.

3. Everything in this universe is a pattern in space made up of the matrix of space which manifests as Rudras or vibrations. Hence each of the five states of matter as well as their secondary and tertiary manifestations is a pattern of varigated colours like the spectrum. It is also a pattern of varigated sound vibration, for example, a musical note which manifests as the periodicity of the solar system and its planets, the heart-beat, respiration, an uttered syllable, a word, sentence or its meaning.

4. The Lord is the birth place of the whole universe since everything springs up from space in time in the pre - atomic state. Space and time are manifestations of the primordial substance (moolaprakriti) which in its turn emerges from and merges into the background as the Lord in the form of the cosmic breath or pulsation. Also the background manifests itself as the whole universe and hence, the whole universe is the one womb which hatches the Lord into concept, form and being.

5. The power to hear is one among the five senses and it manifests as sound consciousness. Living beings speak and hear things clean and unclean as they think with their mind, but the power to hear, receive and grasp only sound vibrations through sound principle, that are heard by the ears contain nothing except the presence of the Lord and hence, they are always clean. The ears hear only sounds that are ever clean while the mind hears things clean or unclean. Also the aptitude and the capacity to hear passages of wisdom from the scriptures as well as from the universe are caused by the Lord Consciousness in us. The grace of Lord makes us like the various passages that contain the grand wisdom of the universe and this leads to liberation.

6. Time starts only after the beginning of the first stir of creation and ends with the last stir of merging. The Lord is the background of both and is hence, beyond time.

7. We have an impression that things like stone, mountain and tree are static. We also take it for granted that the earth is static. This sense which cognizes things that are static is only false though it is true relative to the mind. This false sense of static nature in things makes beings live in their own sense of relativity which gives a sense of location and identity. The Lord works as this false sense of static nature which protects things through a false sense of security.

8. The birth of any creature is to realise the Lord through a constant process of purification which is worked out through evolution. Hence every birth is clean in its own way since it helps the breaking up of a limitation of that particular stage like the breaking of the egg-shell to the chicken inside.

9. Great saints and devotees take birth in His higher nature which spurs them into conducting great idea of doing penance even from quite an early age like *Prablada* and *Dbruva*. By dint of their penance they realise the Lord and stand as His cosmic counter-parts or principles. All this is due to the grace of the Lord. Hence, the Lord Himself is the great penance the doer of the penance and the object of realisation.

Stanza : 14.

सर्वगःसर्वविद्भानुर्विष्वज्जसेनो जनार्दनः ।
वेदो वेदविदव्यंगो वेदांगो वेदवित्कविः ॥

Word Meaning :

सर्वगः	(<i>Sarvagah</i>) = He pervades all	(1)
सर्ववित्	(<i>Sarvavit</i>) = He knows all	(2)
भानुः	(<i>Bhānuh</i>) = Brilliant as His own rays	(3)
विष्वज्जसेनः	(<i>Viṣvak'senah</i>) = The leader of the army of the universe	(4)
जनार्दनः	(<i>Janārdanah</i>) = He eats away all the beings in his manifestation as time	(5)
वेदः	(<i>Vedah</i>) = wisdom	(6)
वेदवित्	(<i>Vedavit</i>) = one who knows the wisdom	(7)
अव्यंगः	(<i>Avyangah</i>) = the one without any defective limb	(8)
वेदांगः	(<i>Vedāngah</i>) = the owner of the limbs of wisdom	(9)
वेदवित्	(<i>Vedavit</i>) = the knower of scriptures	(10)
कविः	(<i>Kavibh</i>) = the prophet poet	(11)

MEANING :

Invoke the Lord as the all pervading, all knowing and the one brilliant as his own rays. He is the leader of the armies of the universe and He eats everyone into Him since He is also time. He is the wisdom, the knower of wisdom without any defective limb since He is the Lord of the limbs of wisdom. He is the knower of the scriptures as well as the prophet poet who composes them.

Explanation :

1. The presence of the Lord pervades each unit space and time. It pervades each unit counterpart of the atom. The presence of the different states of existence like matter, force, life, consciousness etc., are all due to the folds of ignorance and the layers of limitation in the cognizance of the individual consciousness. The difference between the dynamic and the static states, the living and the non-living, the conscious and the unconscious are all due to the various layers that are objective. The Lord exists as the one subjective presence of all these and hence, He is the Lord who pervades.

2 He starts as the observer consciousness on the plane of objectivity and hence, He plays the role of the ignorant one who starts His journey of unfoldment in the living beings. This goes on until He expands into the comprehension of the cosmic and supra-cosmic expanses. Thus the Lord is the omniscient one, who knows everything before the beginning and who goes on knowing everything as an individual.

3. If we observe a sun-globe, we find that His brilliance is due to his own presence as his rays. The same is the case with the comprehension of everyone of us. The brilliance of comprehension is limited by the concept of the individual while the brilliance goes on expanding the concept as the urge of

knowing and realising the unknown until the limitation of the concept breaks and gives way to the content as the one all-brilliance.

4. The devas of one universe stand in a beautiful arrangement both in position and in work. The intelligences and the energy centres that manifest from these devas also stand in a pre-arranged discipline and order which keeps the ultimate fitness of things in the pattern. This order and discipline is manifesting itself through the pattern of the solar system in the atom with the solar precision of the year as well as the atomic structure and number. All these things reveal that there is a particular manifestation of the Lord as the Commandant General with all the devas as his armies. Such a one is called *Vishvaksena* in the *Vaishnava* symbolism. He is said to hold the rod in his hand and lead the armies through channellised patterns to form the defence line of the Lord's kingdom. In the *Saiva* symbolism, He is called *Subrahmanya*, the first Kumara who holds Sakti (power) as his weapon and leads the armies of gods.

5. Time is the one which dissolves forms and incidents. After everything has served its purpose as a time-marker it will work out its own removal from form and existence. This is done by virtue of the time-sense through it. Just as we remove everything to its original place from the table after the dinner is finished, everyone in the universe is dissolved into the background from its own place temporarily decided. This is one of the properties of time which works out only through the individual. The winding up of great institutions, the breaking up of empires and governments and the individual deaths on the physical plane are all affected by this manifestation of the Lord as time.

6. One unit breath of the whole cosmos holds all the array of its own detail as one unit of wisdom which is probed into by the individuals according to the permitted windows of comprehension. This unit of the whole wisdom of the cosmos is called Veda in Sanskrit. It is verily the photograph of the Lord Himself.

7. The knower of the Veda is also the Lord Himself in the guise of an individual unfolding into the total pattern. For this reason, it is understood in the Indian tradition that there is no difference in quality between the Lord and a Brahmin who knows the Veda in its true sense.

8. The limbs of an individual are his own counterparts. The Lord in every one of us is a unit Lord who is provided with a complete set of all the limbs to develop. Though sometimes the actions of the lower nature may render the physical development of the limb defective, any creature is never created defective of the potential mechanism of the limbs. Above the etheric plane, the body of every individual is perfect and without any defect. For all the beings well-behaved, the same perfection holds good with the manifestation of the physical limbs also. Perfection of manifestation is one of the splendours of the Lord.

9. The cosmic wisdom has six keys which work as the limbs of the whole pattern. They are :

- (I) *Chandas*, the periodicity and the rhythm of the universe expressed in terms of time and space.
- (II) *Kalpa* or the practical detail of one unit creation as it is worked out in the form of a ritual by the creator. A knowledge of these two branches give us the measures of time and space that are revealed through the ancient scripture. It is said that the whole expanse of creation is having divisions of its active and passive phases expressed as the day and night of Brahma. The day is composed of one thousand divine years and is sub-divided into manvantaras each having seventyone *Mabayugas*. The detail of all this is called *Kalpa* or the practical unit of the total formula of creation worked out by creator as the grand ritual.
- (III) *Vyakarana* The cosmic grammar which gives the utterance of the whole creation as the one sentence

with its subject, predicate and object as the three-fold manifestation of the Lord Himself.

- (IV) *Siksha* or the process of utterance through the power of sound which we call OM.
- (V) *Jyotisha* or the phenomenon of light and its splendours. This is understood in terms of astronomy and astrology which is of a superior nature when compared with the present mitigated understanding of astrology and astronomy.
- (VI) *Nirukta* or the meaning of words as a key to the cosmic wisdom.

All these six limbs of wisdom develop from the one embryo of wisdom who is the Lord Himself, in His creative aspect. There are books in the various languages which counterfeit the names of these branches but they are the partially copied passages from the pages of the cosmic wisdom torn by each scholar according to his own blind spots of comprehension.

11. Similarly we find the literary counterparts of the cosmic wisdom which we call the scriptures of the world. The Vedic text as well as any other scripture is a literary photograph of the vedic wisdom that exists on the cosmic plane. For this reason the texts of the vedas are also honoured as the exhalation of the Lord Himself.

12. The word *Kavi* in Sanskrit means a poet in its ordinary sense. But when used in the Vedas and allied scriptures it means the sun-god who is the seer of the whole universe. He is said to have a continuous, instentaneous glance of the whole universe by the power of his rays of illumination. He is further described as the poet who utters the splendours for the whole creation by the powers of his own imagination and description as a poet. He is also described as the prophet who prophesies the occurances of one spell of creation.

Stanza : 15.

लोकाध्यक्षस्सुराध्यक्षो धर्माध्यक्षः कृताकृतः ।
चतुरात्मा चतुर्व्यूहः चतुर्दंष्ट्रः चतुर्भुजः ॥

Word Meaning :

- लोकाध्यक्षः (*Lokādyakṣab*) = One who supervises the worlds (1)
- सुराध्यक्षः (*Surādyakṣab*) = Supervisor of devas (2)
- धर्माध्यक्षः (*Dharmādyakṣab*) = Supervisor of Law (3)
- कृताकृतः (*Kṛtākṛtab*) = accomplished and not accomplished (4)
- चतुरात्मा (*Çaturātmā*) = the four fold self (5)
- चतुर्व्यूहः (*Çaturv्यूhab*) = the four-fold arrangement (6)
- चतुर्दंष्ट्रः (*Çaturdंstrab*) = the four-fanged one (7)
- चतुर्भुजः (*Çaturbhujab*) = the four-armed one. (8)

MEANING :

Invoke the Lord as the supervisor of the worlds; devas and Law, as the accomplished and not accomplished among the beings. He is the four-fold self, the four-fold arrangement and the one with four fangs and four arms.

Explanation :

1. The whole creation is divided into the three, the four, the seven and the fourteen planes of manifestation which are called the *lokas* or the worlds. All these lokas are lived by the presence of the same Lord and form under the supervision of His awareness or presence.

2. Every plane has its own creation of devas. Every atom has its own devas working. All these devas are the manifestations of the same Lord in the form of His own becoming or *maya*. They all form and work under his supervision or awareness,

3. The law of creation produces the various lokas, the various devas and the laws governing them all. All of them abide the law since they can behave only according to the laws of existence and the properties of matter, force and mind. This law which includes the laws of the universe works under the awareness of the Lord.

4. Every part of the creation forms in its completeness and exactitude. Hence, the Lord is accomplished in every part of his creation. Yet each part is incomplete in itself and each individual falls short of the perfection of the totality since he has his own defects of the lower nature, while progressing each individual falls short of the accomplishment and after attaining liberation he is accomplished.

5. The individual self is made up of four layers :

a) the physical body b) prana, c) mind, d) soul. All these are the manifestations of the same Lord.

6. The manifestation of the cosmos and the formation of the individual takes place in four steps of descent: a) Vasudeva b) Sankarshana c) Pradyumna d) Aniruddha.

7. As the approaching form of death, the lord has four fangs which crush the being from existence into non-existence. They are : a) old age b) disease c) sorrow d) death.

8. The Lord has the four-states of the utterance of creation as His four-arms.

The four states of utterance are :

a) The objective universe uttered forth as the objectivity of space and time.

b) The whole universe as the mental, differentiation of the detail in the mind of the Lord before it is uttered.

c) As the concept before it expands into the mental differentiation.

d) As the first spur to utter.

All these four states sprout as the four-arms of the first cross which manifests as the four states of consciousness; a) the awakened Consciousness; b) the dream state; c) the sleep State; d) the state of subjective awareness or *ananda*.

The four cardinal points of the day which we notice as the dawn, the noon, dusk and midnight are the manifestations of the four arms of the Lord in time.

Stanza : 16.

भ्राजिष्णुर्भोजनं भोज्ता सहिष्णुर्जगदादिजः ।
अनघो विजयो जेता विश्वयोनिः पुनर्वसुः ॥

Word Meaning :

भ्राजिष्णुः	(<i>Bhrājiṣṇuh</i>) = The one with shining nature	(1)
भोजनं	(<i>Bhojanam</i>) = that which is eaten for sustenance	(2)
भोज्ता	(<i>Bhoktā</i>) = One who eats and sustains himself	(3)
सहिष्णुः	(<i>Sahiṣṇuh</i>) = One who has enduring nature	(4)
जगदादिजः	(<i>Jagadādijab</i>) = One who is born as the beginning of creation	(5)
अनघः	(<i>Anaghab</i>) = untouched by sin	(6)
विजयः	(<i>Vijayah</i>) = success	(7)
जेता	(<i>Jetā</i>) = the conqueror	(8)
विश्वयोनिः	(<i>Viśvayonih</i>) = the womb of the universe	(9)
पुनर्वसुः	(<i>Punarvasuh</i>) = the replenishing one	(10)

MEANING :

Invoke the Lord as having shining nature and who is the food of all. He is also in the form of the eater of food. The Lord is the one who endures all. He is the one born as the first creation in the beginning. Untouched by sin, he shines as success and as the one conqueror of all. He is the birth place of all things and has everything as his birth-place. He is the replenishing principle of all.

Explanation :

1. Nature is the brilliance of the Lord and through it, He shines forth into his objectivity. He knows himself and he sees himself as all the beings by virtue of his power of brilliance. Everyone knows all others and the environment also by the same power of His brilliance which is called maya or conditioning.

2. The same minerals- water, air etc., which live in our own body exist in the bodies of others which we call animals and plants. Yet we eat the same matter as food from the bodies of animals and plants and sustain ourselves with it. The Lord gives birth to the bodies of living beings beyond number and serves as the food of all. Every being eats another being as food to sustain itself. In doing so, it is eating the Lord in various forms. Verily the Lord is the food of all.

3, 4. In the same way, the Lord Himself manifests as the eater in all the beings. Finally He is the eater of all, who eats everything into his own subjectivity and hence, He is the one, who endures all.

5. The first born in creation is the creator Himself and the sacred ones who are the first three, four, seven and twelve. The first three are Brahma, Vishnu and Siva. The first four are the four Kumaras who remain pure throughout the creation. The first seven are the seven great lights who are known as the *Saptarishis* (The seven seers).

They are formed by the combination of the three and the four and manifest through the spectroscopy of the creation. The first twelve are the *Adityas* who preside over the twelve months of the great year of one creation. They are formed out of the multiplication of the first three and the first four. “*They all take birth in me and they are my mind-born ones,*” says the Lord in the Bhagavadgita.

6,7. Since the Lord is the purest spirit from which everything comes out, He cannot be touched by anything that came out before it can be transmuted as Himself. Like the fire, which cannot be polluted by the type of fuel it burns, the Lord cannot be touched by anyone of the sins of creation. The Lord is the success of all. Everyone who can believe in Him knows the order of the universe and its plan and acts only accordingly. Hence He knows no defeat. A knowledge of the Lord is truly a knowledge of success.

8, 9. The spirit of conquering is an expression of rajasic nature which manifests as rulership, administration and leadership. It is the divine weapon to establish the law and to protect it. It is one of the manifestations of the Lord.

10. *Vasu* means wealth and *Punarvasu* means the replenishing of wealth at every step. It is the truth of resourcefulness that ever exists in nature as the grace of the Lord. One who cultivates confidence upon this truth becomes resourceful in its true sense. Others who place confidence on money and possessing things suffer at every step from want and lack of resources and consequently from constant fear. This is because of the lack of planning which is characteristic to the mind of a possessive nature. The Lord is verily the true source of all resources to all.

Stanza : 17.

उपेन्द्रो वामनः प्रांशुस्मोघः शुचिरूर्जितः ।

अतीन्द्रः संग्रहस्सर्गो धृतात्मानियमो यमः ॥

Word Meaning :

उपेन्द्रः	(<i>Upendrab</i>) = the younger brother of Indra	(1)
वामनः	(<i>Vāmanab</i>) = the dwarf	(2)
प्रांशुः	(<i>Prāmsub</i>) = the stalwart	(3)
अमोघः	(<i>Amoghab</i>) = one who does nothing in vain	(4)
शुचिः	(<i>Śuchib</i>) = the clean one	(5)
ऊर्जितः	(<i>Uṛjitab</i>) = gathered of strength	(6)
अतीन्द्रः	(<i>Atindrab</i>) = one who has surpassed Indra	(7)
संग्रहः	(<i>Sangrabab</i>) = the one with a good grasp	(8)
सर्गः	(<i>Sargab</i>) = the cyclic order of creation	(9)
धृतात्मा	(<i>Dhritātmā</i>) = one who upholds the soul	(10)
नियमः	(<i>Niyamab</i>) = the well-regulated one	(11)
यमः	(<i>Yamab</i>) = the one with good discipline and self-control.	(12)

MEANING :

Invoke the Lord as the brother Indra; as the dwarf and the stalwart. Nothing is in vain with him. He is pure and clean and strong. He surpasses Indra and the one with a good grasp. As a form of creation, he holds the soul by virtue of himself. He is the very embodiment of regulation and discipline and self-control.

Explanation :

1, 2, 3. The Lord is born to Aditi and hence he is the younger brother of Indra when the Lord came down as *Vamana*, the dwarf. When the emperor *Bali* became powerful in the three worlds as a result of his all-sacrificing nature, Indra was defeated by him. Aditi, the mother of Indra offered prayers to the Lord in great devotion and begot him as her own son *Vamana*. *Vamana* approached *Bali* in the incarnation of a Dwarf Brahmachari and requested *Bali* to offer him three square feet in area. *Bali* accepted. *Vamana* expanded into all the worlds of creation by virtue of his pervasion. He measured the earth (matter) by one foot, the heaven (space) by another foot and demanded *Bali* for the third foot of space. *Bali* realised the Dwarf as the Lord of pervasion. With great devotion, he prayed the Lord and requested Him to measure the third foot upon his own head. Then the Lord placed his foot on the head of *Bali*, pushed him down into the abyss of the nether worlds and restored *Indra* to his throne. He gave *Indra* the kingdom of heaven which will be lost again and again. He gave *Bali* the kingdom of devotion to the Lord which is eternal. Thus he satisfied the one with a foolish material desire and the other with a pious spiritual desire. When the Lord expanded as the whole universe through his pervasion, He is admired as the stalwart of the whole universe by the *Devas* and *Rishis*.

4. All the activity of creation tends to the realisation of the soul and its liberation. Hence every incident is created by the Lord meaningful and significant so that nothing occurs in vain.

5. As the spirit of everything clean and unclean the Lord remains above matter, life and mind. Hence He is always clean and untouched by anything that is not clean.

6. In every living being, there is a hope for something better which gathers the strength of mind; an auto-healing capacity in the vital force which gather life; a metabolic activity which grows by taking in food. All these activities are the manifestations of the Lord and hence, He goes on gathering in the strength in all the living beings of the world.

7. Since Indra is the ruler of devas and their abode both of which are mutable and since the Lord is the background of all. He always surpasses Indra by quality and quantity.

8. The capacity to grasp good things works hidden in every living being. It guides him through births and rebirths unto liberation. It is one of the forms of the Lord and hence, He is the one with a good grasp.

9. The body, life, mind and senses exist to us only to uphold the soul and work as its layers of abode. All these layers are lived by the presence of the Lord and hence, He upholds the soul.

10. By his lower nature, man is not disciplined. By his higher nature, he likes to grow disciplined, begins to practice discipline and becomes perfect in course of time. All this is the path of grace of the Lord and hence, the Lord is the very embodiment of the discipline.

Stanza : 18.

वेद्यो वैद्यस्सदा योगी वीरहा माधवो मधुः ।
अतीन्द्रियो महामायो महोत्साहो महाबलः ॥

Word Meaning :

- वेद्यः (Vedyah) = the knowable (1)
- वैद्यः (Vaidyah) = the healer (2)
- सदायोगी (Sadā Yogi) = yogi forever (3)
- वीरः (Virah) = one who strikes down heroes (in war) (4)
- माधवः (Mādhavah) = dear husband of the Goddess of Splendour (5)
- मधुः (Madhubh) = embodiment of sweetness (6)
- अतीन्द्रियः (Atindriyah) = one who transcends the senses and one who is beyond the comprehension of the senses (7)
- महामायः (Mahāmāyah) = the great illusion (8)
- महोत्साहः (Mabotstābah) = the great fondness (9)
- महाबलः (Mahābalah) = the great strength. (10)

MEANING :

Invoke the Lord as the knowable and the healer; as the yogi forever and the one who strikes down great heroes in war; as the dear husband of the Goddess of splendour and as the very embodiment of sweetness. The Lord transcends the senses and is beyond the comprehension of senses. He is also the great illusion, the great fondness and the great strength that leads the beings of creation.

Explanation :

1. Everyone has something knowable according to his own degree of comprehension. This goes on increasing as the individual unfolds into knowledge and hence, it leads him on unto perfection which is the experience of the presence of the Lord everywhere through eternity. This capacity is one form of the grace of the Lord and hence, He is the knowable.

2. The Lord heals the defects of the body by revealing the science of medicine. He heals the man, by revealing the path of yoga. Through the incidents occurring to everyone according to his past deeds, everyone gains in experience and goes on rectifying himself. Hence the Lord is the healer of all in the form of the result of one's own karma.

3. The Lord consciousness in everyone keeps all the vehicles in synthesis which we call life. Hence, the Lord is the power of synthesis which is yoga itself. When anyone is ready to appreciate this synthesis and practise yoga, he finds a yogi to guide him as his own guru. This occurs unfailingly. One yogi creates another yogi as his disciple and the process goes on forever. Thus the Omnipresence continues to be a yogi in the form of a relation between the Master and the disciple. Thus the Lord is a Yogi forever.

4. Valour among the warriors manifests as a force which establishes the law by destroying the enimical forces in war. Hence, the Lord is the war-like nature among the rulers.

5. The Goddess of splendour manifests as the name, shape and the beauty of everything while the Lord forms the content of it. Hence, He is the Lord of the splendour.

6. Everyone has his own object of sweetness which leads him from plane to plane until he tastes the highest plane of pervasion which is the presence of the Lord Himself.

7. Since the senses are the very manifestations of the Lord through the working of Prakriti, they cannot comprehend the Lord who is within Him. Hence, the Lord is the comprehension beyond the sense and at the same time, He is the object of realisation to the senses.

8. Just as the fabric of cloth makes us forget about the cotton with which it is made and attracts our view away towards the utility of cloth and its ownership etc., so also the forms and the behaviour of the worlds make us forget about the Lord who is the content and attract our attention away towards the relationships we establish and the utility we work out. This quality is called mahamaya or the great illusion which keeps the living beings interested in working out the plan of the whole universe. It is all a play of the Lord Himself.

9. Everyone has his own spur towards action which works as the fondness that attracts him towards his work. It is also a play of the Lord.

10. Every one has his own source of strength according to his own concept. This sustains him and keeps him work out things that are to be accomplished through him. It is also a play of the Lord.

Stanza : 19.

महाबुद्धिर्महावीर्यो महाशक्तिर्महाद्युतिः ।
अनिर्देश्यवपुः श्रीमानमेयात्मा महाद्रिधृत् ॥

Word Meaning :

- महाबुद्धिः (Mahābuddhih) = The great will (1)
- महावीर्यः (Mahāvīryah) = The great valour (2)
- महाशक्तिः (Mahāśaktih) = The great power (3)
- महाद्युतिः (Maha dyutih) = The great brilliance (4)
- अनिर्देश्यवपुः (Anirdēś'yavapuh) = One who has his body beyond dimension (5)
- श्रीमान् (Sṛīmān) = one who has wealth as his dependent (6)
- अमेयात्मा (Ameyātmā) = A spirit beyond measure (7)
- महाद्रिधृत् (Mahādrīdhrut) = One who lifted up the great mountain. (8)

MEANING :

Invoke the Lord as the great will, great valour, great power, and great brilliance. His form is beyond dimension and he has wealth as his dependent. His spirit is beyond measure and he lifted the great mountain (Mandara) up.

Explanation :

1. The will of every living being controls the mind, senses, life and body. The will of the universe controls the individual wills. The cosmic will controls the universe and the Lord works as the background will of all. Hence, He is the Great Will.

2. The individual valour supports the Law and upholds it. Law works as the universal valour and hence, the Lord works as the great valour. The power of the whole universe is prakriti which supports and replenishes the power of the individual when tuned properly. It works as the three-fold power of qualities by virtue of which all the universe stands as matter, force and mind on the surface of the soul in the light of the spirit. Hence, the Lord is the great power.

3. The spirit that lives in us as the brilliant spark of Lord's presence illumines the three worlds of matter, force and mind. The light of the spirit is the soul. The spirit of the individual is at the same time the spirit of the universe and hence, it is the great cosmic brilliance which enlightens everything and everyone into existence. Hence, it is the great light.

5. The bodies of the individuals stand in the ultimate fitness of things of the one grand form of the Lord which is beyond all dimensions.

6. Sri is the Goddess of wealth and plenty and she manifests from Him as the background and works as the splendour of form

beauty, name and quality of the creation. Hence Lord is the Master of the goddess of wealth.

7. The souls of the individuals are the counterparts of the one group-soul which is the manifestation of the Lord. Hence the form of the Lord is the one grand soul beyond all measure.

8. In the beginning of the creation there were the divine and diabolical armies of forces who churned the ocean of existence with the mount vortex which is called *Mandara*. At the time of the churning, the Lord assumed the form of a great tortoise and lifted the mountain up on his back. Also Lord Krishna lifted the mountain *Govardhana* on the tip of his little finger and protected the cowherd souls with their cattle under the bottom of the mountain for seven days and nights to protect them from the great cyclone caused by the wrath of Indra.

Stanza : 20.

महेष्वासो महीभर्ता श्रीनिवासस्सतां गतिः ।
अनिरूद्धस्सुरानन्दो गोविंदो गोविदांपतिः ॥

Word Meaning :

- महेष्वासः (Mabeṣvāsah) = He who wears a great bow (1)
- महीभर्ता (Mahibhartā) = He is the Lord of this earth (2)
- श्रीनिवासः (Srinivāsah) = The abode of the Goddess of wealth (3)
- सतांगतिः (Satāngatih) = The path and the goal of the virtuous people (4)
- अनिरूद्धः (Aniruddhab) = The impeded (5)
- सुरानन्दः (Surānandah) = The joy of the devas (6)
- गोविंदः (Govindah) = the owner of the cows (7)
- गोविदांपतिः (Govidāmpatih) = The protector of those who know the light. (8)

MEANING :

Invoke the Lord as having a great bow and protecting the earth, the abode of wealth ; and the path and goal of the virtuous. He is the unimpeded one who is the joy of devas, the owner of the cows and the protector of those who are after the light.

Explanation :

1. The Lord always holds the great bow which is known as *saranga*. The word means a bow with beautiful curves. It is to drive away the diabolical forces and protect the devas and the rishis. In its hidden sense, the bow is the utterance of OM. It is to be meditated upon at the brow centre. The two eye brows are to be meditated as the bow. In Sanskrit script the letter written for OM ॐ has three beautiful curves and resembles an arrow emerging out of a bow.

2. This earth appears like a mass of inert matter to the indiscriminate eye. In fact, it is the congregation of unit consciousnesses behaving as atoms which are held together into the form of a globe by virtue of the magnetic lines of force that are guiding, leading and protecting the atoms night and day. Each atom is guided through time to evolve into living beings, souls, and sparks of the spirit finally. All these forces are the very manifestations of the Lord and hence He is the Lord Protector of this earth.

3. The form, nature, behaviour and the change of everyone and everything in the creation put together serve as the wealth and splendour of creation. The Lord is the indweller and protector of all this wealth. By Himself He is no form or name or behaviour. All these come from Him, live on his surface and merge into Him. Hence He is the very abode of his wealth. He is said to have his wealth on his chest in the region of the heart. This means that

everything is an expression as his love unbound that makes its manifestation from his heart.

4. Virtue makes its appearance as a strong aptitude in the hearts of the initiated and the chosen people of the earth. It guides them to resolve the mesh of the individual karma, to liberate themselves of it and get tuned with the cosmic consciousness and to live with it unto eternity. Hence virtue is the grace of the Lord which forms the path and the goal of the individual.

5. Since matter, force mind and consciousness are only the counterparts of the Lord, they cannot block or impede the Lord from performing the sacrifice of the whole creation. Impediments are only to those whose consciousness is bound by matter, force, or mind. When they meditate upon the Lord, they stand unimpeded. Also Aniruddha is one of the patterns through which the Lord makes His presence descended into the creation.

6. The devas are the intelligences who work out the various stages and layers of creation. They live in the equilibrium of their Lord-consciousness and hence He is the bliss and joy of the devas. Every individual comprehends this bliss and joy in the form of His own ideal of realisation and what he understands and knows as joy.

7. Lord Krishna is the real owner of all the cows of his village. Hence He is called *Govinda*. The word also means the one who brings forth the light of the sun into the various rays. By virtue of these rays, he brings forth the planetary globes including our earth into objectivity. In the individual consciousness, He makes the mind and senses emerge into objectivity through the power of his nature. All these manifestations are symbolised as his own cows and Himself, the cowherd boy.

8. The Lord protects those who know the greatness of the cows and serves them. Cow is the animal that shares the food of its child with other living beings and hence is the symbol of the mother on earth. Those who serve the cows serve the mother-goddess. Agriculture and cattle-forming are the two sacred duties ordained by Lord Krishna for the human being to honour the symbiosis of man, animal and plant on this earth. Hence it is too sacred to serve the cattle in the eyes of the Lord. In a hidden sense, the student of yoga serves the rays of his own consciousness and guides his own senses from reacting while he leads them towards the Lord. Hence the Lord is the protector of those who know how to guide themselves and others.

Stanza : 21.

मरीचिर्दमनो हंसः सुपर्णो भुजगोज्जमः ।
हिरण्यनाभः सुतपाः पद्मनाभः प्रजापतिः ॥

Word Meaning :

- मरीचिः (Marichibih) = The light that shines in darkness (1)
- दमनः (Damanab) = One who controls (2)
- हंसः (Hamsab) = The great swan (the song of breath) (3)
- सुपर्णः (Suparnab) = The bird with good wings;
(Garuda), The great eagle (4)
- भुजगोज्जमः (Bhujagottamah) = the greatest serpent (Ananta) (5)
- हिरण्यनाभः (Hiranyanabbab) = The one with a golden navel (6)
- सुतपाः (Sutapāb) = good penance (7)
- पद्मनाभः (Padmanābbab) = the one having a lotus in
navel (8)
- प्रजापतिः (Prajāpatih) = The progenitor and the protector. (9)

MEANING :

Meditate the Lord as the Light that shines through darkness and the Light that manifests as self-control. Know Him as the divine swan, breath of life, the well-winged bird Garuda and the greatest serpent Ananta who carries the Lord and the universe. Also know Him as the Lord with golden navel, the form of good penance, the lotus-navelled one and the progenitor and protector of beings.

Explanation :

1. *Marichi* is one of the seven lights who make their manifestation in the beginning of the creation. These lights are called the seven great rishis. They preside over the spectroscopy of the rays of our sun.

2. The higher instinct to have control over the mind and the senses is the effect of the Lord's presence.

3. The divine swan is the one which bestows upon us the power to discriminate things eternal from the manifestations of a fleeting nature. It is described as a bird which separates milk from water, takes in milk and leaves water. It is another form of "*Soham*", the song which is the breath of life. It is the mantram which makes the vital force pulsate to produce our respiration.

4. *Suparna* is the great eagle-god who carries the Lord on his back in the form of a globe containing ambrosia. He denotes the activity of the cerebro-spinal pulsation that conducts the heart beat and looks to the welfare of the breath upto the tip of the nose. The mystery that exists in the heart and makes the tip of the nose inhale is the ambrosia which makes us live on this earth as beings. For this reason, Garuda is represented by a long nose resembling the beak of the eagle with its inward curve.

5. *Ananta* or *Adishesha*, the first or the eternal serpent has the Lord slumbering in the muse of yogic consciousness amidst the coils of the serpentine body. Lord Vishnu, the Lord of pervasion

sleeps in the bed of the body of Adishesha floating on the waves of the ocean of eternity. Also the great serpent bears the burden of the whole earth on the hood of his thousand heads. He is in fact, the form of the Lord with the thousand heads. This means that the great serpent is the formula of the whole creation as the potential or the coiled coil of the Lord consciousness on the one side and the totality of all the forms of the universe on the other side. While the great eagle represents the ever expanding urge for realisation, the great serpent represents the potential aspect of the Lord's presence. The pair is in fact the transcendence and the immanence of the Lord co-existing as the created being.

6. The golden navel means the self-luminous golden egg of Brahma's manifestation in its beginning. It makes its appearance as the whirlpool of stardust on the background of the great deed which is dark.

7. The fiery aspiration is created from a solar system down to an ego of the individual. It causes the urge to do penance in the hearts of the human beings of this earth. Hence the urge is one form of the Lord.

8. Lotus is an ever unfolding principle of space as its contents. It indicates the next stage, of the whirlpool. From this lotus, the Lord makes his appearance as the Brahma, the four-faced creator along with His creation. For this reason, the great Lord is described as slumbering on the serpent with an unfolding lotus in his navel.

9. The *Prajapatis* are the sons of the Brahma who were born as the second set of his children. The first set are the *Kumaras* who represent the existence of the spiritual intelligences of this creation who do not reproduce. The *prajapatis* are the Lords of power, form and matter, who reproduce the whole creation every moment. Hence they are the forms of the Lord Himself.

Stanza : 22.

अमृत्युः सर्वदृक् सिंहः संधाता संधिमान् स्थिरः ।
अजो दुर्मर्षणः शास्ता विश्रुतात्मा सुरारिहा ॥

Word Meaning :

अमृत्युः	(<i>Amṛtyub</i>) = One who has no death	(1)
सर्वदृक्	(<i>Sarvadṛk</i>) = The seer of all and the eyes of all	(2)
सिंहः	(<i>Simhab</i>) = The Lion	(3)
संधाता	(<i>Sandbhāta</i>) = One who works out the fitness of things	(4)
संधिमान्	(<i>Sandhimān</i>) = One who reconciles	(5)
स्थिरः	(<i>Sthirab</i>) = the stable one	(6)
अजः	(<i>Ajab</i>) = One who has no birth	(7)
दुर्मर्षणः	(<i>Durmarṣanab</i>) = One who cannot be be vanquished	(8)
शास्ता	(<i>Śāstā</i>) = One who makes the charter	(9)
विश्रुतात्मा	(<i>Viśrutātmā</i>) = the soul of the learned	(10)
सुरारिहा	(<i>Surārihā</i>) = The slayer of the enemies of devas	(11)

MEANING :

Meditate the Lord as the one who is beyond death, the seer of all, the sight of all and the great lion which we call valour. He is the one who works out the ultimate fitness and thereby works out reconciliation Also meditate him as the stable Lord beyond birth who cannot be vanquished. He is the maker of the charter of Law, the soul of the learned and the slayer of the enemies of gods.

Explanation :

1. Death is to the form, mind and senses. The Lord is the presence within and beyond them and is hence beyond death.

2. Since He is the in-dwelling light of pure consciousness that radiates through the sun and is received by the mind and eyes of all beings. He is the all-seeing one and the one who sees all.

3. Lion is the Symbol of valour which is the presence of the Lord in the hearts of all and gives subjective protection. Also Lion is the symbol of the fifth sign of zodiac. It is the sign that bestows nobility, warmth and affection. It is the royal sign which gives the power to rule and protect. Hence the Lord expresses Himself through this form as the heart-force of humanity.

4. The creation is a diversity on the background of unity and the presence of the Lord makes the fitness of everything in Him as the background.

5. Every bit of the manifest creation is a jointed specimen of the atoms, molecules, cells and the various parts of the body. The whole universe is worked out by jointing together of the various elements, states and planes. Reconciliation is the keynote of the various states and functions everywhere. Also in human affairs we find that the devotees of the Lord possess *Sattvic* nature which can reconcile people of different mentalities. The

constructive will that contributes to eliminate disagreeable traits and makes people understand each other is the presence of the Lord as the trait that leads us to god-realisation.

6. Centre-forming nature is everywhere present in creation. This gives the stability of equilibrium which makes the whole universe revolve around its own axis with its centre everywhere and circumference nowhere. This is the manifestation of the Lord as stability.

7. Everything is born from the background and the birth of everything is only manifestation of the Lord, through form. Hence the Lord is beyond birth.

8. Destroying and vanquishing is only possible on the material plane and it is conceived only on the mental plane. Since the Lord is the background of both, He can neither be destroyed, nor vanquished. He is the spirit of the one who wants to vanquish and who thinks vanquished. Hence He is beyond both.

9. Law pervades the form of the properties of matter and the behaviour of mind. Hence we cannot but abide by the Law that govern the laws of the universe. The Lord charters the Law and guides the whole creation along its lines.

10. Those who learn by learning the scripture becomes aware of their existence as the existence of the spirit of the Lord. Hence the Lord is the spirit of the knowledge of all, who want to know.

11. The destructive traits of anyone belong to the diabolical nature since they work against the creative plan of the devas. Such diabolical natures automatically imbibe destructive traits of ego, jealousy etc., which cause their own destruction. Thus the Lord causes the destruction of the enemies of the gods.

Stanza : 23.

गुरू गुरूतमो धामस्सत्यः सत्यपराक्रमः ।
निमिषोऽनिमिषः स्रग्वी वाचस्पति रूदारधीः ॥

Word Meaning :

- गुरूः (Guruh) = Preceptor (1)
- गुरूतमः (Gurutamah) = The preceptor of preceptors (2)
- धामः (Dhāmah) = The path of light (3)
- सत्यः (Satyah) = The truth of existence (4)
- सत्यपराक्रमः (Satyaparākramah) = One who replaces other things with truth (5)
- निमिषः (Nimiṣah) = The wink of the eye (6)
- अनिमिषः (Animiṣah) = The Lord with his eyes having no wink (7)
- स्रग्वी (Sragvi) = Decorated with a garland (8)
- वाचस्पतिः (Vāchस्पतिḥ) = The lord of speech (9)
- उदारधीः (Udāradhīḥ) = the self-effulgent will. (10)

MEANING :

Meditate the Lord as the preceptor, the preceptor of all preceptors, the path of light and the truth of existence. He conquers by replacing other things with the truth of his existence. Even the wink of the eye is Himself while He has the glance without a wink of the eye. He is the lord of speech since He exists in us in the form of our very self-effulgent will.

Explanation :

1. When the time for the realisation of the spirit comes, everyone comes across the presence of his own guru. Till then, the Lord waits in the hearts of the guru and the disciple, as the two sparks of consciousness dormant of each other's presence. Hence guru is the principle that exists in all and not a person to another person. The science of yoga teaches us "*The Lord who exists in the hearts of all is the guru of gurus.*" He is the seed of all wisdom and all realisation. Guru is the creator, the Lord of pervasion and the Lord-Executive. He is the wisdom of the very omni-presence of one's own presence. Therefore, I bow down with my presence to the very omni-presence He exists in the hearts of all making the rotation of all and everyone by fitting them into the machine of maya.

3. Since every part of our body, life, mind and senses is an externalisation of the Lord's spirit, our process of retracing Him through meditation forms the path of the light of the soul which is the ray of the spirit.

4. Truth ranges from what we know as truth to the very law that governs the existence of the whole creation. "*The earth is kept in poise by the sun. The vault of space is kept in poise of all by the power of truth, the law of existence.*" says Rig-Veda.

5. Our knowledge of anything leads to its own core which is the truth of the omni-presence of the Lord.

6. The wink of our eye marks the existence of our own objective presence as a unit of our own measure of time and activity. It is lived by His presence.

7. Our mind lives through an alternation of unconsciousness on the background of the continuity, the undercurrent of consciousness. Our unconsciousness alternates in the form of sleep, unawareness, absence of mind and death. All these states float on the waves of the undercurrent which is the presence of the Lord Himself. Hence He is the glance without a wink.

8. All the flowers of the earth decorate the Lord's presence in them in the form of their own graceful blossoming. In doing so they form an ever-forming garland to the Lord. Hence the Lord is to be meditated as one who is garlanded by the array of the presence of all of us.

9. The source of our speech and expression is our own consciousness of which we are its expression. Our individual consciousness is a unit of the flood of light which is the Lord Himself. Hence He is the Lord of whatever we speak out and express through our behaviour.

10. Thus, He is the self-effulgent will and wisdom that belongs to ourselves and to which we belong.

Stanza : 24.

अग्रणीग्रामणीः श्रीमान् न्यायो नेता समीरणः ।
सहस्रमूर्धा विश्वात्मा सहस्राक्षः सहस्रपात् ॥

Word Meaning :

- | | | |
|-------------|--|------|
| अग्रणीः | (<i>Agranīḥ</i>) = The foremost | (1) |
| ग्रामणीः | (<i>Grāmanīḥ</i>) = The leader of the group | (2) |
| श्रीमान् | (<i>Śrīmān</i>) = The owner of wealth | (3) |
| न्यायः | (<i>Nyāyah</i>) = Embodiment of justice | (4) |
| नेता | (<i>Nētā</i>) = One who leads | (5) |
| समीरणः | (<i>Samīraṇab</i>) = The breeze that blows | (6) |
| सहस्रमूर्धा | (<i>Sabaramūrdhā</i>) = The thousand headed | (7) |
| विश्वात्मा | (<i>Viśvātma</i>) = The spirit of the universe | (8) |
| सहस्राक्षः | (<i>Sabasrākṣab</i>) = The thousand eyed | (9) |
| सहस्रपात् | (<i>Sabasrapāth</i>) = The thousand footed | (10) |

MEANING :

Invoke the Lord as the foremost, the leader of the group, the owner, of wealth; the embodiment of justice; and the one who leads. He is the very wind that blows, across the whole creation. He is also thousand - headed, thousand eyed and thousand-footed. He is the very spirit of the universe.

Explanation :

1. As the spirit of all He leads everything and everyone from the very birth of the atom to its death. The spirit is the one existence beyond beginning and ending and hence it leads everything to its emerging and merging.

2. Leadership in its spiritual sense is rather functional than individual. It is impersonal and exists everywhere. Millions of atoms are gathered by one around Himself and the result is the constitution and the organisation which we call the birth of one organism, may it be the individual plant, animal, human being or planet or the solar system. It is the leader principle that makes the existence of the unit possible. The same thing works to organise the society in the form of a political, religious, social, academic or a religious leader of any place or time. This principle is the manifestation of the Lord as a device to carry out the plan of the whole creation through the power of organising.

3. Nature with all its creation stands as the wealth of the Lord since He is not included in nature and He includes nature as part of Himself. The same attitude towards wealth leads one to live identified with the Lord-Consciousness. As long as one is not identified with any part of creation or nature he is one with the Lord. This state is the real Lordship over wealth.

4. Everyone is instinctively after protection and hence wants someone to protect. This desire makes everyone expect that which

is due to him and someone should help him in establishing justice in his own case. This keeps the concept of justice suspended in all minds and an accepted ethical and penal code is the result. Hence it is a manifestation of the Lord.

5. The mind leads some people. In some, it is the senses; in others, it is the wealth. Hopes leads some, while aspirations lead others. All these are the various manifestations of the spirit of the Lord. It gradually leads the egos progressively through steps to the ultimate perfection which is liberation. Thus the spirit is the leader of everyone in his own level of understanding.

6. The wind that blows around us has its instinct to blow in the Lord consciousness. The capacity and the instinct belong to the power to pulsate and this is the cause of the breath of all. Space is the abode of the wind that blows and the Lord protects everyone to continue breathing and living in space.

7. *Sabasramurdba*. The Lord is described as thousand-headed. The heads of all the living beings created are to be rightly understood as the heads of the one being who is the universal spirit. This fact is proposed in the opening stanza of the Purusha Suktam which says, "*The personality of the Lord is thousand - headed, thousand - eyed and thousand - footed.*" The innumerable number of heads produced in the creation belong to the etheric body of the cosmic plane which is the spirit or the *para-nirvanic* body of the planetary plane of this earth. The number of heads etc. are divided into groups of thousands for higher reasons. In the puranic symbolism, this form with thousand-heads is described as the great serpent Ananta or Adishesha within whose coils, the Lord slumbers as the dwelling one. The cosmic breath makes this body live by virtue of the power of the mantram of cosmic pulsation which is *S&H (Soham)* along with the mantra of sound utterance which is the sound 'R', the trill of the vocal chords and which is known as the Rig-Veda by the seers. The three syllables of the two mantrams

are put together S, H & R, and hence the heads of the Lord are produced as *Sahasra*.

8. Already explained.

9. The word *Sahasraksha* denotes the god *Indra*. The word means the one with thousand eyes, in the ordinary sense. In the Vedic sense, it indicates that the Lord Indra is having a thousand *Akshas* or spokes of light around him. It is the splendour of the sun-god having thousand raylets of light working as channels for the lines of force that keep the planets in equilibrium to work as one solar system. Every point of space in the solar system works as local centre of such a nature with thousands of lines of force being emanated.

10. *Sahasrapath* means ordinarily the one with a thousand feet. In the Vedic sense it indicates that the Lord manifests as a thousand units of one-fourth of the total which forms the manifestation part of Lord. “*One-fourth forms the manifestation as all the created beings of the Lord, while three-fourths exists in eternity*”, says the Purusha Sukta. If we divide the circle into four equal parts by the cross which manifests as the Lord with four arms one fourth of it subtending 90° , represents the manifestation part of the Lord as creation, while the other three sectors work as potentialities unmanifest.

Stanza : 25.

आवर्तनो निवृज्जात्मा संवृतः संप्रमर्दनः ।
अहस्संवर्तको वह्निरनिलो धरणीधरः ॥

Word Meaning :

- आवर्तनः (*Āvartanah*) = One who exists and acts around evreything as the whirl-pool of centripetal and centrifugal forces (1)
- निवृज्जात्मा (*Nivṛttātmā*) = The soul that exists detached (2)
- संवृतः (*Samvṛtah*) = The one who exists surrounded (3)
- संप्रमर्दनः (*Sampramardanah*) = One who crushes the diabolical forces according to the situation and fitness (4)
- अहः (*Ahah*) = The day (5)
- संवर्तकः (*Samvartakah*) = The whirlpool of consuming fire (6)
- वह्निः (*Vahnih*) = The fire that transforms (7)
- अनिलः (*Anilah*) = Air (8)
- धरणीधरः (*Dharaṇīdharah*) = One who bears the earth-globe. (9)

MEANING :

Meditate the Lord as the whirlpool of centripetal and centrifugal forces, as the soul that exists detached and as the one who surrounds very existence. He crushes the diabolical forces according to the situation and fitness. He is the Lord who manifests as the day, the whirlpool of consuming fire, the fire that transforms, the air and the force that keeps the earth globe in equilibrium.

Explanation :

1. The whole solar system is kept in equilibrium by the centripetal and centrifugal unit of forces which exist as the whirlpool of forces in space. Due to this force, the planetary bodies are moulded in the form of globes and the orbs of the planets are worked out continuously in the form of spirals.

2. Every unit of manifestation has its own subtle counterpart which exists detached of all the splendours of manifestation. It is called the soul of every unit.

3. Everything created is surrounded by the Lord as the force that sustains it. Hence everything exists surrounded by Him.

4. Diabolical forces work as the egocentric forces of every mind and produce competition and struggle among themselves. This struggle is one form of the Lord which keeps these evil forces under tension and crushes them as and when required.

5. The day break awakens everyone from sleep and hence it is the form of the Lord as the awakening consciousness. It forms the unit of existence to an individual as well as to the creator and exists in various scales.

6. After living its legitimate span of life, every unit creation begins to recede into dissolution. Fire manifests as consuming fire at this stage and plays its role in the form of a big whirlpool. Such a fire is called *Samvartaka*.

7. The fire that serves the creation in various stages is another form of the Lord. It goes on helping the existence by continuously transforming matter from one form into another and from the grosser to the subtler states. This is called the fire of transformation, or fire by friction.

8. Air represents the first manifestation of creation from the state of space which is all-subjectivity to the state of a created entity which is objectivity. All the forces put together form a unit which keeps the earth globe in equilibrium and make it rotate around its own axis and revolve around the sun. This aggregate forms one of the manifestations of the Lord. It is called *Dharani*, the goddess of earth.

Stanza : 26.

सुप्रसादः प्रसन्नात्मा विश्वसृद् विश्वभुग्विभुः ।
सत्कर्ता सत्कृतस्साधु जह्नुर्नारायणो नरः ॥

Word Meaning :

सुप्रसादः	(<i>Suprasādah</i>) = Well disposed	(1)
प्रसन्नात्मा	(<i>Prasannātmā</i>) = Bountiful in spirit	(2)
विश्वसृद्	(<i>Viśvasṛid</i>) = One who has created this universe	(3)
विश्वभुक्	(<i>Viśvabhuk</i>) = One who eats away this universe	(4)
विभुः	(<i>Vibhub</i>) = One who rules	(5)
सत्कर्ता	(<i>Satkartā</i>) = Doer of good	(6)
सत्कृतः	(<i>Satkṛtah</i>) = Honoured	(7)
साधुः	(<i>Sādhub</i>) = Amicable	(8)
जह्नुः	(<i>Jahnub</i>) = The name of a great sage	(9)
नारायणः	(<i>Nārāyaṇah</i>) = The path and goal of all beings	(10)
नरः	(<i>Narah</i>) = The name of a great sage.	(11)

MEANING :

Meditate the Lord as well-disposed, bountiful, the creator, ruler and destroyer of the whole universe. He does good and is honoured. He is the incarnation of the amicable sages, Jahnu, Narayana and Nara.

Explanation :

1. He is well-disposed to all since He is the spirit of friendship, relationship and helpfulness. The Lord is always well-disposed as long as one follows the lawful path.

2. He confers boons upon those who make penance. He confers everything good upon those who have no desires and hence He is all bountiful.

3. He is the incarnation of Brahma, the creator and also the time that consumes all. Hence He is the creator and destroyer of all.

4. He rules everything in the form of the various laws of creation that are governed by the law.

5. The urge to do something good is due to the presence of the Lord in everyone as the Lord of immanence. Everyone is interested to see something good to himself and therefore he is instinctively inclined to do something good. It is the surface mind which falls into evil to do evil things due to the desire nature, while the inner core is to do good to each other. It is due to the presence of maya on the surface nature and the Lord, in the inner nature.

6. The Lord is honoured by all-in the form of the wishes and desires of the ordinary people and the ideals in the mind of great. He is also honoured as the wisdom of the spirit by the great ones. All beings honour Him in their own way. Even the

demons conduct worship and great penances in the name of the Lord to satiate their own desires.

7. Amicability is one of the godly qualities among beings. Hence the Lord is amicable to one another in the name of his relatives and friends. This quality binds living beings in well-arranged clusters.

8. *Jahnu* was a great sage. He was performing a big sacrifice when the river Ganges washed off his sacrificial field along with the implements, while the flow was flowing, followed by the chariot of *Bhagiradha* at the time of her descent to earth. Then the sage grew angry and began to drink away the whole flow. Bhagiradha prayed to the sage and requested him to release the flow. Then Jahnu released through his right ear when the river has flown down along fields once again.

9, 10. *Nara and Narayana* are the two great sages who performed great penance at *Badarikasram*. They had no desire except to the sense of purity and piety. As a result, they became the universal principles of purity and piety and stood as the two great forms of the Lord. They came down later as Krishna and Arjuna before the Mahabharata war. They were greatly praised by the Masters of wisdom like Vedavyasa and Bhishma.

Stanza : 27.

असंज्येयोऽप्रमेयात्मा विशिष्टः शिष्टकृच्छुचिः ।
सिद्धार्थः सिद्धसंकल्पः सिद्धिदः सिद्धिसाधनः ॥

Word Meaning :

- असंज्येयः (*Asankhyeyah*) = Cannot be counted (1)
- अप्रमेयात्मा (*Aprameyātmā*) = The spirit that cannot be measured (2)
- विशिष्टः (*Visistah*) = The Lord with speciality (3)
- शिष्टकृत् (*Sistakṛt*) = One who frames and choses people (4)
- शुचिः (*Suchih*) = The purity among the pure (5)
- सिद्धार्थः (*Siddhārtbah*) = One who has everything accomplished (6)
- सिद्धसंकल्पः (*Siddhasankalpah*) = Accomplished of all that he proposes (7)
- सिद्धिदः (*Siddhidah*) = The giver of perfection and fulfilment (8)
- सिद्धिसाधनः (*Siddhisādbanah*) = One who gives the practice which leads to fulfilment. (9)

MEANING :

Meditate the Lord as the forms beyond number and that spirit that cannot be measured among them. He is the speciality that distinguishes everyone from another. He is the path of practice which forms the lives of the chosen ones and is the purity among the pure. Being an accomplished one, he is accomplished of all that he proposes. He is the cause of fulfilment as well as the path that leads to it.

Explanation :

1. All the forms of the creation come from infinity, hence the forms of the Lord are beyond number. Continuous are the forms of his descent as the incarnations of his splendours.

2. The mind can comprehend only the form side and the formed aspect of the creation. It cannot comprehend the spirit that infills all. Hence the Lord is always the spirit beyond comprehension.

3. Everyone is distinguishable from all the others in the creation. The feature or the trait that distinguishes everyone is due to the presence of the Lord who is ever new in expression though eternal in spirit.

4. In the form of an ideal, the Lord makes beings grow in mind and senses at first and beyond the mind later. He makes his presence felt before everyone as one's own ideal and thereby frames the lives of all those who are distinguished.

5. An aptitude to follow the spiritual path makes the mind pure and makes it follow the pure path. This is one of the aspects of Lord's presence.

6. In mind, everyone wants his desires accomplished, but in spirit, everyone has the state of accomplishment before the mind

desires. Hence the Lord has arranged his own presence in everyone in the form of the pre-existing accomplishment which is limited by the mind aspiring for accomplishment.

7. Man proposes the things he desires but God disposes everything that is proposed by him through man according to His own plan. Along this path, He trains the minds from a stage of the relatively unaccomplished state to a realisation of the pre-existing accomplishment.

8. The Lord gives the satisfaction of achieving the accomplishment by suggesting the ways and means to the minds through intuition.

9. The continuity of purpose which causes the success of achievement and accomplishment is one form of the Lord's presence.

Stanza : 28.

वृषाही वृषभो विष्णुवृषपर्वा वृषोदरः ।
वर्धनो वर्धमानश्च विविज्जतः श्रुतिसागरः ॥

Word Meaning :

वृषाही	(<i>Vṛṣābhi</i>) = The potent serpent or the enemy of the bull	(1)
वृषभः	(<i>Vṛṣabbah</i>) = The breeding bull	(2)
विष्णुः	(<i>Viṣṇuh</i>) = The Lord of pervasion	(3)
वृषपर्वा	(<i>Vṛṣapurvā</i>) = One who has the seasons as the measures of fertilisation	(4)
वृषोदरः	(<i>Vṛṣodarab</i>) = One who has the belly of a bull	(5)
वर्धनः	(<i>Vardhanab</i>) = The Lord of growth	(6)
वर्धमानः	(<i>Vardhamānab</i>) = The one who goes on growing	(7)
विविज्जतः	(<i>Viviktaba</i>) = One who is aloof	(8)
श्रुतिसागरः	(<i>Śṛtisāgarab</i>) = The one who has attained the goal of the vedas.	(9)

MEANING :

Meditate the Lord as the slayer of the mighty bull. Meditate Him also as the great bull and the Lord of pervasion. He is the manifestation of the nodal points of time which cause the fertilisation of this earth. Also meditate Him as having the belly of a bull. He makes beings grow and he is the one who keeps on growing in them. He is aloof in his uniqueness though he is omnipresent. He knows the perfection of the Veda.

Explanation :

1. Lord Krishna killed the demon who came in the form of a bull, that was waiting among the cattle of Gokul to kill Lord Krishna. In the Vedic sense, the word *Vrishabi* means the mystic being that evolves from the stage of the serpent to that of the bull. It marks the role of the two signs Scorpio and Taurus in the process of evolution. Taurus represents the fertilising masculine energy of nature and Scorpio marks its entanglement in the consciousness of sex differentiation and sex attraction. This is called the descent of energy into the form-nature of force. This marks the path of the zodiacal signs from Taurus to Scorpio via Gemini, Cancer etc.

The second half is the path of ascent which marks the stage of the energies transcending into the stage of pure consciousness through the stage of liberation from form-nature to the stage of pure consciousness. This marks the process of transcending sex and reaching the stage of pure creation. Once again, the bull or Taurus marks the stage of fertilisation in its highest sense. This path of ascent is marked between Taurus and Scorpio via Aries, Pisces etc. The first path is called the *planetary path* whereas the second path is called the *path of equinoxes*. This second path is rightly termed as '*reversing the wheel*' by Master Djwalkhul in his *Esoteric Astrology*.

2. The bull in the Vedas represents the sound principle working as the fertilising agent of the universe. On the lower levels, it is the seminal tissue. On the astral plane, it is the power expressed through emotion. On the plane of ether, it is the sound principle which makes the difference between noise and voice. The trill produced through the vocal chords by the consciousness is rightly described as a transformed manifestation of consciousness. It is described as Rig-Veda and in some places, it is also called *Rishabha*, the great bull. It is represented by sacred syllable 'R', not in the plane of the alphabet but as it is, produced by the vocal chords. This sound fertilises the rest of the consciousness which includes the mind and the sense to produce the child which we call the *grand liberation*. This aspect is pictorially represented as the great bull *Nandi* facing the Lord Siva who sits in the form of a *Lingam*.

3. Vishnu, the Lord of pervasion is described in the Vedas as the great globe of space who awakens as *Agni*, the point of ignition of consciousness which exists as the geometrical centre of the globe. The Lord is said to be a twin Lord with Agni. He is said to manifest as the potency of number 1, the I AM of existence who makes the potency number 9 which is described as the fortress of the magician *Sambara* (the material aspect of the universe).

4 *Parva* means a nodal point in time. The cycle of the year has its nodal points as the equinoxes, the cusps of the zodiacal signs and the lunations etc. Each of these nodes produce changes in seasons which make up the fauna and flora of the earth by producing the various splendours of the seasonal energies that are released in a cyclic order to work through the ethers of space and the rays of the sun and the planets.

5. The dome which is the globe of space is ever being fertilised by the creative force and is ever expanding in its process of evolution into the various galaxies etc. In this stage, it is compared with the belly of the great bull.

6. The Lord exists in space as the capacity to grow things and beings in space.

7. He is also the content of the space which grows through the various steps of evolution.

8. Though he is omnipresent in every bit of space and the universe, he stands untouched by anything by his uniqueness.

9. The word *sruti* means the sound principle. Sound is a vibration in the sound principle that exists in space. It makes its appearance as the voice of the utterer which awakens the voice of the listener. Both put together, form a circuit through which the wisdom aspect of consciousness flows. This circuit is called Veda or the Wisdom. The Lord is the only one who knows Veda completely.

Stanza : 29.

सुभुजो दुर्धरो वाग्मी महेन्द्रो वसुदो वसुः ।
नैकरूपो बृहद्रूपः शिपिविष्टः प्रकाशनः ॥

Word Meaning :

सुभुजः	(<i>Subbhujah</i>) = One who is strong in shoulders	(1)
दुर्धरः	(<i>Durdharah</i>) = Impossible to fight against him	(2)
वाग्मी	(<i>Vāgmi</i>) = Good in word and speech	(3)
महेन्द्रः	(<i>Mabendrab</i>) = The Indra of Indras.	(4)
वसुदः	(<i>Vasudab</i>) = The giver of riches	(5)
वसुः	(<i>Vasub</i>) = The richness	(6)
नैकरूपः	(<i>Naikarīṣab</i>) = One who exists in more than one form	(7)
बृहद्रूपः	(<i>Brhadrīṣab</i>) = The biggest of all forms	(8)
शिपिविष्टः	(<i>Śipiviṣṭab</i>) = One who exists entered in all planes	(9)
प्रकाशनः	(<i>Prakāś'ānab</i>) = One who shines.	(10)

MEANING :

Meditate the Lord as powerful and mighty in arms and as the one who cannot be fought against. Meditate Him as powerful in speech, the Indra of Indras, the giver of riches and the richness of all. He has more than one form, though his form is the biggest of all. He exists penetrating all planes and making everything brilliant.

Explanation :

1, 2. When mankind falls into evil ways, the Lord causes wars among the beings which prove the power of his mighty hand. When the Lord begins to punish beings through wars, man cannot resist. Man can fight against others in a war, but he cannot fight against the instinct of war-mindedness when he takes to evil.

3. The Word of God is the creation of all the universe as his utterance. Hence the word lives with God as OM to be uttered forth by him in the form of cosmic breath which will repeatedly pulsate into the detail of the whole universe which forms the syllables, words, syntax and meaning of his utterance.

4. Indra is the king of devas who represent king- hood or rulership as a principle of the universe. Since this principle comes out of the Lord, the Lord can be verily meditated as the Indra of Indras or the ruler of the rulers.

5. When god-mindedness and godly behaviour is adopted by man he inherits the wealth of creation as his own wealth. He will be placed in a position to steer the wealth of creation towards the progress of the created being.

6. Whatever wealth, we have we should meditate it as the form of the Lord that approaches us to give peace, plenty and happiness.

7. By the power of his synthesis, the Lord can simultaneously exist in more than one form, though the whole universe is his one form. At the same time, the Lord can exist on earth as more than one incarnation as it was seen by the presence of Rama and Parasurama talking to one another, as Lord Krishna appeared in all the houses of his various devotees at the same time to Narada.

8. Since the whole universe is the one form of the Lord, His form is naturally the biggest.

9. All the planes of creation co-exist interpenetrating one another. The whole universe as the consciousness of the Lord has its centre everywhere and circumference nowhere. Thus, the Lord exists penetrating every plane simultaneously.

10. Since the Lord is the background upon which everything shines-forth into objectivity of form, name, and concept, the Lord is the one who makes everything shine.

Stanza : 30.

ओजस्तेजो द्युतिधरः प्रकाशात्मा प्रतापतः ।
ऋद्धः स्पष्टाक्षरो मंत्रः चंद्रांशुर्भास्करद्युतिः ॥

Word Meaning :

- ओजः (Ojab) = the sap of life (1)
- तेजः (Tejah) = The self-brilliance (2)
- द्युतिधरः (Dyutidharah) = The bearer of the spark (3)
- प्रकाशात्मा (Prakāś'ātmā) = The brilliance of the soul and the soul of brilliance (4)
- प्रतापनः (Pratāpanah) = One who emanates heat (5)
- ऋद्धः (Riddhab) = One who increases (6)
- स्पष्टाक्षरः (Spaṣṭākṣarab) = The form of the letter or a clear manifestation (7)
- मंत्रः (Mantrab) = the mystic formula which conceals itself in meditation (8)
- चंद्रांशुः (Candram'sub) = the moon-beam (9)
- भास्करद्युतिः (Bhāskaradyutih) = the brilliance of the sun. (10)

MEANING :

Meditate the Lord as the sap of life, the self-brilliance, the bearer of the spark, the brilliance of the soul, the soul of brilliance and heatening existence. He is the one who increases as the one clear letter of creation which we call the mystic formula OM. Also meditate Him as the moon-beam and the brilliance of the Sun.

Explanation :

1. Ojas born out of OM and gives birth to OM. It is the starting point of consciousness which exists in everyone as the consciousness that causes the pulsation of heartbeat. It forms as the first sap in the foetus and causes the centre of separate existence. It is the first thing supplied by the mother to the existence of the child in the foetus.

2. Brilliance functions through the heart and makes the senses and mind shine forth through the physical body in its metabolism and synthesis of chemicals.

3. Spark is the first awakened consciousness around which the individuality forms and the ego feels itself.

4. The soul is made up of nothing but brilliance. As matter and mind, it is nothing. As consciousness and brilliance, it is the existence, which we call the soul.

5. Life is an energy which manifests as power supplied to the various parts of the physical body. This power is realised through the various energy centres, the important one of which is the *spleen centre*, which is called *Swadhistana chakra*. This is the generator of the energy which is transformed from the state of consciousness to the state of energy and then to the state of the vital force. Heat is the medium through which the consciousness

gets the transformation into energies. Heat exists in us as vital heat. The Lord blesses us to continue in the physical body through this form of his own.

6. In all the created beings, increase is in terms of created entities, while in the case of the Lord, it is the creation of something out of nothing. Hence He is the real form of increase.

7. Just as the attempt to utter a letter of the alphabet results in the synthesis of the total utterance, the Lord forms the synthesis of the total utterance of this creation. This is what we call the utterance of OM.

8. *Mantra* is a passage in terms of sounds syllables and meaning. All these parts of the mantra put together conceal that which is the real content of the mantra. The one who approaches the mantra is expected to approach the truth in terms of these agents which conceal. The Lord is the truth who is concealed in the thoughts, concepts and conversations of the living beings.

9, 10. The moon-beam and the sun-beam are the two different rays of consciousness of the Lord which serve different functions. The sunbeam is the transmitting pole and the moon beam is the receiving pole of the whole current of creation. They exist in nature as principles long before they manifest as the sun and the moon of any one solar system and the rays therefrom. The principles can be taken as the active and passive principles of the Lord.

Stanza : 31.

अमृतांशूद्भवो भानुः शशिबिंदुः सुरेश्वरः ।
औषधं जगतस्सेतुः सत्यधर्म पराक्रमः ॥

Word Meaning :

अमृतांशूद्भवः (*Amṛitāms'ūdbhavah*) = Taken shape from the moon (1)

भानुः (*Bhanu*) = One who has brilliant rays (2)

शशिबिंदुः (*Śaśibindub*) = One who has the moon-point (3)

सुरेश्वरः (*Sureśwarah*) = The Lord of the devas (4)

औषधं (*Ouśadham*) = Healing agent (5)

जगतः+सेतुः (*Jagatah + Setub*) = The shore of all the worlds (6)

सत्यधर्म पराक्रमः (*Satya Dharma Praākramah*) = One who overcomes through truthfulness, and the Law. (7)

MEANING :

Meditate the Lord as the one shaped out of the immortal rays of moon, as the one with brilliant rays (the sun) and the moon-spot. Meditate him as the Lord of gods, the healing agent made out of the plant life and as the shore of all the worlds. He overcomes and surpasses everythings and everyone by truthfulness and the law of existence.

Explanation :

1. The rays of the moon are made up of the reflection of the sap of eternity. The moon is the germinating and fertilising agent as well as the mother force that gives the growth in the embryonic stages of every living being. It is the moon ray that synthesises the inorganic into the organic kingdom. Hence the birth of the omni - presence of the Lord into the form of any living being is due to the lunar principle.

2. The sun is the very giver of life. The in-filling centre of soul-life and the latent spirit consciousness of everyone and everything is the solar principle. Hence the sun and the moon are the products of the solar and lunar principles which protect the whole creation as the two eyes of the Lord.

3. Devas are of many groups, mainly three : Adityas, (The Lords of radiation). Rudras (The lords of vibration) and Vasus (The Lords of materialisation). Besides there are the devas who govern the solar pulsation. They are of two types; *pitrus* who preside over the basic properties of the grand cycle of the creation of the solar system and *Gandharvas*, the lords of music operating as the pulsation of the many galaxies of solar systems in a unit space, called the egg.

4. Each group of devas has its own Lord who is a manifestation of the Lord Vishnu Himself.

5. The poetic thought of the scriptures considers the totality of the creation as the created land with all its beings floating on the ocean of the Lord beyond creation. Hence the Lord is to be meditated as the shore of every aspect of creation.

6. Through the god - men on this earth, the Lord manifests as the virtues that measure everything with truth as the Law of existence. With this as their policy, they overcome and surpass everything and everyone from the defective steps unto perfection.

Stanza : 32.

भूतभव्यभवन्नाथः पवनः पावनोऽनलः ।

कामहा कामकृत्कांतः कामः कामप्रदः प्रभुः ॥

Word Meaning :

- भूत भव्य भवत् (*Bhūta-Bhavya-Bhavat*) = Past, future
and present (1)
- नाथः (*Nāthah*) = Lord (2)
- पवनः (*Pavanah*) = The air that purifies (3)
- पावनः (*Pāvanah*) = The one who purifies (4)
- अनलः (*Analah*) = Fire (5)
- कामः (*Kāmah*) = Cupid himself (6)
- कामप्रदः (*Kāmapradah*) = One who causes desire (7)
- प्रभुः (*Prabbuh*) = Lord. (8)

MEANING :

Meditate the Lord as the one who rules over the past, present and future, as the very air that purifies and as the pure one himself. Meditate also as the fire, the purest of all things. Meditate Him as the creator and the fire, the purest of all things. Meditate Him as the creator and the destroyer of Cupid, as Cupid himself who is the beloved of all. He is the cause of all desires by which he sways the whole creation as the Lord.

Explanation :

Our past, present and future are inter-twined as a continuous whole which is the product of our own liking and our own doing. Our own liking is due to our own separate existence away from the awareness of the omni-presence of the Lord. In such a state, our consciousness is called the ego which is the Cupid of the poetic imagery in the puranas.

It is a necessary limitation to conduct the drama of our experiencing the stages of creation which is in no way different from our experience of the various aspects of the play of the Lord. He becomes many as ourselves and conducts the play of the creation of our life incidents. In such a capacity the Lord gives birth to Cupid and hence Visnu is the father of Cupid. The Lord makes our third-eye (the divine discrimination called yoga) opened in course of time and burns Cupid to ashes, in his capacity as Siva. Before that Cupid gives us desires and he is the most beautiful and the most beloved of all of us. We love each other without being aware of the presence of the Lord in us. Then we begin to like each other and desire very much for the presence of our beloved ones. This is all the play of cupid who is no other than ego-consciousness in us. He is described as the great warrior who vanquishes everyone with his five arrows (our five senses).

Stanza : 33.

युगादिकृद्यु गावर्तो नैकमायो महाशनः ।
अदृश्योऽव्यञ्जतरूपश्च सहस्रजित् अनन्तजित् ॥

Word Meaning :

- युगादिकृत् (*Yugādikṛt*) = The maker of the dawn of the yugas (1)
- युगावर्तः (*Yugāvartab*) = Maker of the activity of the yugas as cycles (2)
- नैकमायः (*Neikamāyab*) = One who presides over the various manifestations of maya. (3)
- महाशनः (*Mahāśanab*) = The paramount consumer of all (4)
- अदृश्यः (*Adrśyab*) = cannot be made an object of the senses (5)
- अव्यञ्जतरूपः (*Avyaktarūṣab*) = The form unmanifest (6)
- च (*Ca*) = And also (7)
- सहस्रजित् (*Sahasrajit*) = One who overcomes by his thousand ways (8)
- अनन्तजित् (*Anantajit*) = One who overcomes by his infinite number of methods. (9)

MEANING :

Meditate the Lord as the maker of the beginning and the cycles of the yugas and the one who manifests as, and presides over the various forms of maaya. He is the paramount consumer of everything, the one with His invisible form which is manifest and unmanifest at the same time. He overcomes everything in the creation by his thousands of ways with the infinite number of methods.

Explanation :

1. The whole creation is an alternation of active and passive phases called the days and nights of Brahma. The days are again divided into sub- periods called Manvantaras which are further divided into cycles called yugas. Each great yuga is subdivided into four yugas which are composed of units containing 432 solar earth years multiplied by tens, hundreds and thousands. The Lord presides over all these periodicities in the form of his omnipresence as time.

2. Each unit of time has its own unit activity which can be compared with a whirlpool of its own magnitude having its own emerging, expanding and merging. Once again, the Lord lives through the whole activity as his presence. All the detail of the above said periodicities is but a playful conditioning of his own existence with the help of his own nature.

4. All this activity with its detail is instantaneously wiped off into relative nothingness on his own background of absolute everything. Hence the Lord is the paramount consumer of all.

5. Among all the forms of the creation, the Lord lives as the one form imperceptible to anyone.

6. His form manifests to those who can see through synthesis. At the same time, it is unmanifest to those who see with the mind and the senses.

7. His maya or conditioning imbeds the capacity to transcend it in the form of the secret that is concealed in the mantra “*Sa-ha-sra.*” Literally it means thousand which denotes the thousands of his forms with their thousands of heads, feet, etc. The syllables ‘*Sa*’ and ‘*Ha*’ form the mantram of respiration and the pulsation of prana in the individual as well as the cosmic scale. The syllable ‘*Sra*’ indicates the respiration with the expression of the sound manifesting through the vocal chords. The whole mantra represents the cosmic breath along with the cosmic utterance manifesting through the individual’s voice. It is called *Sudarsana* (Su darsana), the mantra of the perfect vision. The form of the mantra to be meditated is the wheel of existence which includes the periodicities in the various scales. It is to be meditated as the rotating wheel at the tip of the finger of the Lord. Those who meditate Him like this, overcome maya by the power conferred upon the individuals.

8. Each individual form has its own approach to meditate upon the Lord when the individual transcends his own conditioning of maya. Hence the Lord presides over the infinitesimal number of ways that are used to overcome maya.

Stanza : 34.

इष्टोऽविशिष्टः शिष्टेष्टः शिखंडी नहुषो वृषः ।
क्रोधहा क्रोधकृत्कर्ता विश्वबाहुर्महीधरः ॥

Word Meaning :

इष्टः	(<i>Iṣṭab</i>) = liking	(1)
अविशिष्टः	(<i>Aviṣṭab</i>) = disliking	(2)
शिष्टेष्टः	(<i>Ṣiṣṭeṣṭab</i>) = the liking for the chosen people	(3)
शिखंडी	(<i>Sikhandī</i>) = the tufted one	(4)
नहुषः	(<i>Nahuṣab</i>) = King Nahusha	(5)
वृषः	(<i>Vṛṣab</i>) = the bull	(6)
क्रोधहा	(<i>Krodhabā</i>) = the slayer of spite	(7)
क्रोधकृत्	(<i>Krodhakṛt</i>) = the maker of spite	(8)
कर्ता	(<i>Kartā</i>) = the doer	(9)
विश्वबाहुः	(<i>Viśvabāhub</i>) = the hand of all	(10)
महीधरः	(<i>Mahīdharab</i>) = One who bears the burden of this earth.	(11)

MEANING :

Meditate the Lord as your like and dislike. Meditate Him as your liking for the chosen people. He is tufted with the rays of the spectrum. He is King Nahusha who marks the transformation of man into Indra. Meditate Him as the great bull; the maker of spite and the slayer of spite. He is in fact, the hand of all and the one who bears the burden of the whole earth.

Explanation :

1. The likes and the dislikes of an individual are due to the reaction of the lower nature. They are due to the activity of the astral plane of emotions. The cause is due to lack of balance between *Rajas* and *Tamas*. At the same time, the likes and dislikes present the impact of suffering, alternating with happiness, which mellows down the lower nature and makes the individual strive to rise above the emotions. Hence they are to be meditated as the presence of the Lord when the process of purification takes no time.

2. Our liking for those who are chosen in their behaviour and qualities will elevate us. Their presence is one of the potent causes of our speedy recovery from the onslaughts of the emotional nature. The ability to transcend the vicious circle of bad karma is caused only by the presence of the chosen people. Hence their presence is the presence of the Lord Himself.

3. The spiritual sun who is concealed in the visible sun is all brilliance and cannot be comprehended by the individual consciousness. Hence it is said that *Viswakarma* (the architect of the universe) once invited his son-in-law, the spiritual sun and shaved him of all the brilliance leaving seven little tufts (the seven colours of the spectrum). The immeasurable glory of the Lord as sun-god is brought under limitation to make the creation possible. Hence the sun with our spectrum is to be meditated as the measurable presence of the immeasurable Lord.

4. King *Nabusha* performed hundred sacrifices and elevated himself from human level, to that of Indra, the king of gods. He fell down once again into the abyss of lower nature in the form of an inactive serpent due to his own misbehaviour. Hence he marks the rise and fall of man which alternate during the cycles of evolution and should be meditated as part of the play of the Lord.

5. The great bull is the constellation of Taurus which bestows the power of fertilisation both for, the creation through sound and reproduction through matter. Thus the sign Taurus represents the voice as well as the tissue of fertility in the masculine form. The sun between April 21st May 20th is called the *bull* showering his virile rays to attract water into clouds.

6 Spite and wrath belong to the lower nature of man but they are used as the weapons of the Lord to bring round the human being with the suffering inflicted upon himself by himself. Destruction of man by man has the purpose of shortening the time of transcending through the agency of wars etc. Whenever the elevation of human consciousness is necessary on a mass scale there will be the presence of the Lord as wrath. Hence the emerging and merging of wrath are to be meditated as the presence of the Lord. By this meditation, the individual transcends that level easily.

7. Individuals think that they do the things they want to do. The fact is that they are the instruments of their own desire nature which is once again the play of the Lord. Hence the Lord is the one who really does things in the form of the spur or the desire of the individuals.

8. Hence the Lord is the invisible hand that works through the individuals. He works out things that are required while people think that they are working their own things to achieve them.

9. Food, drink, life, hope and aspiration start from the Lord, pass through the experience of the individual and culminate in the Lord. Hence the Lord is the one who really bears the burden of the whole universe just as the ocean bears the burden of the floating ship with all the sailors in it.

Stanza : 35.

अच्युतः प्रथितः प्राणः प्राणदो वासवानुजः ।
अपांनिधिरधिष्ठानमप्रमज्जः प्रतिष्ठितः ॥

Word Meaning :

- अच्युतः (*Achyutab*) = One who has no slip and fall (1)
- प्रथितः (*Pratbitab*) = the well-known (2)
- प्राणः (*Prāṇab*) = life and pulsation (3)
- प्राणदः (*Prāṇadab*) = the giver of life (4)
- वासवानुजः (*Vāsavānujab*) = the younger brother of Indra (5)
- अपांनिधिः (*Apānnidhib*) = the treasure-house of water (6)
- अधिष्ठानम् (*Adhiṣṭānam*) = the seat to acquire (7)
- अप्रमज्जः (*Apramattab*) = who has no unawareness (8)
- प्रतिष्ठितः (*Pratiṣṭitab*) = one who is made stable (9)

MEANING :

Meditate the Lord as the one who has no slip and fall. He is the most popularised and well-known one , the very life and the life-giver of all. He is the younger brother of Indra, the abode of waters and the one to be attached. He is never unaware of anything and hence he is the one who is established.

Explanation :

1. Slip and fall occur due to error in procedure which is human and never divine. Since the Lord is an embodiment of continuous awareness in others, he has no slip though others sometimes may have due to their own unawareness towards Him.

2. Since the Lord is all, and everyone knows something or other in this world, the Lord is known by all individuals as their own branch of individual knowledge and Hence He is the one known by all. Gradually this knowledge of the one or many other things in the world leads beings to a knowledge of his omnipresence.

3. Life is the one which visits bodies to choose them as its own abodes. It again leaves the bodies when the purpose is over. Hence it is the one form of the Lord who visits all and leaves all. Others are forms and life is the in-filling presence which lives in forms. It is also the vital pulsation that makes its appearance and disappearance in the very space. This cosmic pulsation causes the pulsation of respiration and heart-beat in us which is the sign of life. Hence the Lord is the very life of the whole universe and each individual.

4. He is also the giver of life to the forms since He is the one who proposes to fill them with life. Bodies coming into life can never be caused by individuals since the causation is due to the presence of the Lord as the vital awareness. Sometimes there are individuals who give us life by saving us from great dangers like disease and catastrophe. Once again, the presence of the Lord is to be recollected in them as the cause of their saving us. Honour

them, as a token of gratitude and you are honouring the Lord as the cause of your safety.

5. As the incarnation of 'Vamana', the Lord is born as a younger brother of Indra. Both are born to the same parents Kasyapa (the vault of heaven) and Aditi (the primordial matter). Vamana came down to earth to restore the kingdom of Gods from Bali to Indra and also to restore the eternal kingdom of his own presence upon Bali.

6. The electricity in space is the abode of waters in all the three states : steam, water and ice. *Vidyuth*, the electric fire in space, synthesises and analyses water to create and destroy. The Lord is thus the abode of waters when he works as the creator and destroyer of the world. The formation of oceans on this earth and the clouds in the heaven is also a play of the Lord as abode of the waters.

7. Space is the seat to be acquired by the beings created from space. Hence the Lord is the abode of beings as well as the attainment of the various stages of creation and realisation. Everything lives in Him even after created and hence the Lord is the real acquisition of all. The imaginary things acquired and possessed by beings are also the various presences of the Lord in their true existence.

8. If we observe the workings of nature and creation, we see no error in any step. Error is characteristic of the minds of the created beings especially the human beings. In nature, everything abides the Law while manifesting the properties of matter, force, mind and space. This is due to the presence of the Lord as the awareness in all. Even in us, he is aware as the undercurrent of our consciousness (*Gayatri*) which guides us to perfection through our errors and falls.

9. Everyone tries to establish his own concepts, beliefs and ideals. Everyone tries to prove the validity of what he knows as knowledge. Thus everyone tries to establish the Lord's presence in the form of his own knowledge. Hence the Lord is the one who is established and stabilised by all.

Stanza : 36.

स्कंदः स्कंदधरो धुर्यो वरदो वायुवाहनः ।

बासुदेवो बृहद्भानु रादिदेवः पुरंदरः ॥

Word Meaning :

- स्कंदः (*Skandah*) = The name of Lord Subrahmanya, the son of Siva; literally means he who has expressed himself as a drop of light from the background of space; (1)
- स्कंदधरः (*Skandadharah*) = One who bears Lord Subrahmanya as the mother who conceives him. It is the fire god, the flow of Ganges and seven mothers who played the role of the mothers of Lord Subrahmanya (2)
- धुर्यः (*Dburyah*) = One who leads; (3)
- वरदः (*Varadah*) = One who confers boons; (4)
- वायुवाहनः (*Vāyuvāhanah*) = One who travels upon air as his vehicle (fire) (5)
- बासुदेवः (*Vāsudevah*) = the son of Vasudeva or the God who lives in all as their behaviour (6)
- बृहद्भानुः (*Bṛhadbhānub*) = the great son or the bearer of the great light (7)
- अदिदेवः (*Ādīdevah*) = the light that is the beginning (8)
- पुरंदरः (*Purandarah*) = One who crushed the cities of the demons (Indra-Vishnu or Vishnu in the form of Indra) (9)

MEANING :

Meditate the Lord as the Lord Subrahmanya who leads the armies of devas against the demons. Meditate Him as the fire, the flow of ganges and the seven stars of the constellation Krittika, who serve the role of the mothers of Subrahmanya. The Lord is the first light that leads, confers boons and travels upon the wind as his vehicle. He is the living God in all and yet the spiritual sun who is the greater light.

Explanation :

1. *Skanda* is the name of Subrahmanya who is the son of Siva and he leads the armies of gods to destroy the demons.

2. At the time of the birth of Lord Subrahmanya, nobody could bear the light of Lord Siva to conceive the son. Agni, the fire-god, tried to conceive but partly succeeded. He has thrown the light upon the flowing waters of the holy ganges (the downward flow water from the state of ice to that of liquid). It was a partial success. Finally Subrahmanya was conceived as the eternal child upon the flowers of the sara-grass on the meadows of the holy river. Then the *Krittikas* suckled the child. Thus they are all playing the role of the mother of Subrahmanya.

3. *Dhurya* means literally the one who walks before the yoke of a double bullock-cart. In this context, it denotes that Subrahmanya leads the armies of gods.

4. As a conferor of boons, Subrahmanya is noted for bestowing children to the childless and the healer of uterine troubles and miscarriages to mothers. He is also the healer of the defects of the eyes, the ears, the nose and the throat.

5. Fire is noted for his speedy travel on the wings of the blow of breeze. As the vital fire in our body, he is well-known of

his travel into and from the bodies on the wings of the respiration. Thus, he is called the one who travels upon the wind as his vehicle.

6. The term Vasudeva was already explained.

7. The sun we see is the product of the vibrations of light and it is actually the image of the sun on the plane of vibrations which we see as the globe of light. The real sun is immanent. He is called the spiritual sun or the source of the greater light which fills the space as consciousness and which cannot be seen through the naked eye.

8. The Lord being the background of every creation should be meditated as the first god.

9. The Lord assumes the form of Indra and crushes the cities of the demons during his fight with the demons. The cities of demons are : lust, anger, malice, hatred and other wicked forces built upon the edifice of the shell of limitation which we call the individual existence.

Stanza : 37.

अशोकस्तारणस्तारः शूरः शौरिर्जनेश्वरः ।
अनुकूलः शतावर्तः पद्मी पद्मनिभेक्षणः ॥

Word Meaning :

- अशोकः (Asokah) = one who has no sorrow (1)
- तारणः (Tāraṇah) = he who makes others cross (the ocean of bondage) (2)
- तारः (Tārah) = the star that guides (3)
- शूरः (Śurah) = the valourous one (4)
- शौरिः (Śaurih) = the valour in the valourous (5)
- जनेश्वरः (Janeśvarah) = the Lord of men (6)
- अनुकूलः (Anukūlah) = one who is favourable (7)
- शतावर्तः (Satāvartah) = the one who has the hundred whirls around him; (8)
- पद्मी (Padmī) = one who has the lotus (in his navel) (9)
- पद्मनिभ ईक्षणः (Padmanibha Eekṣaṇah) = one who has his eyes resembling the lotus. (10)

MEANING :

The Lord is to be meditated as the one who is beyond sorrow, who makes others cross the ocean of maya, guides them as their own star, as the valorous one and the valour in himself. He is the favourable trend of everyone and leads all towards himself with a hundred whirls attracting them towards himself. He has the lotus sprouting from His navel and His eyes, resemble the petals of the lotus.

Explanation :

1. Sorrow is one of the aberrations of mind. The Lord is the background beyond and hence sorrow cannot touch him and those who live in Him.

2, 3. As the guiding star, the Lord makes people travel safely through their births and deaths in the darkness of ignorance and leads them out to the destination guiding them by his own light and their own sight. In the ancient days, sailors travelling in the mid-ocean used to observe a particular star to take their right direction in the journey. Similarly everyone is made to be born under the guidance of a particular star which gives him a particular trend of life and guides him through.

4, 5. The Lord shows his matchless valour in killing the demons and restoring the devas.

He is also the manifestation of valour in the valorous. *“All that which is splendid, glorious and valorous should be known as the glory of Myself in anything”*, says the Lord in the Bhagavadgita.

6. Being the Lord of the living beings, He manifests Himself as the ruler of beings everywhere. One who has the instinctive capacity to rule and administer is to be known as a manifestation of god-life.

7. The favourable trend of affairs in the life of anyone is the direction given by the Lord to cross the hurdles and reach god-hood. Hence the wise ones do neither enjoy nor indulge in the favourable trend of things in their life. They get their guidance and lesson through something favourable by keeping their head above the trend of affairs and understanding every favour as the gift of God to guide them towards Himself.

8. The Lord has many layers of the light surrounding Himself. Each layer keeps everyone in his own level of understanding and point of view from which he begins to understand the universe and the Lord. By the magnetic force working, through these whirls of understanding, the Lord gives a series of revelations to each individual and attracts him towards Himself as the centre of his own understanding. The very space and each solar system in space has its structure woven as a series of whirls or orbits along which the planetary bodies travel and receive their life from the centre which we call the sun.

9. The grand lotus sprouts from the navel of the Lord at the dawn of every creation and this gives birth to the creator-consciousness who is Brahma, the first son of Lord.

10. The eyes of the Lord show a resemblance to the petals of the Lotus. This speaks of the relationship between his looks and the creation of Brahma. Just as the lotus blossoms when exposed to the rays of the rising sun, so also the living beings get the power of sight and comprehension by the grace of the Lord being showered upon them.

Stanza : 38.

पद्मनाभोऽरविंदाक्षः पद्मगर्भश्शरीरभृत् ।
महर्षि ऋद्धो वृद्धात्मा महाक्षो गरूडध्वजः ॥

Word Meaning :

- पद्मनाभः (*Padmanābbah*) = One who has the lotus in his navel; (1)
- अरविंदाक्षः (*Aravindākṣah*) = One who has his eyes resembling the petals of a lotus; (2)
- पद्मगर्भः (*Padmagarbbah*) = One who has the lotus as his birth place. (3)
- शरीरभृत् (*Sarirabhṛt*) = One who maintains the body (4)
- महर्षिः (*Maharṣib*) = the Lord of infinite development (5)
- ऋद्धः (*Rṛddah*) = the developed one; (6)
- वृद्धात्मा (*Vṛddhātmā*) = the developed soul; (7)
- महाक्षः (*Mahākṣah*) = One who has the grand eye (8)
- गरूडध्वजः (*Garudadhvajah*) = one who has Garuda as his banner (9)

MEANING :

Meditate the Lord as the one with the lotus in his navel, his eyes resembling the petals of a lotus and himself being the child of the lotus; the one who sustains the body, develops as the body, develops as the soul and Himself, the developed form. He is the one with the grand eye (the sun) and has Garuda (the great eagle) as his banner.

Explanation :

1. His navel unfolds as the lotus at the dawn of every creation. This is a symbolic representation of the link between nature as mother and the Lord as the child with the unfolding consciousness which starts its career as Brahma, the creator. In the beginning, everyone will have his birth with the connection between the mother and the child which we call the umbilicus. For the human beings, the navel represents *Manipuraka Chakra* (the solar plexus) which functions as the brain of emotions. From the stage of emotions, the child is to develop through the intellect and soul as the spirit himself. All this is embedded in the folds of the navel which were formed, while the child is yet to be born. Similarly the grand space begins to function as the aggregate of many folds of consciousness which lay as the various layers even before the birth of Brahma, the creator.

2. The comparison of the Lord's eyes with the petals of a lotus symbolises the heliotropic nature of the whole creator.

3. Just as the space embedded in the bud of a lotus is originally the space unbound which was there before the birth of the lotus, so also Brahma the creator is the Lord Himself who makes his first manifestation as the finite one, Brahma. Thus the Lord Him-self takes His first manifestation as His own son Brahma. That is why the Lord is described as the son of the lotus.

The infinite background itself begins to manifest as the first unfolding principle of creation on his own background.

4. The body of an individual is sustained by the supply of prana. This is done by the awakening of the individual consciousness in the heart. This is done only by the Lord consciousness who is the soul. Hence the whole constitution has its existence due to the passive will of the Lord Himself. Thus the Lord Himself is the one who sustains the body.

5. All the development of the body, mind, and intellect constitute the pervasion of the Lord on the Background of Himself. Hence what we call development is nothing but the manifestation of the already existing one into the various layers of unfoldment.

6, 7. The soul of any individual when fully developed is nothing but the god-consciousness fully realised. Hence the Lord is the witness of all the development. Within, He is the one who has the development. Outside, he is the Lord of development itself and has the totality of development as part of himself. Thus he is the object and the subject and the background of the whole development.

8. Each solar system is seen and supervised by the consciousness that pervades through the sun-globe. Hence the sun is the one grand eye of the whole creation. This necessitates the development of the sense of sight in the individuals that is being produced on the various planets of the solar system.

9. The consciousness of an individual starts as the coiled serpent (the bed of the Lord) at the bottom of the whole material creation (*Mooladhara*). It has its culmination in the unfoldment of the grand bird of existence with its wings as our lungs and the fluttering as our respiration. It carries the Lord consciousness on its back.

That means it carries Him in our heart, the seat of Love. Hence the spinal column is the rod of the banner of the Lord. Since the nose, with the two nostrils draws in breath, Garuda is pictured with his prominent nose. Since the brow centre includes the control of respiration it marks the bird emblem of the banner. The mind with the Lord Consciousness is denoted by Garuda, while the mind with man consciousness is denoted by a monkey. Hence the symbolism of Mahabharata conveys that the chariot of Nara has a monkey banner, while the chariot of Krishna, the Narayana has the Garuda banner. Of course, the chariot is but a symbol of human vehicle. It marks the origin and the culmination of the splendour of his creation whether cosmic or individual.

Stanza : 39.

अतुलश्शरभो भीमस्समयज्ञो हविर्हरिः ।
सर्वलक्षणलक्षण्यो लक्ष्मीवान् समितिंजयः ॥

Word Meaning :

- अतुलः (Atulah) = Unequaled (1)
- शारभः (Śarabhab) = God Veerabhadra (2)
- भीमः (Bhīmah) = frightening (3)
- समयज्ञः (Samayajñah) = one who knows the tradition (4)
- हविः (Haviḥ) = the oblation in a sacrifice (5)
- हरिः (Harib) = the Lord who comes down (6)
- सर्वलक्षण
लक्षण्यः (Sarvalakṣaṇa Lakṣaṇyah) = one who is featured
by all good features (7)
- लक्ष्मीवान् (Lakṣmīvan) = The Lord of the Goddess of
splendour (8)
- समितिंजयः (Samitiñjayah) = one who excels his equals in
discussions (9)

MEANING :

Meditate the Lord as having no equal; as the ferocious form of Sarabha, the frightening form of Siva, the Lord of destruction. He knows all the traditions. He is the oblation in the sacrifice and the Lord who comes down to lay the law. His form is the fitness of all the good features of creation. He is the Lord of the goddess of splendour and the one who excels his equals.

Explanation :

1. Since he is the presence and the background of all and everything in the creation, he cannot have an equal in the creation. Anything can be a part of Himself which cannot afford to be the whole.

2. *Veerabhadra* is the form born out of the wrath of Lord Siva. He is born to destroy the sacrifice of *Daksha*, the Prajapathi. In the end, he cuts the head of Daksha and leaves the sacrifice incomplete. The Devas complete the sacrifice by replacing the Daksha's head with the head of a ram. Daksha is the year-god who is the sacrifice with all the details of the year as the work of all the gods assembled. The equinox cuts the year to mark the end and to begin once again with the head of the ram which is the first sign of the Zodiac.

3. Bhima is the name of the Lord Siva himself when he assumes the form of destruction.

4. We all know our traditions that are local and man-made. The Lord knows traditions that are eternal and universal. He recollects Himself as the tradition which He himself lays as the order of the creation and the good order of tradition which is followed by the holy ones to attain liberation.

5. The oblation in the sacrifice signifies the intelligence and the lower principles of matter and force that serve as the vehicles

of the beings. To the created ones, it signifies the spirit of offering which they have.

6. When the Lord comes down into a form to lay the Law and protect the Lawful, then he is called *Hari*.

7. The concepts of beauty, happiness, goodness, and such things are all the gifts of God which manifest through the beings in creation. Hence the Lord is an aggregate of all the good things which we can conceive of in meditation.

8. The goddess of splendour and plenty has the Lord as her husband and hence the Lord should be meditated as eternally splendourous.

9. The power to overcome his equals in gatherings, is really one of the manifestations of the Lord. The power to excel proves that the powers in others can never be equal to His. Hence it should be meditated as the wise trait of the Lord.

Stanza : 40.

विक्षरो रोहितो मार्गो हेतुर्दामोदरस्सहः ।
महीधरो महाभागो वेगवानमिताशनः ॥

Word Meaning :

- विक्षरः (Vikṣarab) = The indestructible letter of cosmic utterance (1)
- रोहितः (Robitab) = The Lord who is red (2)
- मार्गः (Mārgab) = the path which is to be sought (3)
- हेतुः (Hetub) = reason (4)
- दामोदरः (Dāmodarab) = the one whose belly is decorated with a garland (5)
- सहः (Sabab) = embodiment of forbearance and ability (6)
- महीधरः (Mahīdharab) = one who bears the burden of the whole earth (7)
- महाभागः (Mahābhāgab) = The Lord of the greatest lot (8)
- वेगवान् (Vegavān) = the speedy one (9)
- अमिताशनः (Amitāśanab) = the consumer beyond measure (10)

MEANING :

Meditate the Lord as the one letter indestructible (OM), the one who is red (at the time of sunset) and who is to be sought after as the path with his own assistance in the form of reasoning. His belly is adorned with garlands of flowers. Being the one embodiment of forbearance and ability, he is the bearer of the burden of the whole earth and is the Lord of the whole lot of creation. His form is most speedy and he is the consumer beyond measure as the ultimate solution and dissolution.

Explanation :

1. OM is understood as the one indestructable letter by the ancient seers. All the other letters form the alphabet that is uttered by the beings whereas OM is the letter that utters forth the whole universe with its individuals. At the same time, it stays with them as their own utterance of respiration.

The sun is the visible form of the Lord since He is the first object of manifestation to the perception the beings of one solar system. Sunrise and sunset mark the emerging of the individual consciousness during which times, the Lord appears in the form of a globe of red light. The foetus forming in the mother's womb with the various blood vessels in their formation is described so in the scriptures. The path between sunrise and sunset is measured by all the beings as their own day to form the path of their own span. Hence the Lord leads the beings as the one path during his course of the path of the day and the path of the year. Span is measured in terms of days and years and is experienced in terms of the detail which we call the routine of the day.

4. The faculty of reasoning is nothing but linking the items of the succession in time in terms of one's own comprehension. This keeps the thread of the continuity of consciousness that passes through the broken items of the routine. In the form of the capacity of reasoning, the Lord leads people through life and he forms their own path.

5. Lord Vishnu is decorated with the garland of fresh flowers. The garland which never withers is called *Vaijayanthi* which is said to have been prepared by the devas who are ever devoted to Him. This is the symbol of the various patterns of creation conceived by the devas in terms of their own service contributing to the creative activity of the Lord.

6. Forbearance is the capacity to absorb all oddities into the LCM of poise. Ability is the power to stand as support without seeking support for himself. With these two traits, the Lord stands as the Lord protector of all. Imparting these two traits according to need he sends down lords to the earth as rulers and layers of the law.

7. The above two traits qualify the Lord as the bearer of the whole burden of this earth. Sesa, the serpent of eternity stands as the principle that bears the existence of physical matter. Sesa is the form of the Lord which can contain his presence as existence.

8. Through the above three traits, the Lord stands as the owner of the lot of the whole creation. The problems that are to be solved by the individual form the lot of the individual, while the whole creation as a unit forms the great lot of the Lord.

9. As the sun god who forms the path, he is the most speedy of all the beings of the solar system. All the other bodies have their speeds relative to the speed of the sun. The rays of the sun have their own speed that cannot be excelled by any other state of matter on this earth. All these rays that are received and contained by the various planets according to ability and need are all the multifarious manifestations of the presence of the Lord.

10. The one fire which forms the breath of the whole solar system and which we call the globe of the sun and the totality of the rays of the sun is the one fire that awaits the day of ultimate solution and dissolution to consume everything into its own presence and stand eternally without any other presence.

Stanza : 41.

उद्भवः क्षोभणो देवः श्रीगर्भः परमेश्वरः ।
करणं कारणं कर्ता विकर्ता गहनो गुहः ॥

Word Meaning :

उद्भवः	(<i>Udbhavah</i>) = Origin	(1)
क्षोभणः	(<i>Kṣobhaṇah</i>) = One who stirs everything	(2)
देवः	(<i>Devah</i>) = One who shines with his divine glow	(3)
श्रीगर्भः	(<i>Śrīgarbhah</i>) = the origin of wealth	(4)
परमेश्वरः	(<i>Parameśwarah</i>) = the Supreme Lord	(5)
करणं	(<i>Kāraṇam</i>) = Implementation	(6)
कारणं	(<i>Karaṇam</i>) = the cause	(7)
कर्ता	(<i>Kartā</i>) = the doer	(8)
विकर्ता	(<i>Vikartā</i>) = the undoer	(9)
गहनः	(<i>Gahanah</i>) = one who is difficult to understand	
गुहः	(<i>Gubah</i>) = One who is the cave within	(11)

MEANING :

Meditate the Lord as the origin of everything and the one who stirs everything. He is the Divine Lord shining and the origin of all wealth. He is the implementation, cause, doer and undoer of all. He is difficult to be understood and lays concealed in us as the cave within (conscience).

Explanation :

1. Everyone has his origin through nature and is clothed in matter while the Lord is the origin of nature and matter itself.

2, 3. The synthesis of the manyness in creation brings forth the created individuals. The analysis into the many elements makes the creation possible. The Lord serves as the stir that causes both the synthesis and analysis through the implementation of His stir. It includes the centripetal and the centrifugal activities. Thus his stir is the very cause of the creation, existence and reabsorption of everything. The Lord pervades everything in the form of nature that produces the variety, form, number, measure, volume, etc. Hence every point of the background of creation is potential or self-brilliant or the nature that produces everything.

4. The creation itself is the wealth of the Lord and He is the origin of all this wealth. Individuals require wealth whereas the Lord stands as the origin of his own wealth.

5. Being both the ultimate background and the pervading principle of everyone, He is the Supreme Lord who forms the Law and stands as the implementation of it through the individual behaviour of everyone. Everyone strives to achieve his own point, while the result is the achievement of the law and its implementation.

6. Everyone in the creation works with his own materials and persons as implements. Himself stands as the implement to work out the will of God. Thus the Lord Himself stands as the power of implementation which manifests as persons and implements according to the need.

7. Living beings follow the sequence of cause and effect in the creation. The Lord is the cause of the whole creation and hence He is the background cause of all the existence and the karma of the individuals.

8. With the individual will, everyone is the doer of his lot but as the individual will, the Lord is the doer of all through everyone.

9. For everything undoing follows doing in this creation. The very sequence of the whole creation forms the succession of doing and undoing just as the flower finds its undoing in the fruit and the fruit finds its undoing in the seed. The whole creation has its manifestation culminating in the undoing which we call its disappearance.

10. Understanding is done through the mind and with the intellect and reasoning, since the mind, intellect and reasoning emerge from nature. Nature emerges from the Lord and therefore it is difficult for the mind and intellect and reasoning to arrive at the Lord through a process of understanding.

11. Every individual has his counterparts which make up the individual, while the Lord stands as the centre of all these. He is in us like the one concealed in the cave which we call the conscience.

Stanza : 42.

व्यवसायो व्यवस्थानः संस्थानः स्थानदो ध्रुवः ।
परर्धिः परमस्पष्टस्तुष्टः पुष्टः शुभेक्षणः ॥

Word Meaning :

व्यवसायः	(<i>Vyavasāyah</i>) = continuous effort	(1)
व्यवस्थानः	(<i>Vyavasthānah</i>) = Categorisation	(2)
संस्थानः	(<i>Samsthānah</i>) = establishing	(3)
स्थानदः	(<i>Sthānadah</i>) = one gives place	(4)
ध्रुवः	(<i>Dhruvah</i>) = the axis of rotation	(5)
परर्धिः	(<i>Parardhibh</i>) = developing others	(6)
परमस्पष्टः	(<i>Paramaspaṣṭah</i>) = the highest and the greatest form of manifestation and unmanifestation	(7)
तुष्टः	(<i>Tuṣṭah</i>) = satisfied	(8)
पुष्टः	(<i>Puṣṭah</i>) = well-nourished	(9)
शुभेक्षणः	(<i>Subhekṣaṇah</i>) = the one with auspicious looks	(10)

MEANING :

Meditate the Lord as your continuous effort, your faculty to categorise and establish and to give place to others. He is your centre around which you rotate. He makes others develop and is the very embodiment of the greatest and the highest manifestation as well as unmanifestation. He is the one who is satisfied, well-nourished and the one with auspicious looks.

Explanation :

1. The capacity to make any effort continuously is the one which makes you exist as an individual in all the planes. The heart continues to beat and the lungs continue to respire and hence you live. The mind includes the tendency to continue in the state in which you are and this is the power of *Tamas* or *inertia*. This works as the habit-forming nature in you and makes your existence possible.

2. The manifestation of the ego-centre makes you the centre of your own categorisation of the objective universe. The nucleus in the atom or the cell and the sun in the solar system are the results of the same process which is the manifestation of the will of the Lord.

3. The faculty to establish Himself as the separated consciousness individualised, is the cause of the establishment of the ego. The power to establish builds the heart, the mind and the various power centres in you. It also makes you work out the end of establishing yourself as an inevitable one at a place or in the society. Individuals become leaders, rulers, kings, emperors or Masters by virtue of this faculty.

4. The one who gives place to everyone is space and time. The capacity to provide others and let others live makes you the head of your family of your society. The power to love makes all these things possible.

5. The I AM in you is the centre of rotation of that idea in you. The vertebral column is the axis of your rotation. The head centre is the locus of your rotation. Similarly the axis of the earth around which this globe rotates has its apex in the north pole and the pole-star. It stands as the centre of all types of the revolutions of this earth. These are the manifestations of the Lord as the power that holds and controls.

6. The presence of the Sun gives life to the earth and makes it develop. Your presence makes your own people develop around you. This is one aspect of universal love which is the manifestation of the Lord.

7. The highest and the greatest form is that which we call space. It is manifestation of space and the unmanifestation of anything . This is the highest aspect of the Lord in the creation.

8. The sense of satisfaction in you and others is the one form of the Lord. It makes beings work out their own lot.

9. As the manifestation of equilibrium which we partially understand as health, the Lord gives us the power to get nourished through food and water. The capacity to eat and assimilate is the grace of the Lord.

10. The above said capacity is caused by the Sun's rays and hence we can rightly understand the sunlight as the auspicious look of the Lord. This makes people look at each other with an attitude of auspiciousness.

Stanza : 43.

रामो विरामो विरजो मार्गो नेयो नयोऽनयः ।
वीरः शक्तिमतां श्रेष्ठो धर्मो धर्मविदुज्जमः ॥

Word Meaning :

रामः	(<i>Rāmah</i>) = Rama - the lord of Ayodhya	(1)
विरामः	(<i>Virāmah</i>) = The lord of cessation of everything	(2)
विरजः	(<i>Virajah</i>) = One who is beyond Rajas	(3)
मार्गः	(<i>Mārgah</i>) = The path to be sought	(4)
नेयः	(<i>Neyah</i>) = One who is fit to lead	(5)
नयः	(<i>Nayah</i>) = The path of ethics	(6)
अनयः	(<i>Anayah</i>) = The path of no ethics	(7)
वीरः	(<i>Vīrah</i>) = Hero	(8)
शक्तिमतां	(<i>Śaktimatām</i>) = of all those who are powerful	(9)
श्रेष्ठः	(<i>Śreṣṭhah</i>) = the best	(10)
धर्मः	(<i>Dharmah</i>) = The Law	(11)
धर्मवित्	(<i>Dharmavit</i>) = One who knows	(12)
उज्जमः	(<i>Uttamah</i>) = The greatest	(13)

MEANING :

Meditate the Lord as Rama the ideal king, also as the Lord who presides over the art of cessation, one who is beyond Rajas and as the path to be sought. He is the path of ethics and no ethics. He is the hero who is the best among the powerful. Being the Law and the knower of the Law, He is the greatest among all.

Explanation :

1. Rama is the incarnation of the Lord who represents the embodiment of the Law and the ethical behaviour.

2. When to stop anything or everything is an art which is divine. It is one of the many manifestation of *Laya* or *Pralaya*. The power to stop the activity of the mind and the senses to inaugurate the one life without any involvements is bestowed by the Lord consciousness in all. It awaits everyone who suffers all his own doings before that point.

3. Rajas is the cause of mental tickling that spurs everyone to do something. When this is stopped, it is *sattva* or tranquility. *Rajas* also means the first unit of tangible matter. *Viraja* is the state before the formation of atoms and the Lord consciousness presides this state. Those who have attained the state of *Sanyasa* live in this state of pre-atomic consciousness.

4. Already explained.

5. One who is fit to lead is the one who is able and who knows the hearts of all. It is the Lord Himself who leads everyone in the form of his own individual consciousness that leads safely through many self-undoings and makes him reach the culmination of the ultimate perfection.

6. The path of ethics is among the preliminary steps which regulate the lower nature of man. This precedes the life of no

ethics which causes self-inflicted sufferings and forces one to the path of ethics. Once again the path of ethics precedes the stage beyond ethics when one can tackle things individual and collective in a most independent and arbitrary way in the name of God. The Lord is therefore the ruler of both these paths.

7. "*I am the spirit of heroism in the heroes*", says the Lord in the Bhagavadgita. Rama is the example. The powerful people belong to two classes, *Asuras* and *Devas*. The first class manifests power through lower nature with the help of their own individuality. The *Devas* sacrifice the individuality to the welfare of all and apply their power henceforth. Therefore the Lord represents the example of the *Devas*.

8. Since the Lord stands as the eternal background of all, he lays the law for everything and everyone. The Law stands unblemished in the hearts of the individuals, while they work out steps towards it willingly or unwillingly though they are clouded by the lower nature occasionally.

9. The one who knows and comprehends the law and its purpose represents the Lord in the form of his own higher consciousness. One who follows the path of the Law after comprehending it is the best of all those who are born. Rama represents such a birth, while he played the role of the son, husband, friend, enemy, hero, warrior, punisher and the ruler.

Stanza : 44.

वैकुण्ठः पुरुषः प्राणः प्राणदः प्रणवः पृथुः ।
हिरण्यगर्भः शत्रुघ्नो व्याप्तो वायुरधोक्षजः ॥

Word Meaning :

- वैकुण्ठः (*Vaikunṭhab*) = The abode of the Lord which is the plane of supreme consciousness (1)
- पुरुषः (*Puruṣab*) = The spirit, soul and personality that exist in any plane (2)
- प्राणः (*Prāṇab*) = The vital plane that governs the individual, and the cosmic breath (3)
- प्राणदः (*Prāṇadab*) = life-giver (4)
- प्रणवः (*Praṇavab*) = the sacred letter OM (5)
- पृथुः (*Pṛṭhub*) = Emperor Pruthu (6)
- हिरण्यगर्भः (*Hiranyagarbbab*) = the egg of golden yellow light(7)
- शत्रुघ्नः (*Śartruḡṇab*) = the slayer of enemies (8)
- व्याप्तः (*Vyāptab*) = One who expands and occupies (9)
- वायुः (*Vāyub*) = Air (10)
- अधोक्षजः (*Adbokṣajab*) = One who sends himself down as the germinating principle (11)

MEANING :

Meditate the Lord as the experience of the supreme plane of consciousness as the personality of the individual and the cosmic consciousness, as life, the in-filling breath of all dimensions and as the life-giver. Meditate Him as OM and as the emperor Pruthu, as the golden egg that hatches Brahma. The Lord is the slayer of enemies and the one who expands and occupies the place of the enemies. He is the cosmic pulsation and the germinating principle that comes down to the grosser planes.

Explanation :

1. *Vaikuntha* is the plane of *Narayana*. It is the seventh sub-plane of the seventh plane which can be named as the cosmic sub-plane of the cosmic consciousness. The term literally means the plane which excludes imperfection.

2. Already explained.

3. Life is in the plane of force in the individual and in the plane of Rudras in the universe. It is the gateway between matter and consciousness and it galvanises every unit of matter into activity.

4. The life giving principle is the consciousness that comes down as the Sun's ray to the beings of our earth. So the Sun-god is worshipped as the father by the Vedic Seers.

5. Already explained.

6. *Pruthu* is among the emperors who shaped the physical plane of the earth planet. He moulded the vortex of the subtler forces and called it mount *Meru*. He shaped the grosser planes of the earth from the vortex just as the milk-man milks the cow.

7. Already explained.

8. Enemies are but the centres of wrong arrangement where forces and consciousnesses are at war. The mutually conflicting forces in the spiritual student are called enemies. They are lust, etc., and are six in number. They disappear as long as the disciple meditates upon the presence of the Lord consciousness. Hence the Lord is the slayer of the enemies. This does not assure any slaying of the objective enemies who are the images of one's own undesirable traits.

9. During meditation, the Lord consciousness expands and occupies the spots of enemy-consciousness.

10. *Vayu* is pulsation in space which produces movement in space and causes the birth of air.

11. Already explained.

Stanza : 45.

ऋतुस्सुदर्शनः कालः परमेष्ठी परिग्रहः ।
उग्रः संवत्सरो दक्षो विश्रामो विश्वदक्षिणः ॥

Word Meaning :

ऋतुः	(<i>R̥tub</i>) = The Lord of seasons	(1)
सुदर्शनः	(<i>Sudarśanab</i>) = The great wheel	(2)
कालः	(<i>Kālab</i>) = Time	(3)
परमेष्ठी	(<i>Parameṣṭi</i>) = The one who is the form of the grand sacrifice (the creation)	(4)
परिग्रहः	(<i>Parigrāhab</i>) = that which clings to us (the result of Karma in the form of what we have in this life)	(5)
उग्रः	(<i>Ugrāb</i>) = ferocious	(6)
संवत्सरः	(<i>Samvatsarab</i>) = the year	(7)
दक्षः	(<i>Dakṣab</i>) = One prajapathi who is the able one	(8)
विश्रामः	(<i>Viśrāmab</i>) = relaxation	(9)
विश्वदक्षिणः	(<i>Viśvadaḥṣiṇab</i>) = One who has the whole universe as his offering in the sacrifice	(10)

MEANING :

Meditate the Lord as the cycle of seasons, the wheel which destroys the demons, the time which revolves as the detail of the year and the great sacrifice which we call the creation. He is the form of that which clings to us as the result of our karma. He is ferocious in killing the demons and the very manifestation of the Prajapathi, Daksha, who is the able one. He also manifests as our leisure and as the whole universe in the form of his offering in his sacrifice.

Explanation :

1. The seasonal effects which follow the division of two months each are called the ruthus or the seasons. They are six in number.

- i. *Vasanta*, (the spring).
- ii. *Greesbma* (summer).
- iii. *Varsha* (the rainy season).
- iv. *Sarat* (the moon season)
- v. *Hemanta* (the season of snow).
- vi. *Sisira* (the season of leaf fall).

Each season governs the effects upon the various beings of the earth and represents one form of the Lord.

2, 3. Already explained.

4. *Paramesti* : *Virat* is the form of the Lord which is the totality of the detail of the creation. It is the form of the sacrifice of the Lord in which he sacrifices Himself into the various forms.

5. Already explained

6. *Ugraha* : When the killing of demons is included, He is the most fierce in His expression of the incarnations. *Nrisimha* who killed the demon *Hiranyakasipu* with his claws in a most fierce way is an example.

7. Already explained.

8. Already explained.

9. As leisure, the Lord replenishes the beings with rest and life.

10. In the form of *Virat* who is the Lord of the whole creation as his sacrifice, he offers himself as the spur of each living being. He makes this offer as his offering to every living being by way of distributing himself as his own wealth.

Stanza : 46.

विस्तारः स्थावरः स्थाणुः प्रमाणं बीजमव्ययम् ।
अर्थोऽनर्थो महाकोशो महाभोगो महाधनः ॥

Word Meaning :

विस्तारः	(<i>Vistārah</i>) = Unfoldement as this creation	(1)
स्थावरः	(<i>Sthāvarah</i>) = One who is stable in his abode	(2)
स्थाणुः	(<i>Sthāṇuh</i>) = One who is established as having no movement	(3)
प्रमाणं	(<i>Pramāṇam</i>) = the measure of everything	(4)
बीजं	(<i>Bijam</i>) = the seed of all	(5)
अव्ययं	(<i>Avyayam</i>) = one who is unspendable	(6)
अर्थः	(<i>Arthah</i>) = the purpose and meaning of everything	(7)
अनर्थः	(<i>Anarthah</i>) = One who is beyond the prupose and meaning	(8)
महाकोशः	(<i>Mahākośah</i>) = the great treasure - house	(9)
महाभोगः	(<i>Mahābhogah</i>) = the great enjoyment	(10)
महाधनः	(<i>Mahādhanah</i>) = the great wealth	(11)

MEANING :

Meditate the Lord as the unfoldment and the stability of creation. He is beyond change and forms the first measure and the first seed of creation. He is the unspendable one, the meaning and purpose of the creation and the one who is beyond and the meaning and purpose. He is also the great treasure house, the great wealth and the great enjoyment.

Explanation :

1. Everything unfolds in terms of space and time. All the other stages of creation are his own unfoldment.

2. As everything unfolds he stands as the stable background.

3. As everything occurs and moves on his surface, he stands as the background which moves not. Since everything appears from and disappears into Himself, he forms the very measure of everything in terms of space and time.

4. The Lord is the seed of everything that germinates into existence again and again. In this capacity, he is called *Prajapathi*, the Lord of the cycles.

5. That which is germinated through the seed always pre-exists as the background of the cycles of germination. Hence he is the one unspendable source of the seed and the germination.

6. Since everyone finds a purpose for himself and a purpose of the other things to himself, the Lord plays the role of the meaning and purposes of everyone and everything. Ultimately the whole creation has its purpose in its own accomplishment.

7. Once again it is beyond the purpose and meaning of any one individual and hence the background is beyond purpose and meaning.

8. His creation is his own treasure house, while he is the eternal treasure house of his own creation.

9. He is the in-dweller who enjoys the whole creation. Still, he has neither attachment nor involvement. The enjoyment is as if inevitable without intention.

10. The Lord is wealthy of his creation beyond any- one in his creation. He is the wealth of his creation individually and collectively.

Stanza : 47.

अनिर्विण्णः स्थविष्ठोऽभूर्धर्मयूपो महामखः ।
नक्षत्रनेमिर्नक्षत्री क्षमः क्षामः समीहनः ॥

Word Meaning :

- अनिर्विण्णः (*Anirivinnah*) = One who is never embarrassed (1)
- स्थविष्ठः (*Sthavistab*) = the senior most of all the stable entities (2)
- भूः (*Bboob*) = the sprouting of everything into the tangible world (3)
- धर्मयूपः (*Dharmayūpah*) = He made the Law as the post to which all the beings are tied in the sacrifice (4)
- महामखः (*Mahāmakab*) = the grandest of all sacrifices (5)
- नक्षत्रनेमिः (*Nakṣatranemih*) = the division of the zodiac into the various types of divisions of equal magnitude. These divisions outline the shape of the beings, the ring of the zodiac which contains 28 equal divisions is the cause of the menstrual cycle of the female principle and its capacity to reproduce (6)
- नक्षत्री (*Nakṣatri*) = the one who has these divisions laid as his own path (moon) (7)
- क्षमः (*Kṣamah*) = the embodiment of ability and forbearance (8)
- क्षामः (*Kṣāmah*) = famine (9)
- समीहनः (*Samīhanah*) = One who expresses Himself as the succession of desires (10)

MEANING :

Meditate the Lord who can not be embarrassed as the senior most one among the stable entities of his own creation. He makes everything sprout into tangible existence. In his creation, he operates as the post of Law to which all the beings are tied down as the beasts of sacrifice.

He is the grandest of all sacrifices since his sacrifice is into the whole creation. He is the ring of the zodiacal divisions and also the moon who travels along that path. The trait of forbearance and ability in all beings is his own manifestation.

Also as famine and pestilence, the Lord makes beings feel the value of everything whenever he begins to withdraw the splendour of his own creation. Also meditate the Lord as the succession of one's own desires.

Explanation :

1. Since the Lord transcends all the beings as their background, he can baffle the beings by his vastness, while he stands unembarrassed.

2. As the background of creation includes the merging and the ultimate dissolution of all that we conceive, that, this background stands as the senior most of all the stable entities of any succession of creation.

3. *Bhoo* is the tangible plane of existence into which everything sprouts from the imperceptible background. This power to sprout is the very play of the Lord.

4. The law of creation is the one thing, within the purview of which everything exists and behaves. Hence, everyone and everything are as if tied down to the law in the form of his own behaviour and its own properties. Everyone of the beings is

helplessly tied down hand and foot to his own behaviour as self-conditioning. Since the Lord is the in-filling principle of the whole creation, He is understood as the one grand sacrifice, upon the background of which every one is a self-sufficient unit of sacrifice of its own magnitude.

5. When the zodiac is divided into any number of equal divisions, each set of divisions is called a *nakshatra* of its own magnitude. The 28 divisions is the commonest of all and represents the reproductive cycles of the female principle of creation.

6. The moon measures these divisions while, she goes round the zodiac conducting the duties of fertilisation.

7. The ability to forbear is the real test of one's own ability. The Lord presents Himself as this trait in all the beings since he stands as the able one who supports the beings through this trait.

8. Famine and pestilence are thrown upon the beings periodically as the result of their own undoings. The experience proves them the value of things created.

9. The succession of desires makes one feel the impermanency and the painfulness of desire and makes one transcend the level of desires. Thus the Lord works out perfection in the comprehension of his own beings.

Stanza : 48.

यज्ञ इज्यो महेज्यश्च क्रतुस्सत्रं सतां गतिः ।
सर्वदर्शी विमुञ्जात्मा सर्वज्ञो ज्ञानमुज्जमम् ॥

Word Meaning :

यज्ञः	(<i>Yajñab</i>) = Sacrifice	(1)
इज्यः	(<i>Ijyab</i>) = that which can be desired to achieve in the sacrifice	(2)
महेज्यः	(<i>Mabejyab</i>) = the greater sacrifice	(3)
च	(<i>Ca</i>) = and	(4)
क्रतुः	(<i>Kratub</i>) = works ritualised	(5)
सत्रं	(<i>Satram</i>) = the sacrifice of gathering people	(6)
सतां	(<i>Satām</i>) = for the good people	(7)
गतिः	(<i>Gatih</i>) = path and goal	(8)
सर्वदर्शी	(<i>Sarvadarśī</i>) = the seer of all	(9)
विमुञ्जात्मा	(<i>Vimuktātmā</i>) = the liberated soul	(10)
सर्वज्ञः	(<i>Sarvajñab</i>) = the all-konwer	(11)
उज्जमं	(<i>Uttamam</i>) = the greatest	(12)
ज्ञानं	(<i>Jñ ānam</i>) = wisdom	(13)

MEANING :

Meditate the Lord as sacrifice, sacrifice for an end and for a greater end. Also meditate Him as ritual and the gathering of a seminar sacrifice which is the path and goal of the well-behaved ones. He is the all-seer, all-knower, the liberated soul and the supreme wisdom.

Explanation :

1. The word *Yajna* signified doing some good work for the collective benefit with a spirit of contribution, without a personal benefit.

2. *Ijya* is an offering and sacrifice to get a desired end. For example, performing sacred rituals to get success in wars, to get good rains etc.

3. Sacrifice for a greater end is performing a sacrifice for the soul elevation of all. For example, building a temple, establishing a religious ideology etc.

4. *Kratu* means a ritual with a specific practical procedure which works as a sacrament to liberate one's own consciousness.

5. *Satram* means the gathering of many liberated souls into a seminar for the benefit of spreading spiritual light and the sciences applied thereof. The gathering lasts from one day to 1,000 years. Ex: *Suta* and all the great sages gathered at *Naimisa* to conduct the gathering for 1,000 years. This they do, by handing over the whole ritual to the next generation continuously. Such a ritual is the path for training as well as the means of liberation for the well-behaved people. All these rituals of various types have their object in knowledge, wisdom and liberation and hence they are the various forms of the Lord Himself.

6. The Lord is the all-seer of all the sacrifices. Here the word seer means supervisor as well as the consciousness that pervades the whole sacrifice.

7. Where there is liberation of an individual soul, there is already one of the forms of the Lord. Real knowledge and supreme wisdom is a proper knowledge of the rituals, the spirit of sacrifice and the process of the liberation of a soul. All these signify the grace of the Lord.

Stanza : 49.

सुव्रतः सुमुखः सूक्ष्मः सुघोषः सुखदः सुहृत् ।
मनोहरो जितक्रोधो वीरबाहुर्विदारणः ॥

Word Meaning :

सुव्रतः	(<i>Suvratah</i>) = One who is dedicated to good work	(1)
सुमुखः	(<i>Sumukhabh</i>) = The one with the good face	(2)
सूक्ष्मः	(<i>Sukṣmah</i>) = Subtle	(3)
सुघोषः	(<i>Sughoṣah</i>) = the good voice	(4)
सुखदः	(<i>Sukhadah</i>) = the cause of happiness	(5)
सुहृत्	(<i>Subhrt</i>) = a friend of the heart	(6)
मनोहरः	(<i>Manoharaha</i>) = One who allures the mind (one who takes the mind away)	(7)
जितक्रोधः	(<i>Jitakrodhabh</i>) = One who has anger conquered	(8)
वीरबाहुः	(<i>Vīrabāhubh</i>) = mighty in hand	(9)
विदारणः	(<i>Vīdāraṇah</i>) = One who tears the enemies away	(10)

MEANING :

Meditate the Lord as the one dedicated to the good work, the good-faced and favourable according to the attitude. His voice makes you happy and touches the heart as the real friend. As the voice, he takes the mind away with Him. He has anger vanquished though he is heroic by the power of his hand which can tear the enemies to pieces.

Explanation :

1. The Lord manifests as one's own dedication according to his own spirit of dedication to any good work.

2. He is favourable according to the attitude of the beings towards one another.

3. His face can be conceived according to one's own sense of beauty.

4. He is the subtler principle which governs the next grosser principle at every step. All the adjacent principles in his creation are pairs of the subtle and the relatively gross principle.

5. Utter your own voice properly, you will listen to the Lord. His voice can also be heard in the voice of anyone when practised.

6. Such a practice makes you happy and the voice touches your heart as your true friend. It takes your mind away into his own presence in no time. The voice of Sri Rama and the flute of Sri Krishna took away the minds of all and made the minds disappear.

7. The spite and anger of the living beings makes them behave with diabolical nature. The voice of the Lord in the form

of justice, law and order makes everyone fear and obey. Thus the Lord vanquishes the spite and anger in the beings. The response to justice from within and without, rules everyone according to what he is and keeps him under check.

8. Wherever this check is attempted to transgress, there is the direct proof of the Lord's presence as the mighty hand that tears beings to pieces. Lord Nrisimha is the chief example.

Stanza : 50.

स्वापनः स्ववशो व्यापी नैकात्मा नैककर्मकृत् ।
वत्सरो वत्सलो वत्सी रत्नगर्भो धनेश्वरः ॥

Word Meaning :

- स्वापनः (Svāpanah) = One who makes you dream (1)
स्ववशः (Svavaśah) = One who is under his own control (2)
व्यापी (Vyāpi) = One who expands and pervades (3)
नैकात्मा (Naikātmā) = One having many souls (4)
नैककर्मकृत् (Naikakarmakṛt) = One who does all the various deeds (5)
वत्सरः (Vatsarah) = the abode of the year (6)
वत्सलः (Vatsalah) = affectionate (7)
वत्सी (Vatsī) = One who possesses many calves (8)
रत्नगर्भः (Ratnagarbhab) = the birth place of inherent virtues (9)
धनेश्वरः (Dhanēśvaraha) = the Lord of wealth (10)

MEANING :

The Lord makes you dream. His own existence is dreamt as your own existence and your own world. He is the abode of the year who pervades into the many souls doing all the various deeds in this creation. He is controlled only by Himself. He is the embodiment of affection and has all the beings as his own calves to tend. He is the birth place of all the virtues and is the Lord of wealth.

Explanation :

1. Through the instrumentality of His own maya, the Lord induces everyone to His Plane of existence like his own dream. Hence everyone behaves and responds in his own way until he is awakened into liberation.

2. The Lord can be controlled only by Himself and He is always well under His own control. That is why the whole creation runs under his own control though everyone acts independently.

3. He gives his presence through his pervasion. That is why everyone can influence others with his own presence and this is the grace of the Lord.

4, 5. He can live as many beings simultaneously. He can act in different forms and ways at the same time. As Lord Krishna, he appeared to *Narada*, in the houses of all his wives at the same time behaving differently according to the situation.

6. The cause of the year is the rotation of the earth that is being initiated by the sun. Hence the Lord is the birth place of the year which, in its turn, the birth place of all the beings as the seasonal splendours.

7, 8. The relationship between himself and His beings is affection. He binds all beings together as one unit of creation by

virtue of his affection as the mutual attraction of the counterparts. This is inherited by the beings to conceive family life and community life. His essential trait is affection by practising which all the beings are liberated from the bondage.

9. He is the birth place of all the virtues and hence he is to be realised only for practising these virtues. In everyone of us, he causes the birth of virtues by meditating him and leading godly life.

10. He is the Lord of wealth since the whole creation is his wealth, coming from Himself. Also he works as *Kubera*, the Lord of wealth and imparts the idea of wealth to all the beings.

Stanza : 51.

धर्मगुञ्जधर्मकृद्धर्मी सदसत् क्षरमक्षरम् ।
अविज्ञाता सहस्रंशुर्विधाता कृतलक्षणः ॥

Word Meaning :

धर्मकृत्	(<i>Dharmakṛt</i>) = The maker of the Law	(1)
धर्मगुप्	(<i>Dharmagup</i>) = One who keeps the Law concealed	(2)
धर्मी	(<i>Dharmi</i>) = The owner of law	(3)
सत्	(<i>Sat</i>) = The law of existence	
असत्	(<i>Asat</i>) = non-existence	
क्षरं	(<i>Kṣaram</i>) = the perishable	
अक्षरं	(<i>Akṣaram</i>) = the non-perishable	
अविज्ञाता	(<i>Avijñātā</i>) = One who is beyond his own understanding	(4)
सहस्रंशुः	(<i>Sahasraṁśub</i>) = The Lord with thousand rays	(5)
विधाता	(<i>Vidhātā</i>) = One who arranges things according to fitness	(6)
कृतलक्षणः	(<i>Kṛtalakṣṇab</i>) = One who has tenets made about Himself	(7)

MEANING :

The Lord is the maker, concealer and the owner of the Law. He is existence, non-existence; perishable and non-perishable. Being the Lord with thousand rays, who arranges things according to fitness, his own knowledge does not know him and all the tenets are made about Himself to know him.

Explanation :

1. He is the maker of the Law since it comes out of Him as His own nature along with all the other things in this creation.

2. His Law lies concealed in the nature of His own creation. Everything manifests in form, name, number, etc. and the Law about all these things is concealed in the centre as itself. Every one in the creation has himself concealed in his own nature and has to seek and find out for himself.

3. He is the maker of the Law and the owner since everyone in the creation requires His acceptance as grace to know the Law. Existence is the Lord manifested through creation. Non-existence is Himself beyond the creation. Both the phases are from Himself. The forms merge in nature and are perishable. Nature and its background and their Lord are imperishable. Both are included in Himself as the background.

4. Since He is the background of knowledge, also he is beyond his own knowledge. Anyone can reach him through his grace and not through an effort to know him.

5. As Purusha, the Lord has the number one thousand as the numerical formula of his own manifestation "*Purusha is thousand-headed, thousand-eyed and thousand footed*" says Purusha Sukta. One represents the "I AM" of the Lord. Zero represents nature that contains his manifestation as the egg of Brahma (that which we call the space globe). Both form number 10

which is the number of units through which the Lord manifests himself as Purusha. This he does in the three worlds as he multiplies himself into the universe. Hence his number is $10 \times 10 \times 10$ or thousand. Thus he has thousand as his number of rays.

6. Already explained.

7. All the definitions about anything and about the Lord Himself are made only to know about the parts which form the whole. Hence all the tenets are made to know about Him, yet he stands beyond.

Stanza : 52.

गभस्तिनेमि स्सज्वस्थः सिंहो भूतमहेश्वरः ।
आदिदेवो महादेवो देवेशो देवभृदुरुः ॥

Word Meaning :

गभस्ति	(<i>Gabbasti</i>) = the ball of light	(1)
नेमिः	(<i>Nemih</i>) = the trace of the path of the wheel of a chariot	(2)
सज्वस्थः	(<i>Sattvasthab</i>) = One who is placed in posie	(3)
सिंहो	(<i>Simbah</i>) = the lion	(4)
भूतमहेश्वरः	(<i>Bhūtamabeśvarah</i>) = the supreme Lord of all the beings	(5)
आदिदेवः	(<i>Ādidevah</i>) = the first God	(6)
महादेवः	(<i>Mahādevah</i>) = the supreme God	(7)
देवेशः	(<i>Deveśah</i>) = the Lord of gods	(8)
देवभृत्	(<i>Devabhrt</i>) = One who maintains the gods	(9)
गुरुः	(<i>Gurubh</i>) = the preceptor of all	(10)

MEANING :

The path of the Lord is traced by the effulgence of the sun-globe. He is placed in us as the experience of poise and as the great lion, the supreme Lord within all beings. Meditate Him as the first god, the supreme god, the Lord of gods and the one who meditates them. He is the preceptor of one and all.

Explanation :

1, 2. We owe our existence to the Sun's rays that are being distributed to all the planets in the course of our planetary journey. We owe our sight also to them. Hence we can trace the Lord in terms of the Sun's rays.

3. When Rajas and Tamas are tranquilised, we have the quality of Sattva in us. We experience this in terms of peace and poise. Only in such a state, can we grow aware of the Lord's existence. Hence the Lord is placed in Sattva among all.

4. All the beings are ego units with mind, senses and body. The egos are the Lords of the units, while the Lord is the Lord of egos also.

5. The first god in creation is the Sun-god, the centre of existence and manifestation of every solar system. He is in-filled by the presence of the Lord Himself. Hence the very first God of manifestation is that of the Lord Himself. Every unit of creation has its own Lord. All these units have the one Lord as the back-ground. Hence the real Lord in the god of all gods, and is always one.

6. Every being, let it be a physical being or a god, has his own supply of *prana* or vital force which keeps up the metabolism and enables the vehicles to work. This *prana* is force which is

supplied through the various force-distributing centres. This force is also one of the forms of the Lord and hence the Lord Himself is the one who maintains all the forms.

7. *Guru* is the one who initiates everyone into the unknown. For this, the guru should have someone as his guru beforehand. It is the Lord who works as the principle of guru in everyone.

Stanza : 53.

उज्जरो गोपतिर्गोप्ता ज्ञानगज्यः पुरातनः ।
शरीरभूतभृद्भोज्जा कपीन्द्रो भूरिदक्षिणः ॥

Word Meaning :

उज्जरः	(<i>Uttarah</i>) = the higher one	(1)
गोपतिः	(<i>Gopatih</i>) = the great bull	(2)
गोप्ता	(<i>Gopthā</i>) = one who conceals and protects	(3)
ज्ञानगज्यः	(<i>ñ ānagamyah</i>) = can be approached only through wisdom	(4)
पुरातनः	(<i>Purātnah</i>) = the ancient most	(5)
शरीरभूतभृत्	(<i>Sarīra-bhūta-Bhṛt</i>) = One who maintains and replenishes the elements and the states of matter that make up the body	(6)
भोज्जा	(<i>Bhoktā</i>) = one who eats and enjoys	(7)
कपीन्द्रः	(<i>Kapīndrah</i>) = the chief of the monkeys (Hanuman)	(8)
भूरिदक्षिणः	(<i>Bhūridakṣiṇah</i>) = one who offers distribution of wealth in yajna abundantly	(9)

MEANING :

Meditate the Lord as the higher and still higher principle day by day. He is the great bull (that fertilises the creation into life) and the one who conceals and protects. He is the ancient-most one, that survives. He can be comprehended only through wisdom. He maintains the elements that make up the body while he is the one who eats and enjoys in the body. Hanuman the great monkey-god is his own manifestation. The Lord distributes wealth profusely in the act of his own yajna.

Explanation :

1. The term means higher. The Lord represents the subtler principles which we call the higher ones. For every grosser principle in us, god is comprehended as its next subtler principle. As the comprehension advances, the concept of god undergoes various substitutions of the relatively subtler principles until the spirit of existence in all is comprehended. The term-*uttara* also means north. In our body, the head centre is called the north pole, while the base centre is the south pole. This is in accordance with the nature and function of our earth according to the *Law of Correspondences*. The north pole of our earth keeps the whole earth in poise, with the help of its attraction towards the polestar. Similarly, the head centre of everyone is the cause of the expansion of comprehension that takes place due to the heliotropic nature of the human head with the Sun- god. So, meditate the Lord as light in the head centre and you will realise the absolute existence.

2. The noon Sun is called the *bull*, which fertilises our earth which is compared with the cow. The annual Sun passing through the sign of the bull (Taurus), during the period between April 21st to May 21st is also called the *great bull* in the Vedas. With his summer brilliance, he fertilises the earth and makes it ready to reproduce during the next monsoon. In the human body, the speech centre in the mind is called the bull. With the help of the voice, it fertilises the listener in terms of the idea conveyed through

conversation. This serves the purpose of initiating the disciple into the required mantra through the power of sound.

3, 4. Since the Lord is beyond name, form and nature, he cannot be understood by mere thinking and reasoning. The wisdom that can be got by meditating upon the I AM within oneself makes the Lord comprehended.

5. Since the Lord precedes nature and survives through the previous pralaya, he is the ancient most principle to every other plane of creation that follows. He is the ancient most only because he is eternal.

6. The matter in the body forms due to the attraction of the jeeva in the mother's womb. During the whole span, matter is attracted as food, drink, air, light, ethers etc., by virtue of the prana pulsation.

7. It is the Jeeva who eats and enjoys in the body through the mind and senses. Jeeva is the created form of the Lord, while prana is the creative force.

8. The prana principle works through pulsation and respiration and can be explained as the vital fire that is produced everytime by the power of respiration. It is symbolically called the Son of the Air-god. He is personified as *Hanuman*, the great monkey-god, whose splendours are well described in *Ramayana*. The word *Kapi* also means the one who absorbs water through evaporation. It is the life principle in us that is maintained by the water content in our body. The summer Sun who evaporates the water of the earth, through his hot rays for the formation of the clouds is the prana principle of this earth.

9. The cycle of waters on this earth is the great annual sacrifice conducted by the Lord, the year-god. Every round he distributes the wealth of the earth profusely to all the beings in the form of their bread. It is his charity contribution during the process of his celebrating the annual sacrifice.

Stanza : 54.

सोमपोऽमृतपः सोमः पूरूजित्पुरूसज्जमः ।

विनयो जयस्सत्यसंधो दाशार्हः साज्वतां पतिः ॥

Word Meaning :

- सोमपः (*Somapah*) = one who drinks the juice of Soma (1)
- अमृतपः (*Amṛtapah*) = One who drinks Amrita (2)
- सोमः (*Somah*) = the name of a musical god
(Gandharva) (3)
- पूरूजित् (*Purujit*) = successful repeatedly (4)
- पुरूसज्जमः (*Purusattamah*) = the greatest and the best
among the well-behaved ones, counted
repeatedly (5)
- विनयः (*Vinayah*) = humility (6)
- जयः (*Jayah*) = success (7)
- सत्यसंधः (*Satyasandhab*) = One who is wedded to truth (8)
- दाशार्हः (*Dās'ārbah*) = belonging to the clan of dasarhas (9)
- साज्वतां (*Sāttvatām*) = among the descendants of
Saattvata (10)
- पतिः (*Patih*) = the protector and the Lord (11)

MEANING :

Meditate the Lord as the one who performs sacrifice and drinks thereby the sap of Soma and Amritha. He is the one who is repeatedly successful and the one gentleman who is born as the best among the human beings repeatedly. Humility and success are his manifestations. He is wedded to truth and is born as the chief of the clan of Dasarhas and the descendants of Saattvata.

Explanation :

1. *The Soma-sacrifice* is the greatest of all the Vedic rites. It includes drinking the juice of a herb, which enables one to taste the sap of his own existence by consecrating his consciousness, word, thought and identified to Indra, the Lord of all these.

2. *Amritha* is the spirit of immortality that is experienced by the devas as their food. Since the devas work as principles in the bodies and the universes and since they do not themselves live in matter, mind or form, they have neither birth nor death. Instead, they have manifestation and disappearance. Hence their existence is immortal and their experience is immortality which we call *bliss*. The spirit of immortality is the Lord Himself.

3. *Soma* is The name of a plant. The name of a Gandharva who presides over the cosmic rhythm or music that causes the emerging and merging of the universes. Among the individuals, he presides over the sense of periodicity, frequency and beat. The faculty of music is governed by him along with Indra. Both of them are located for their functions in the penial gland. Among the planetary gods, he is the same who is known as *Neptune* in the mythology as well as astrology. In the Vedas, he is known as the Lord of aesthetic sense and romance, whose influence is reflected upon the beings of the earth through the Moon.

4. The cause of success is the set of virtues required and they are the manifestation of the Lord Himself. “*I am the virtue in the virtuous*”, says the Lord in Bhagavadgita, Chapter X. Thus success is being borne repeatedly as successful beings who lay the law on earth.

5. The well-behaved ones are the manifestations of the behaviour which is the manifestation of the Lord. Hence the Lord stands as good behaviour beyond all those who behave well.

6. Humility is the real cause of success and it is a form of the Lord. Truthfulness is also one of his forms and all those who are wedded to truth in their behaviour are the very manifestations of the Lord.

7. *Dasarha* is the name of a Sub-province and a particular clan among the *Yadus* who belong to that place. Lord Krishna is a descendant of that clan.

8. *Saattvata* is one of the fore-fathers of Krishna. His descendants are also called Saattvatas. Spiritually speaking Sattva is the quality of equilibrium and poise and Krishna is a manifestation of that quality. Hence he is called the Lord Protector of Saattvatas.

Stanza : 55.

जीवो विनयितासाक्षी मुकुंदोऽमितविक्रमः ।
अंभोनिधिरनन्तात्मा महोदधिशयोऽन्तकः ॥

Word Meaning :

- जीवः (Jīvaḥ) = the living atom in the constitution (1)
- विनयिता (Vinayitā) = One who leads to the path through humility (2)
- साक्षी (Sākṣī) = onlooker and witness (3)
- मुकुंदः (Mukundah) = god immanent (4)
- अमितविक्रमः (Amitavikramah) = infinite by his valour (5)
- अंभोनिधिः (Ambbonidhibiḥ) = the reservoir of water (the ocean)
- अनन्तात्मा (Anantātmā) = spirit eternal (7)
- महोदधिशयः (Mahodadhiśayah) = One who is lying in the great ocean (8)
- अन्तकः (Antakah) = the cause of ending (9)

MEANING :

Meditate the Lord as Jeeva or the permanent atom who leads the mind through humility. Himself standing as the onlooker and witness. He is known as God Immanent, the possessor of infinite valour. The Lord is ocean of such jeevas and stands as the spirit of infinity unto eternity lying on the surface of the ocean and making the ocean as the end of all jeevas.

Explanation :

1. Jeeva is the unchanging permanent unit which stands as the living being without undergoing any change. It is next to the Lord's presence in everyone of us.

2. It is the one who leads through various births and the various incidents according to the desires of the mind. It makes the mind learn through experience to practise humility, to realize the Lord in all.

3. It gives the training to the mind while it stands aloof of the involvements of the mind. Hence it works not only as the onlooker but also as the witness to register everything of the mind.

4. The jeeva is in fact a storehouse of the Lord Himself in an immanent fashion. The mind has to feel it and learn to experience the Lord of immanence to know the same Lord as the Lord of transcendence and afterwards as omnipresence.

5. The Jeeva is the storehouse of all the energies that contribute to the valour of the individual existence. It is in fact the energy centre of all the energy centres in the constitution.

6. It is the ocean which leads the individual existences to the ocean of eternity which is the abode of the one spirit from which the individual droplets of spirits emerge and into which they return. The Lord is lying as the one presence on the surface of this ocean. He keeps this ocean of one existence as the end of the individual existence.

Stanza : 56.

अजो महार्हः स्वाभाव्यो जितामित्रः प्रमोदनः ।
आनन्दो नन्दनो नन्दः सत्यधर्मा त्रिविक्रमः ॥

Word Meaning :

- अजः (Ajab) = beyond birth (1)
- महार्हः (Mahārbah) = fit for great adoration (2)
- स्वाभाव्यः (Svābhāvya) = followed by his own plan of nature (3)
- जितामित्रः (Jitāmitrah) = one who conquered all those who are other than friends (4)
- प्रमोदनः (Pramodanah) = Source of self-satisfaction (5)
- आनन्दः (Ānandah) = bliss (6)
- नन्दनः (Nandanah) = the cause of bliss (7)
- नन्दः (Nandah) = one who enjoys his own bliss (8)
- सत्यधर्मा (Satyadharmā) = one who has truth as his Law (9)
- त्रिविक्रमः (Trivikramaha) = the one who has pervaded by three strides (10)

MEANING :

The Lord is beyond births and is the object of great adoration. Nature follows him as his own plan. Anyone who is not a friend is sure to be conquered by Him. He is the source of satisfaction, the bliss, one who enjoys the bliss and the one who experiences Himself as the bliss. Truth is his Law. He pervades everything by his three strides.

Explanation :

1. Previously explained.

2. Any form of worship reaches the same Lord offered in any name. Hence all the worship of all the creatures is the one worship of the Lord. Hence he is the object of great worship and adoration.

3. Nature is a manifestation from the Lord and it is periodical. The workings of nature with its chain actions form his own way of manifestation. He is the one who manifests as nature through nature. Hence nature is his path of working.

4. Real friendliness and companionship are divine traits. Those who have these traits are those who follow the path of the Lord. Those who do not believe this path will behave as something other than a friend to others. They are surely conquered by the Lord in the name of their own undoing. They cut themselves off from all companionship and stand miserable and helpless, when they are forced to think of God in the name of help.

5. Anything which is the object of self-satisfaction is a form of the grace of the Lord.

6. Ananda or bliss is the state of absolute poise in cosmic consciousness. It is the true perception of the existence of God.

7, 8. The one who experiences bliss as well as the object get merged in one another and stand as one in the process of experiencing bliss. Hence the object, subject and the process are the three simultaneous existences of the same Lord.

9. Absolute truth is law of existence of the whole universe. At this point, truth and law get identified with one another.

10. As the dwarf Vamana, the Lord could occupy the whole creation with his three steps and took it away from the great emperor Bali. The allegory describes how the Lord allows the ego to develop and comprehend its own environment as belonging to itself. Then the Lord consciousness replaces the sense of possessiveness of the ego. This is because the Lord pervades the whole universe as His three strides, matter, force and consciousness that are known by the three mantras, *Bhoo*, *Bhuva* and *Svaha*.

Stanza : 57.

महर्षिः कपिलाचार्यः कृतज्ञो मेदिनीपतिः ।
त्रिपदस्त्रिदशाध्यक्षो महाशृंगः कृतान्तकृत् ॥

Word Meaning :

- महर्षिः (Maharṣih) = the great seer (1)
- कपिलाचार्यः (Kapilāchāryah) = The great spiritual master
Kapila (2)
- कृतज्ञः (Kṛtāñjāh) = the faithful one (3)
- मेदिनीपतिः (Medinīpatih) = the Lord of the earth (4)
- त्रिपदः (Triṣṭapadah) = One who measures by three feet (5)
- त्रिदशा+
अध्यक्षः (Tridaśa + Adhyakṣah) = One who presides over
the devas (6)
- महाशृंगः (Mahāśṛṅgah) = the great apex (7)
- कृतान्तकृत् (Kṛtāntakṛt) = One who works out the
culmination of what is one (8)

MEANING :

Meditate the Lord as the Great Seer, the Grand Master Kapila. Meditate Him as the faithful one, the Lord of the earth, who measures the whole universe by three feet and the one who presides over the devas. He is the great apex and the culmination of everything done by the beings.

Explanation :

1. A seer is one who has transcended personal element and can see the creation impersonally to get himself tuned with the Plan. In such a state, the capacity to see is the Lord Himself.

2. *Kapila* is known as the propounder of the *Sankhya* system. According to the ancient scriptures, he is not a person but a *Siddha* (accomplished one) who is a principle presiding over the classification of the states of matter and he works as the number consciousness in the developing embryo. In the Puranas, he is described as the one master who taught to his mother, *Devabhothi*, the system of the classification of the various states of matter as well as the number consciousness while he was in the embryo. This means that the number consciousness which presides over the exact number of items of each part of the developing embryo is the Grand Master who takes his seat in us before our birth and who works out the problems of our life in terms of number after our birth.

3. The quality of being faithful to others is among the many splendours of the Lord that manifest through good beings.

4. As the Sun-god, the Lord gives life, protects and rules the destinies of the whole earth. Hence He is the ruler of our earth.

5. As Vamana, the Dwarf, the Lord measured the whole creation with the three feet (matter, force and mind which are represented by the three manthras, *Bhobh*, *Bhuvah* and *Suvah*).

6. The classification of the devas and their functions is only a manifestation of the Lord's will. Hence the Lord presides over these devas.

7. The one thought form of the whole creation which manifests as the Solar centre of that particular Solar system is called the Great Apex of that creation. From this, the Sun and the planets emerge everytime in due and ancient form.

8. Everyone does something as his own lot and creates some situation, good or bad, complicated enough and after a certain time too complicated for himself to solve. It leads to a situation beyond his control which brings everything to culmination. This aspect is among the many manifestations of the Lord's will and he is to be meditated upon as the culmination itself.

Stanza : 58.

महावराहो गोविन्दः सुषेणः कनकाङ्गदी ।
गुह्यो गभीरो गहनो गुप्तश्चक्रगदाधरः ॥

Word Meaning :

- महावरहः (Mahāvarāḥab) = the great boar (1)
- गोविन्दः (Govindab) = One who is attained as the light of the senses (2)
- सुषेणः (Suṣeṇab) = One who has good numbers of armies (3)
- कनकाङ्गदी (Kanakāṅgadi) = One who has gold jewellery (4)
- गुह्यः (Gubhyab) = One who is concealed and to be sought (5)
- गभीरः (Gabhīrab) = One who is deep (6)
- गहनः (Gahanab) = difficult to comprehend (7)
- गुप्तः (Guptab) = Kept as a secret, preserve (8)
- चक्रगदाधरः (Cakragadādbarab) = One who wears the wheel and the mace (9)

MEANING :

The Lord who is to be meditated as the great boar having the wheel and the mace in the hands, followed by armies and decorated by jewellery all in gold is the one who is deep, concealed, difficult to understand and is to be sought after through meditation as the light of the senses.

Explanation :

1. The great boar is the Avathar that lifted the whole globe of objectivity from under the ocean of subjectivity on top of its tusks. Since the boar lifted the whole creation into existence, it can be meditated as the great one, whose size, volume and possibility cannot be comprehended.

2. The prefix “go” in the word Govinda signifies the senses of a being and the rays of light and the path of planets in the solar system. Govinda literally means the one who is obtained through the path of the light of senses. In the stage of passive objectivity, the senses perceive the versatility of the world. When the Lord is meditated as form, light, name, sound, colour, meaning etc., and when the Lord is recollected in every piece of objectivity, then the mind and the senses find their light. This, when followed, will be found as the presence of the Lord.

3. The good number of armies of the Lord are the number gods and those who spring up from them to make the creation created. The term also means good armies to signify that they are not armies of battles but are those of the poise between the emerging and merging of creation.

4. Gold is a physical plane symbol of the light of the Lord's grace which we call his brilliance, golden yellow, a ray of which is seen as the splendour of the Sun-globe. The Lord's form and frame are made up of only his light. Hence the parts of his body

shine with the units of his light that go all the way to decorate him with his own form.

5. Every time we return to objectivity from the meditation of his presence, we once again feel his absence of our perception filled with the presence of our own sense of objectivity. Hence the Lord is always concealed under form, quality and name and is continuously sought for by the mind.

6. For the above reason, the presence of the Lord exists in his own depths of subjectivity under his own surface of objectivity.

7. For the above reason and due to the constant escape of mind into the manyness of objectivity through the senses, the Lord is tough to be approached again and again.

8. For the same reasons described above, the Lord is always concealed within the consciousness of the perceiver as a secret well-protected by the viscosity of one's own presence.

9. Yet he can be detected by his devotees through the sacred wheel and the mace which stand as his weapons forever. The wheel is the ring of the horizon around the observer and is known as 'The good vision' (*Su-darsana*). The mace is the comprehension of the Sun-globe and the ray of the Sun which travels from the Sun-globe to himself.

Stanza : 59.

वेधाः स्वांगोऽजितः कृष्णो दृढःसकर्षणोऽच्युतः ।

वरूणो वारूणो वृक्षः पुष्कराक्षो महामनाः ॥

Word Meaning :

वेधाः (*Vedbāh*) = the creator and the parent (1)

स्वांगः (*Svāṅgah*) = One who has himself as his body (2)

अजितः (*Ajītah*) = not conquered by anyone (3)

कृष्णः (*Kṛṣṇah*) = the dark or the mysterious being (4)

दृढः (*Dṛḍhabh*) = One who stands all and survives all changes

संकर्षणः (*Sankarṣaṇah*) = One who destroys the vehicles (bodies) withdrawing into himself (6)

अच्युतः (*Achhutah*) = One who has no slip (7)

वारूणः (*Vārūṇah*) = the deva who presides over the water element. He is said to be the ruler of the west. (8)

वरूणः (*Vārūṇah*) = Bhrigu, the son of Varuna (9)

वृक्षः (*Vṛkṣah*) = the formula of the tree through which the whole process of the germination of prakriti manifests

पुष्कराक्षः (*Puṣkarākṣah*) = His eyes resemble the petals of the white lotus (11)

महामनाः (*Mahāmanāh*) = the great mind (the one mind) (12)

MEANING :

Meditate the Lord as the creator and father of the whole universe from whom the bodies and forms emerge as the grosser part of himself. As the background, he is the grandest mystery which is the eternal darkness to the comprehension of the mind and the senses. He is strong enough to survive all the sweeps of creation and he withdraws all the vehicles again into himself, himself standing eternal without a slip. Varuna, the Lord of waters and his son Bhrugu are only His manifestations which germinate the tree of the universe. His eyes resemble the petals of the white lotus, while He is the one mind of all.

Explanation :

1. The principle of father giving birth to himself as the son is always beyond the relationship of physical bodies and mental relationships between the father and the son. This principle that transcends is the splendour of the Lord.

2. The physical vehicles and the mental structure descend as lower principles from the higher Himself. Hence he has Himself as his own vehicle.

3. Since everything is part of Himself he can never be conquered by anyone.

4. Lord Vishnu is described as having his body blue coloured. Hence he is called Krishna. The apparent blue colour which is only a deception of the eye is always an unsolvable mystery of the depths of space from which everything comes and which always stands untouched by anything.

5. Since the background is unaffected by creation or Prakriti, He is the strongest who survives all.

6. The vehicles of any living being are only to serve the purpose of creation. Once the purpose is served, the vehicles are decomposed by death and are withdrawn into the basic elements which contain Himself. They recede into him once again.

7. Being the background, everything in the creation slips off in time while He has no slip.

8. Varuna is the God of waters who hatches the egg of creation as the expression of his own son. Even on the physical plane, water is the germinating element of life in all kingdoms.

9. *Bhrugu*, the son of Varuna is said to have conducted a conversation with his father and through this, he received the initiations of the mysteries of creation. All this drama is enacted by the formation of the germinative tissue in the physical bodies of the beings.

10. Prakriti which produces the whole creation, through its three-fold functioning is understood as the tree of a universe. Its roots (causes) are above and the branches (effects) extend below. The leaves that sprout are the various branches of wisdom, the sum total of which is called Veda. Thus it is described in the Vedas, Upanishads and the 15th chapter of Bhagavadgita.

Stanza : 60.

भगवान् भगवानन्दी वनमाली हलायुधः ।
आदित्यो ज्योतिरादित्यः सहिष्णुर्गतिसज्जमः ॥

Word Meaning :

- भगवान् (*Bhagavān*) = The Lord of all powers and splendours (1)
- भगहा (*Bhagahā*) = destroyer of darkness (2)
- आनन्दी (*Ānandī*) = the form of bliss (3)
- वनमाली (*Vanamāli*) = one who is decorated with the garland of the flowres in the gardens (4)
- हलायुधः (*Halāyudhabh*) = One who has the plough as weapon (5)
- आदित्यः (*Ādityah*) = the son of Aditi (6)
- ज्योतिरादित्यः (*Jyotirādityah*) = the brilliant son of Aditi (7)
- सहिष्णुः (*Sahiṣṇuh*) = One who bears and contains everything (8)
- गतिसज्जमः (*Gatisattamah*) = the best among those who follow the path. (9)

MEANING :

The Lord of all powers and splendours, the destroyer of darkness and the embodiment of bliss is ever decorated with the garland of garden flowers. He wears the plough weapon in his hand. He is the son of Aditi, the brilliant son who bears and contains the whole creation within himself. Also he is the foremost of the followers of the path of good.

Explanation :

1. The term *Bhagavan* indicates the Lord who descends to earth with all the splendours to shower his grace upon the godly people. He comes with all the powers to protect godly people from evil forces.

2. Pitfall or lack of awareness is the real form of darkness from which the Lord saves. The Lord works in the form of awareness in his devotees and saves them from weaknesses and pitfalls.

3. He is the very form of bliss. Those who meditate upon the Lord enjoy him as their experience of bliss.

4. All the flowers of the trees in nature belong to Nature and hence they contribute to the beauty of creation. They are produced by nature to keep up the colour and fragrance of the Lord's creation. Flowers are the signs of the aesthetic sense and the productivity of the creator himself and hence he is always decorated by the flowers produced by all the trees of the world. Those who do not feel the presence of the Lord try to possess flowers, but they are disappointed since the flowers possessed always wither away.

5. *Balarama* wore the plough - shaped weapon with which he killed the demons and changed the course of the river Jamuna.

6. Aditi is the primordial matter which is darkness to the comprehension of beings. The space that fills is the Lord Himself who is the first son of Aditi. He is called Vishnu.

7. In the next step, there is the birth of light and the stardust and the galaxies. Hence the sun of every solar system is the brilliant son of Aditi. Since the whole creation takes place with all its depths on the arena of the solar system, the son god is the one who bears the responsibility and the order of the detail of the whole creation.

8. Everyone of the created beings, conscious or unconscious, animate or inanimate has to follow the path of the sun in all its existence, actions and reactions. Any created being is nothing but a spark of the solar substance. Hence the sun is the foremost of those who follow the path.

Stanza : 61.

सुधन्वा खण्डपरशुर्दारूणो द्रविणप्रदः ।
दिविस्पृक् सर्वदृग्व्यासो वाचस्पतिरयोनिजः ॥

Word Meaning :

- सुधन्वा (*Sudhanavā*) = the skilful archer (1)
- खण्डपरशुः (*Khaṇḍaparashu*) = One who has his axe broken (2)
- दारूणः (*Dāruṇah*) = terrible (Hard as wood) (3)
- द्रविणप्रदः (*Dravinapradah*) = the giver of wealth (4)
- दिविस्पृक् (*Divispr̥k*) = One who touches the vault of heavens (space as his form) (5)
- सर्वदृक् (*Sarvadṛk*) = the all seeing eye (6)
- व्यासः (*Vyāsah*) = the sage Vedavyasa (7)
- वाचस्पतिः (*Vācaspatih*) = the Lord of utterances (8)
- अयोनिजः (*Ayonijāh*) = born immaculate (9)

MEANING :

The skilful archer with his broken axe is of terrible form but yet he is the giver of wealth. His form touches the vault of heavens and he is the all-seeing eye. Veda Vyasa, the Lord of truthful speech and utterances is the very incarnation of the Lord who is born immaculate.

Explanation :

1. Lord Narayana is famous with his bow, Sarnga which is the right symbol of the mind and the respiration of the student of meditation during the attempt to utter forth OM.

2. Rudra had a fight with Nara, the great celestial sage. In that fight, Rudra has his axe broken. Hence he is called the Lord with broken axe. Also the incarnation of Parasurama is called *Khandaparasu* meaning the one who cuts the enemies with his axe.

3. The Lord's form is terrible when the diabolical forces trespass against good people, ladies and cows. Also the word *Daruna* means the wooden form of the Lord. It means the Lord as the in-dweller of the trees and the whole plant kingdom.

4. As the manifestation of the cycle of the year, the Lord is the distributor of wealth to those who follow his plan of yajna by worshipping the animal, plant, earth and heaven in the form of agriculture.

5. As space of Lord, He pervades the series of layers that lay between the earth and the heavens (solid matter and the empty space as well as the contents in between).

6. The Sun god is the all - seeing eye of the whole solar system since he works as the faculty of sight in the individuals and the role of the seer as the individual soul.

7. Vyasa comes down to earth in intervals as an intelligence which rearranges the eternal wisdom time and again for the benefit of rendering it understandable to the people of the various languages through various centuries.

8. Vyasa is the Lord of speech and utterance since he utters forth the Vedas into different books and different imports.

9. Vyasa is born to the virgin called *Satyavati* (truth - bearing nature) and the great light *Parasara* (one who points out, the higher realisation). Hence His birth is through immaculate conception.

Stanza : 62.

त्रिसामा सामगस्साम निर्वाणं भोषजं भिषक् ।
सन्यासः कृच्छ्रमः शांतो निष्ठाशान्तिः परायणः ॥

Word Meaning :

त्रिसामा	(<i>Trisāmā</i>) = three-fold song	(1)
सामगः	(<i>Sāmagah</i>) = the content of the song (also) the one who can be approached through the song	(2)
साम	(<i>Sāma</i>) = The song	(3)
निर्वाणम्	(<i>Nirvāṇam</i>) = emancipation	(4)
भोषजं	(<i>Bheṣajam</i>) = healing	(5)
भिषक्	(<i>Bhiṣak</i>) = the healer	(6)
सन्यासकृत्	(<i>Sanyāsakṛt</i>) = one who causes renunciation	(7)
शमः	(<i>Śamah</i>) = tranquility	(8)
शान्तः	(<i>Śāntah</i>) = one who is peace	(9)
निष्ठा	(<i>Niṣṭhā</i>) = austerity	(10)
शान्तिः	(<i>Śāntih</i>) = peace	(11)
परायणः	(<i>Parayāṇah</i>) = the one who indentifies himself with the highest path	(12)

MEANING :

The three-fold song of the sama is the Lord Himself. He is also the content of the song who can be approached by taking part in the collective singing of the song. He is the very emancipation, healing and the healer. He leads beings to the path of renunciation tranquilises the emotions into his own experience which is tranquility. Austerity and identifying oneself with the path are his own traits bestowed upon beings to live as peaceful ones.

Explanation :

1. Sama is the breath of the individual, which is the song of life. It is directly linked up with the beginning of the day and its many divisions. Mainly the three timings of the day, that is the sunrise, the noon and the sunset have their three different songs to invoke the Lord. They are called the *three samas*. They represent the exhalation, inhalation and the full swing of respiration. All these three samas are only the forms of the Lord Himself.

2. The content of the song is the Lord's presence itself. The import and the process of singing, all put together form parts of the Lord.

3. *Nirvana* is the clearance of all the individual karmas and the associations thereof. Meditation in its highest form of absorption and identification gives the state of emancipation of the individual consciousness.

4. Healing is the process of thorough rectification of the individual existence. This exists in the form of the many theories and systems of medicine etc.

5. In all these systems, the healer is the Lord himself who reflects, upon the mind of the individual who attempts to heal.

6. *Sanyasa* is the path of renunciation and the Lord is the one who causes the individual to be led to the path through the experience of the various life incidents.

7. As the object of meditation, the Lord is the tranquiliser of every mind.

8. The Soul that is tranquilised is once again the Lord Himself, reflected as the perfect mind of the individual. The discipline required for the rectification and the tranquility attained thereby is also the Lord Himself.

9. Thus we see that the jeeva or the ego is only the one who is treading the path, while the Lord is the path itself in its perfection and jeeva in its making.

Stanza : 63.

शुभांगः शांतिदः स्रष्टा कुमुदः कुवलेशयः ।
गोहितो गोपतिर्गोप्ता वृषभाक्षो वृषप्रियः ॥

Word Meaning :

- शुभांगः (*Śubhāṅgab*) = The one who has auspicious physiogomy (1)
- शांतिदः (*Śāntidab*) = One who causes peace (2)
- स्रष्टा (*Sraṣṭā*) = the creator (3)
- कुमुदः (*Kumudab*) = who brings happiness to the earth (4)
- कुवलेशयः (*Kuvalēśayab*) = One who lies throughout the globe of the earth (5)
- गोहितः (*Gobitab*) = One who looks after the welfare of the cows (6)
- गोपतिः (*Gopatib*) = the breeding bull (7)
- गोप्ता (*Goṣṭā*) = the concealer and the protector (8)
- वृषभाक्षः (*Vṛṣabhāksab*) = having eye of the bull (9)
- वृषप्रियः (*Vṛṣhapriya*) = one who likes the bull (10)

MEANING :

His auspicious physiogomy shows that he creates and brings peace as well as joy to the earth by his very presence throughout the earth globe. He looks after, conceals and protects the cow and the bull through his bull's eye and he likes the bull.

Explanation :

1. The very structure of the body is auspicious in the case of an *Avatar*, example, Rama and Krishna.

2, 3. The Lord creates peace to all since he is the creator of everything including peace.

4, 5. He creates joy to the beings of the earth since he is the presence filling the earth globe. Those who enjoy in the material pleasures of senses and mind are called the children of the earth. Even those beings have their own enjoyment of food, drink, bed etc. in their own way. This is because of the Lord's presence in all planes including the earth plane. Traditionally speaking, the moon is said to give pleasure to the children of the earth. This is because the moon governs the mind and senses and the moon is a form of the Lord's grace being showered as moonbeams.

6. The Lord presides over the welfare of the cattle as we see in the *Avatar* of Lord Krishna. He presides over the zodiacal sign of the bull and as an *avatar*, he was born under the influence of this sign. Hence he is the Lord who presides over the splendour of that sign.

7, 8. In the functions of that sign Taurus he conceals this splendour of the earth (agriculture) and that of the cattle (milk and milk products). This he does through the influence of the star *Rohini* (Aldebaran) which is called the star of the eye of the bull.

9. For this reason, he was being liked by the bulls in his cattle herd. All cows and bulls gathered around Him in ecstasies whenever he played on his flute.

Stanza : 64.

अनिवर्ती निवृज्जात्मा संक्षेप्ता क्षेमकृच्छिवः ।
श्रीवत्सवक्षाः श्रिवासः श्रीपतिः श्रीमतां वरः ॥

Word Meaning :

- अनिवर्ती (Anivartī) = One who never retraces (1)
- निवृज्जात्मा (Nivṛttātmā) = Whose soul is never involved (2)
- संक्षेप्ता (Samkṣeptā) = Who places things and incidents well
- क्षेमकृत् (Kṣemakṛt) = who proposes progressive element (4)
- शिवः (Śivab) = the very form of auspiciousness (5)
- श्रीवत्सवक्षाः (Śrivatsavakṣāb) = who has the auspicious sign on his chest (6)
- श्रिवासः (Śrivāsab) = the abode of splendour (7)
- श्रीपतिः (Śripatih) = the Lord protector of splendour (8)
- श्रीमतां वरः (Śrimatām varab) = the best of all those who posses wealth (9)

MEANING :

Meditate the Lord as the one who never retraces his path. He keeps the soul uninvolved, proposes things and incidents well-placed and causes progressive element at every step. His chest is marked with an auspicious sign and he is the embodiment of auspiciousness. He is the above and the Lord protector of wealth and splendour. He is the best among those who possess wealth.

Explanation :

1. The process of creation always progresses in spirals and at no step it can be retraced. Any unit of time or any change taken place can never be retraced. Everyone is forced to take the next step and is thus forced to proceed.

2. In all the proposals, motives and incidents of life the soul is untouched. Everyone has a pure layer of consciousness which never proposes anything but allows the mind to dispose off the thing proposed by the mind itself. The result is that the soul stands uninvolved. Unless the Lord does this, the whole creation will be polluted by the motive.

3. All the incidents proposed by a living being are based upon the very birth and death of that individual which is well-placed according to the fitness of things. Hence every incident is forced to be well-placed though the mind of the individual is jumbled by its own Confusion.

4, 5. For the above reasons the Lord proposes only that which is progressive and he stands as the one background that is always auspicious.

6. The Lord as Vishnu has a birth mark on his chest which is called *Srivatsa*. This indicates that the creation of the Lord has the heart which is the most valuable of all. And that everyone can solve everything with the power of the heart.

7. The wealth of the Lord is the splendour of name and form proposed to everything and everyone in the creation. One can recognise each other only through this splendour.

8. Hence the Lord is the abode and the Lord protector of his own wealth, which lies in the name and form of everything created.

9. There are many wealthy people in the creation who do not know the meaning of wealth and how best to use it. This is because they are only the possessors and not the creators of their own wealth. Since the Lord is Himself the cause of the emerging and merging of his own wealth, he is the best of those who know the significance of his own wealth and he uses it according to the ultimate fitness of things.

Stanza : 65.

श्रीदः श्रीशः श्रीनिवासः श्रीनिधिः श्रीविभावनः ।
श्रीधरः श्रीकरः श्रेयः श्रीमान् लोकत्रयाश्रयः ॥

Word Meaning :

- श्रीदः (*Śridab*) = The giver of wealth (1)
- श्रीशः (*Śriśab*) = The Lord of wealth (2)
- श्रीनिवासः (*Śrinivāsab*) = the abode of wealth (3)
- श्रीनिधिः (*Śrinidhib*) = the source of wealth (4)
- श्रीविभावनः (*Śrivibhāvanab*) = One who conceives wealth in various concepts (5)
- श्रीधरः (*Śridharab*) = One who bears wealth in himself (6)
- श्रीकरः (*Śrikarab*) = one who induces wealth (in others) (7)
- श्रेयः (*Srēyab*) = one who proves prosperous to others (8)
- श्रीमान् (*Śrimān*) = one who has wealth (9)
- लोकत्रयाश्रयः (*Lokatrayāśrayab*) = the harbour of all the three planes of creation (10)

MEANING :

The Lord is the Lord and giver of wealth. He is the abode, the source, and the inducer of wealth in others. He conceives wealth in the form of various concepts in others and bears all this in himself. He proves prosperous to those who meditate him since he is the very harbour of the beings of all the three planes.

Explanation :

The word 'Sree' means wealth and splendour. As previously explained, it is the splendour of name and form in the Lord's kingdom. The compound syllable 'Sree' is the mantram which induces wealth and stimulates the mind towards the various concepts of wealth and their utility. It also leads one to understand that the wealth of everything exists in recollecting the presence of the Lord in every thing and everything as name, form and concept in the presence of the Lord. Hence it removes the vibrations of ignorance and ill - luck. It is called *Laxmi mantram* and it is given here to repeat along with the meditation of the presence of the Lord.

Hereafter the text gives us the various mantrams to be meditated in HIM.

Stanza : 66.

स्वक्षः स्वंगः शतानन्दो नन्दिर्ज्योतिर्गणेश्वरः ।
विजितात्मा विधेयात्मा सत्कीर्तिश्छिन्नसंशयः ॥

Word Meaning :

स्वक्षः	(<i>Svaksah</i>) = the one with good eyes	(1)
स्वंगः	(<i>Svangah</i>) = the one with good limbs	(2)
शतानन्दः	(<i>Śatānandah</i>) = the one who bestows bliss through a hundred ways	(3)
नन्दिः	(<i>Nandih</i>) = the great bull which is blissful	(4)
ज्योतिः	(<i>Jyotibih</i>) = the light	(5)
गणेश्वरः	(<i>Ganeśvarah</i>) = Ganapathi the Lord of Grouping	
विजितात्मा	(<i>Vijitātmā</i>) = one who conquers everything else by the soul	(7)
विधेयात्मा	(<i>Vidheyātmā</i>) = One who makes everything obedient to the soul	(8)
सत्कीर्तिः	(<i>Satkīrtih</i>) = One who causes good name and fame	
छिन्नसंशयः	(<i>Chinnasamśayah</i>) = one who has doubts of others cleared	(10)

MEANING :

Meditate the Lord with beautiful eyes and beautiful limbs. He causes bliss to those who meditate him in a hundred ways. He is the bull among the zodiacal signs who causes ecstasy and bliss. He is the very light of all and should be meditated as Ganapathi, the Lord of grouping. He makes everything conducted by and obedient to the soul and causes good name and fame while at the same time dispels the doubts of the mind.

Explanation :

1, 2. Good eyes mean beautiful eyes casting alluring and prosperous looks upon the devotees. Good limbs mean those that have fitness in himself as one. Every concept should be meditated not as many but as the one with the Lord.

3. The word *Satananda* indicates Brahma, the creator. The creator is to create the various hundreds of concepts to each as an observer who can compose these concepts into the one experience of bliss during the process of meditation.

4. The zodiacal sign of the bull is the exaltation sign of Moon and the own sign of Venus. This conceals the powers of sound, music, colour, harmony and the beauty of form and concept. It is here that the mind is elevated into the three fold realisation of meditation, contemplation and absorption through the power of beauty.

5. The concept of light is given to the beings of the earth through the sign of the bull since it represents the eyes and eyesight. The sun causes light, while Taurus causes the concept of sight.

6. *Ganapathi*, the God - form with elephant head is the Lord of grouping. He causes the power to group numbers and syllables and hence he is considered to be the lord of the *vidyas*. (the facets

of wisdom). One can know about his own voice in the form of the many syllables and their combinations which are called words and sentences. The capacity to read the author precisely through the book is got through the meditation of Ganapathi.

7, 8. Man as a unit of all the vehicles, senses and faculties is a unit not by the variety but by the synthesis, which lies as the soul of that unit. The soul of that unit is inevitably the soul of all and this is the arrangement made by the Lord in the creation. Hence the right type of meditation leads one to the synthesis of the soul, conquering of the counterparts and their obedience to the soul.

9. Fame is rightly understood as the reaction of others to your own right behaviour and thinking. One is expected to gain fame and prove to himself that his behaviour towards others is only godly.

10. Since the concept of the Lord is the one, from which all other individual concepts shine forth, it automatically follows that the meditation of the Lord dissolves the doubts that arise in the psychological mesh of the patterns created by oneself.

Stanza : 67.

उदीर्णः सर्वतस्चक्षुरनीशः शाश्वतः स्थिरः ।
भूशयो भूषणो भूतिर्विशोकः शोकनाशनः ॥

Word Meaning :

- उदीर्णः (Udirṇah) = shining upward (1)
- सर्वतः चक्षुः (Sarvatah chakṣuḥ) = eye everywhere (2)
- अनीशः (Anīśah) = one who has no lord above himself (3)
- शाश्वतः (Śāśvatah) = the one eternal (4)
- स्थिरः (Sthirah) = stable (5)
- भूशयः (Bhūśayah) = one who is lying on the earth
(content of the material plane) (6)
- भूषणः (Bhūṣaṇah) = ornament (7)
- भूतिः (Bhūtib) = splendour (8)
- विशोकः (Viśokah) = untouched by sorrow (9)
- शोकनाशनः (Śokanāśanah) = destroyer of sorrow (10)

MEANING :

The Lord shines upward and is the eye that sees all directions. He has no lord beyond Himself and is the only one eternal and stable. He is the in-filling principle of the material plane who serves as the ornament and splendour of creation. He is untouched by sorrow and is the destroyer of sorrow.

Explanation :

1, 2. The Lord in the capacity of the Sun god is the one described here. Through the Sun, the Lord shines upward as the sun rises and ascends the meridian daily. The path which leads from matter to spirit is called the upward path. Every unit of existence realises itself through the awakening of itself from the state of matter to the state of the spirit, I AM in itself. The sun ball is the one eye which shines everywhere since every part of its surface is filled with rays that create objectivity to itself. This makes us understand that the sun-god is the eye of everyone who sees light.

3. The Sun is the lord of every being in the solar system. The in-dweller of the Sun is the one Sun of all the Suns of the solar system and hence he has no lord beyond himself.

4. The apparent Sun is the objective aspect of the real sun who is the indweller. The real sun is stable as the content and background of all the suns.

5. Material plane expresses itself through form and dimension while the content is the Lord himself. Hence the Lord is described as lying across the whole expanse of the earth.

6. The whole material plane is like a jewel to the existence of the Lord.

7. In fact the material plane is also the splendour of the Lord that can be shown as direct proof of the Lord's splendour to the senses and the mind.

8, 9. Sorrow belongs to the emotional aspect of the individual. Sorrow exists as one's own creation of his relationship with others on the lower planes. The Lord being the background of all is untouched by the sorrow of anyone. Also he destroys the sorrow of anyone by meditating upon Him. This is because He offers his own state to those who meditate upon Him.

Stanza : 68.

आर्चिष्मानर्चितः कुंभो विशुद्धात्मा विशोधनः ।
अनिरूद्धोऽप्रतिरथः प्रद्युम्नोऽमितविक्रमः ॥

Word Meaning :

- आर्चिष्मान् (*Arciṣmān*) = One who is luminous (1)
- अर्चितः (*Arcitab*) = the worshipped one (2)
- कुंभः (*Kumbhab*) = the zodiacal sign Aquarius (3)
- विशुद्धात्मा (*Viśuddhātma*) = the pure soul (4)
- विशोधनः (*Viśodhanab*) = the purifier (5)
- अनिरूद्धः (*Aniruddhab*) = One who cannot be obstructed (6)
- अप्रतिरथः (*Apratirathab*) = One who has no opposing (7)
- प्रद्युम्नः (*Pradyumnab*) = the shining pattern that creates (8)
- अमितविक्रमः (*Amitavikramab*) = the one with immeasurable
valour (9)

MEANING :

Meditate the Lord as the self-luminous one who is worshipped. The zodiacal sign Aquarius expresses Him. The purified soul is his own form and he is the purifier of souls. His patterns of creation cannot be obstructed nor his chariot can be opposed. His pattern shines forth as creation and his valour is immeasurable.

Explanation :

1. The brilliance of every manifested light depends upon the medium of light, whereas the brilliance of the Lord in the form of immanent fire shines forth from within Himself into every form of creation.

2. His brilliance can be comprehended by becoming brilliant through the process of worship. Worship makes the worshipper brilliant and makes the brilliance of the Lord realised.

3. The sign Aquarius brings mankind to perfection through expansion of comprehension. A perfected soul is only a unit existence of the Lord Himself and the sign Aquarius represents it.

4. *Visuddaatma*, the perfected soul is the very existence of the Lord as man.

5. The process of purification unto perfection is also caused by the Lord who presides over time and fruition of things. The incidents in one's own life lead one to purification of mind and senses and make him realise the brilliance of soul in course of time.

6, 7. *Pradyumna* and *Aniruddha* are two patterns of creation out of the four through which the Lord descends into and absorbs the whole creation into Himself.

8. Here chariot represents the body of an individual. Nobody can oppose the Lord since the body, mind and senses of everyone are filled with the presence of the Lord and nothing else.

9. Valour in everyone is one of the expressions of the Lord and hence his valour cannot be measured by anyone.

Stanza : 69.

कालनेमिनिहा वीरः शौरिः शूरजनेश्वरः ।

त्रिलोकात्मा त्रिलोकेशः केशवः केशिहा हरिः ॥

Word Meaning :

कालनेमिनिहा (*Kālaneminibā*) = the slayer of the demon called Kalanemi (1)

वीरः (*Vīrah*) = the hero, since the heroism is his very form; he is the hero of creation (2)

शौरिः (*Śourih*) = the brilliant one (3)

शूरः (*Śūrah*) = the warrior (4)

जनेश्वरः (*Janeśwarah*) = the Lord of creatures (5)

त्रिलोकात्मा (*Trilokātmā*) = the soul of the three worlds (6)

त्रिलोकेशः (*Trilokeśah*) = the lord of the three worlds (7)

केशवः (*Keśavah*) = one who has rays of light as his hair (the sun-god) (8)

केशिहा (*Keśihā*) = the slayer of the demon named Kesi (9)

हरिः (*Haribi*) = one who destroys evil and sin (in purities) (10)

MEANNING :

Meditate the Lord as the slayer of the demons Kalanemi and Kesi. He is the brilliant hero and warrior who expresses himself as the Lord of the creatures. He is the Lord and soul of three worlds and the one, who destroys sin and evil.

Explanation :

1. *Kalanemi* is power - consciousness which influences the mind of the individual through time and age. He personified himself as Kamsa and was killed by Lord Krishna. *Kesi* was the cousin of Kamsa who was also killed by Lord Krishna.

3, 4. As Rama and Krishna and also to some extent, as Parasurama, the Lord has externalised his form of the hero and the warrior. As the Lord, who rules over the fate of the many heroes, He came down as Lord Krishna.

5. He is himself contained in his three planes of existence. The three planes are the material, the mental and the spiritual. The Lord exists in them as the body, the self and the soul (at the same time, he exists free of them as the spirit, indweller.)

6. As the spirit indweller, he has the above said three planes as his own emanations. Hence he stands as the Lord of the parts and the whole.

7. In the golden egg, he produces rays as the sprouting principles or the roots of His own hair. In the mother's womb, the same Lord produces hair on the body.

8. Kesi explained earlier.

9. Hari already explained.

Stanza : 70.

कामदेवः कामपालः कामी कांतः कृतागमः ।
अनिर्देश्यवपुर्विष्णुर्वीरोऽनन्तो धनंजयः ॥

Word Meaning :

- कामदेवः (Kāmadevab) = The Deva of desire (1)
- कामपालः (Kāmapālab) = The Lord of desire (2)
- कामी (Kāmi) = One who has desires (3)
- कांतः (Kāntab) = One who is desired (4)
- कृतागमः (Kṛta+Āgamab) = One who has science and tradition worked out (5)
- अनिर्देश्य+वपुः (Anirdēśya+Vapub) = One who has body, which cannot be located or defined (6)
- विष्णुः (Viṣṇub) = The Lord who pervades (7)
- वीरः (Vīrab) = Hero (8)
- अनन्तः (Anantab) = The serpent of eternity (9)
- धनंजयः (Dhanāñjayab) = The conqueror of wealth (10)

MEANING :

Meditate the Lord as the manifesting angel of desire, as the Lord who protects desire, the one who has desire and the one who is desired. He is the maker of the manifestation of science and tradition in us. His body can neither be located nor defined. He is the serpent of eternity who is coiled in terms of time. He is the conqueror of all wealth.

Explanation :

1. Desire is the first cause of creation. The Lord of desire is called *Kamadeva*. He is described as one of the sons of Lord Vishnu.

2. Desire cannot be killed but it should be mastered and absorbed into the master consciousness. That consciousness which can be realised through Yoga practice is a manifestation of the Lord.

3. The mind is the possessor or bearer of desire and this is one of the manifestations of the Lord.

4. The Lord consciousness is the one desired by all other layers of consciousness. It is called the beautiful and the attractive in all and everything.

5. Science exists as the laws of nature and is seen by man and when followed, it becomes a tradition. All these faculties are the rays of the wisdom of the Lord.

6. What we call our body has its shape proposed by the mind and its origin as well as the continuity of its existence through time cannot be defined or observed. It can only be understood and taken for granted. The bodies of all beings right from the solar systems down to the individuals float on the surface of the net work of millions of forces as bubbles at equilibrium. All this, is the play of the Lord.

7, 8. explained earlier.

9. Eternity is worked out into the modulation of time. The whole pattern is visualised as a coiled serpent. This serpent bears all the manifestations of the Lord.

10. All that we have is the wealth of what I am in everyone of us. In course of evolution, all the wealth is conquered by the one and this is called the grand liberation.

Stanza : 71.

ब्रह्मण्यो ब्रह्मकृद् ब्रह्मा ब्रह्म ब्रह्मविवर्धनः ।
ब्रह्मविद् ब्राह्मणो ब्रह्मी ब्रह्मज्ञो ब्राह्मणप्रियः ॥

Word Meaning :

- ब्रह्मण्यः (*Brahmanyah*) = One who is after Brahman (1)
- ब्रह्मकृत् (*Brahma Kṛt*) = One who creates Brahma (2)
- ब्रह्मा (*Brahmā*) = The all pervading God or Omnipresence (3)
- ब्रह्म (*Brahma*) = The creator of the Universe (4)
- ब्रह्मविवर्धनः (*Brahma Vivardhanah*) = One who propagates the wisdom of the Lord (called Veda) (5)
- ब्रह्मवित् (*Brahmavit*) = One who knows Brahma (Veda) (6)
- ब्राह्मणः (*Brāhmaṇah*) = one who lives in and belongs to Brahman (7)
- ब्रह्मी (*Brahmī*) = One who has Brahma (as his son) (8)
- ब्रह्मज्ञः (*Brahmajñāh*) = One who knows what is Brahman
- ब्राह्मणप्रियः (*Brāhmaṇa Priyah*) = One who is beloved of those who live in Brahma (10)

MEANING :

Meditate the Lord as the one who is after Brahman, as the Creator of the creator, both as the creator and the God who transcends the breath and as the one who propogates the awareness of the transcendence of God. Also meditate him as the knower, the owner and the one who tries to know God. God is verily the beloved of those who are after God.

Explanation :

1. Brahman means the one who expands the process and is of two types.

(a) The one becoming many.

(b) Each of the many becoming one with all by the expanding awareness. The first aspect is called Brahma the creator, who is four - faced.

The second aspect is called the God of Transcendence or pervasion.

In the first sense, it is used in masculine gender 'Brahman'. In the second sense, it is used in neuter gender 'Brahma'.

The neuter form is also used to denote the wisdom of the whole creation which leads the being from manyness to oneness. It is also called *Veda*.

Stanza : 72.

महाक्रमो महाकर्मा महातेजा महोरगः ।
महाक्रतु र्महायज्वा महायज्ञो महाहविः ॥

Word Meaning :

महाक्रमः (*Mahā Kramah*) = One who has big strides (1)

महाकर्मा (*Mahā Karmā*) = One who has big karma (2)

महातेजाः (*Mahā Tejāh*) = The great light (3)

महोरगः (*Maboragah*) = The great serpent (4)

महाक्रतुः (*Mahā Kratuh*) = The great ritual (5)

महायज्वा (*Mahā Yajvā*) = One who performs (6)

महायज्ञः (*Mahā Yajñah*) = One who performs the great ritual(7)

महाहविः (*Mahā Havih*) = The great oblation (8)

MEANING :

Meditate the Lord as the one with big strides and big karma. He is the great light, the great serpent, the great ritual and the great ritualist. He is also the great sacrifice and the great oblation.

Explanation :

1. The great strides of the Lord are the earth, the heaven and his own presence. He occupied the whole universe with his three strides.

2. The great karma of the Lord is the creation and its chain actions. It is the cause and effect of chain action of the whole universe. It should not be confused with the involvement of the individual in his motivation of his own acts.

3. All lights like fire, sun, and the intellect of the individuals are only the manifestations of the Lord's light. Hence the real light which illumines all lives is the Lord himself. Hence he is the greatest light.

4. Adishesha or Ananta, the serpent of eternity exists as the potential coil that ever unwinds. He is the abode of the Lord within.

5. Ritual is a pattern of work done in accordance with the pattern of the creation.

6. The one who conducts the ritual is an actor enacting the role of the Deva, who is conducting his role in creation. When the whole universe is the one grand ritual, the Lord is the one who performs the ritual.

7. The whole ritual of creation is for no purpose of his own. Hence it is the greatest sacrifice of Himself as time and space.

8. Oblation is the offering given to the gods through the fire. It is the formation of matter in creation. It is also the archetype of the various levels of combustion in metabolism.

Stanza : 73.

स्तव्यः स्तवप्रियः स्तोत्रं स्तुतः स्तोता रणप्रियः ।
पूर्णः पूरयिता पुण्यः पुण्यकीर्ति रनामयः ॥

Word Meaning :

स्तव्यः	(<i>Stavyah</i>) = One who should be praised	(1)
स्तवप्रियः	(<i>Stavapriyah</i>) = One who is pleased by praise	(2)
स्तोत्रं	(<i>Stotram</i>) = the act of praise	(3)
स्तुतः	(<i>Stutah</i>) = One who is praised	(4)
स्तोता	(<i>Stotā</i>) = One who praises	(5)
रणप्रियः	(<i>Raṇapriyah</i>) = One who likes war	(6)
पूर्णः	(<i>Pūrṇah</i>) = fulfilled	(7)
पूरयिता	(<i>Pūrayitā</i>) = one who contributes to fullness	(8)
पुण्यः	(<i>Punyah</i>) = one who purifies	(9)
पुण्यकीर्तिः	(<i>Puṇyakīrtih</i>) = whose fame purifies	(10)
अनामयः	(<i>Anāmayah</i>) = One who is free from deformities	(11)

MEANING :

Meditate him also as the one who should be praised. Meditate him also as prayer, praised, and the act of praying. Meditate Him as fulfilment, the one who contributes to it and creates wars for fulfilment. He is the very embodiment of purifying acts and the act of popularising the very purifying incidents. Thereby his name contributes to remove all the deformities and ailments of others.

Explanation :

1. One who can be praised is only the Lord since He gives His presence to those who praise. Praising the Lord is prayer by which men get the presence of the Lord in their own nature.

2. The Lord is favourable to those who pray. This favour is not like the favour of the human beings. God favouring means man imbibing God's nature. God offers Himself as presence to those whom He favours. His giving is subjective while their giving is something objective.

3. The one who conducts the prayer is also a character created out of the Lord and the one who gets the very existence of the Lord as himself. Hence he is also the Lord in the form of the one who prays.

4. The prayer itself is one form of the Lord since it is the Lord as pervasion in the form of sound, utterance and meaning.

5. The Lord likes war waged by individuals against the impediments to the law of the Lord.

6. The Lord is the fulfilment and the ones who fills anyone to fullness. This is because the Lord is the whole as the background of all others who form parts of Himself.

7. Good name in the form of the one who prays is the presence of the Lord himself. If anyone appreciates and praises the good work of others, he is at once in the presence of the Lord.

8. The Lord is free from all imperfections and infirmities since all beings tend towards Him in the name of their devotion to the Lord.

Stanza : 74.

मनोजव स्तीर्थकरो वसुरेता वसुप्रदः ।

वसुप्रदो वासुदेवो वसुर्वसुमना हविः ॥

Word Meaning :

मनोजवः (*Manojavah*) = One who has the speed of the mind
(1)

तीर्थकरः (*Tirthakarab*) = One who makes others cross
the limitations of self-conditioning (2)

वसुरेता (*Vasureta*) = He has the germ of the universe as
his splendour (3)

वसुप्रदः (*Vasupradah*) = One who gives the wealth to
the beings (4)

वसुप्रदः (*Vikramah*) = One who gives the wealth of his
own presence though transformation (5)

वासुदेवः (*Vāsudevab*) = One who lives and behaves in the
form of the beings of creation (6)

वसुः (*Vasub*) = the wealth of tangeable existence which
exists in the form of eight devas (7)

वसुमनाः (*Vasumanāb*) = all the wealth of the creation is
his mind (8)

हविः (*Havib*) = the ablation (9)

MEANING :

Meditate the Lord as the speed of the mind, the germ of the universe, the giver of wealth, the giver of his presence as wealth, and the one who lives as all the beings of his creation. All the wealth of his mind is the oblation which we call the change that occurs in the making of the universe as the great oblation of the creation as the sacrifice.

Explanation :

1. Our mind is the speed of Lord. Hence it reaches the Lord by getting itself disappeared in the Lord through meditation.

2. The Lord makes his devotees cross the limitations by bestowing his presence upon them.

3. All the germ of the universe which we call prakriti is the wealth of the Lord.

4. The Lord is the giver of wealth to his beings in the name of his favour.

5. He is the giver of wealth in the name of his own presence at a later Stage.

6, 7, 8, All the the wealth of the creation is the mind's creation of the Lord.

9, 10. Explained earlier.

Stanza : 75.

सद्गतिः सत्कृतिस्सज्जा सद्भूतिः सत्परायणः ।
शूरसेनो यदुश्रेष्ठः सन्निवासः सुयामूनः ॥

Word Meaning :

- सद्गतिः (Sadgatih) = the path of the good ones (1)
- सत्कृतिः (Satkṛtih) = the act of the good ones (2)
- सज्जा (Sattā) = living in the path of the good (3)
- सद्भूतिः (Sadbbootih) = the splendour that is goodness (4)
- सत्परायणः (Satparāyaṇah) = the one who is devoted to the good path (5)
- शूरसेनः (Śūras'ēnah) = one who has heroes as his army (6)
- यदुश्रेष्ठः (Yadus'reṣṭah) = one who is born as the foremost among the yadus (7)
- सन्निवासः (Sannivāsah) = he has his abode among the good (8)
- सुयामूनः (Suyāmunah) = one who finds the good path on the bank of Yamuna (9)

MEANING :

Meditate the Lord as the path of the Good, act of the good, existence of the good and the splendour that is goodness. He is devoted to the path of the good people and has heroes as his army. He is born as the foremost among the Yadus and made the path of the good possible on the bank of Yamuna since his abode is among the good people.

Explanation :

1. The path of the good people is nothing but goodness.

2. The path of the lord reflected through them since God is good.

3, 4. The same is the case with their deeds and the splendour. They experience, realise and rejoice in return without expecting a return. The existence of the Lord need not be imagined as something separate from the existence of the creation and its nature. Nature reflects the existence of the Lord in terms of subjectivity and hence it proves the existence of the Lord; Man-spirit is the only infallible proof of God spirit.

5. The Lord of the spirit makes his manifestation in terms of the spirit of the living beings and the path checked out for them from within themselves.

6. All the so-called opposing forces to man are those of the surface values of his consciousness which can be compared with an ice-block floating on water. Just as the water meets the fact of the weight of the ice-block and its pressure from the surface, so also the individual feels the pressure of his own psychological mechanism with all its behaviour and incident. This sometimes will be experienced, even against the interests of the spirit but it is a temporary state of existence. To meet this, there are supra-

psychological forces opening a front against the psychological behaviour and fighting our problems created by it. These forces are called the armies of God and those who have the cognizance and co-operation of these forces will be the heroes of the day. Hence the Lord has always an army of heroes with him.

7. The above described fight reflects upon the society in the form of incidents of human history time and again. The existence of *Yadus* around Lord Krishna proves one such historical phase. Hence the Lord came down as the chief of Yadus in the name of Sri Krishna.

8. The abode of the Lord is the mind and heart of those who want good and those who want to live upto their own path of goodness. A sincere aptitude to lead a good life is itself a little abode of the Lord in the heart of man.

9. The Lord comes down to physical body as a leader who leads the group of such people through time and space. As Lord Krishna, he led the group of the Gopis and Gopas (cowherd people of Brindavan) on the banks of Yamuna.

Yamuna is described in the scriptures as the daughter of the Sun- god flowing down as a river on the earth. So it has a higher symbol apart from the physical river we see. The symbol is the flood of the supreme consciousness that exists in the Sun-God and that which flows down into the continuous stream of waves and droplets which we call the individual "*I am*" concealed within the little skilfull mechanism of the body, mind and senses. So the path of sun-consciousness, survived, recollected and kept open into the daily incidents of life is the path initiated by Lord Krishna.

Stanza : 76.

भूतावासो वासुदेवः सर्वासुनिलयोऽनलः ।
दर्पहा दर्पदोऽदृप्तो दुर्धरोऽथापराजितः ॥

Word Meaning :

- भूतावासः (Bhūtāvāsah) = the abode of the elements
in nature (1)
- वासुदेवः (Vāsudevah) = The son of Vasudeva (2)
- सर्वासुनिलयः (Sarvāsunilayah) = The abode of all life (3)
- अनलः (Analah) = The fire (4)
- दर्पहा (Darpahā) = The slayer of pride (5)
- दर्पदः (Darpadah) = One who is the cause of pride (6)
- अदृप्तः (Adṛptah) = One who is never proud (7)
- दुर्धरः (Durdharah) = One who cannot be put up with (8)
- अथ (Atha) = And also (9)
- अपराजितः (Aparājītah) = Never defeated (10)

MEANING :

Meditate the Lord as the abode of the elements in nature and all life. He is the very embodiment of the sacred fire. He removes all pride except the pride that is himself. He is the one who is never proud of and hence he is difficult to put up with by those who are proud. In all ways, he is the one who is not defeated.

Explanation :

1. The elements in nature are but the differences of state in the one matter which is called Prakriti. Prakriti or the basic nature is his own manifestation from himself, hence he is the abode of all the states of matter.

2. Already explained.

3. All that is called prana is the one force which comes out of the great breath called pulsation. Hence he is the abode of all life.

4. Since every one and everything forms as part of himself he puts an end to the pride of anyone who meditates him.

5. Since he is the highest of all experiences, He gives the ecstasy of experiences to those who meditate him. This is the only pride that is left among his followers.

6. Since he is above and beyond all states of mind, his state is completely free from pride.

7. Those who have hopes and desires about their own expectations will find it difficult to put up with his dispensations since his way finds no compromise.

8. Those who have the experience of him have no defeat since they have no second state of mind.

Stanza : 77.

विश्वमूर्तिं महामूर्तिं दीप्तमूर्तिं स्मूर्तिमान् ।
अनेकमूर्तिरव्यक्तः शतमूर्तिः शताननः ॥

Word Meaning :

विश्वमूर्तिः (*Viśvāmurtiḥ*) = One who has the form of the universe (1)

महामूर्तिः (*Mahāmurtiḥ*) = One who has the great form (2)

दीप्तमूर्तिः (*Dēptāmurtiḥ*) = One who has the illuminated form

अमूर्तिमान् (*Amurtimān*) = One who has no form (4)

अनेकमूर्तिः (*Anekāmurtiḥ*) = The one with many forms (5)

अव्यक्तः (*Āvyaktah*) = Unmanifest (6)

शतमूर्तिः (*Śatāmurtiḥ*) = the one with hundred forms (7)

शताननः (*Śatānanah*) = The one with hundred faces (8)

MEANING :

Meditate the Lord as the grand form which is the form of the universe and which is ever brilliant. In that grand form, he manifests as the many forms in hundreds of varieties with hundreds of faces - yet he is without form and beyond his own manifestation.

Explanation :

1. The form of the universe in all its detail, exists on the plane of manifestation. This has many sub-planes of manifestation leading with the details upto the physical plane. The highest of these planes is called *Visvaroopā* which is the one personality of one unit of creation.

2. It is the greatest and grandest of all the forms since all the other forms form as parts of it in its own layers of depths.

3. The form is always highly illuminated since it is made up of the Lord himself as his own concept. It is the source of all illuminations and all the other sources of light borrow their light from it.

4. This form is in fact no form in its tangible sense. This is because it exists only as a concept but it is more true than the grosser forms.

5. The many forms came from it, while the universe undergoes the process of individualization like the five states of matter, the three Prakritis, the units of solar system etc.

6. In all these individual units, the Lord stands as omnipresence beyond manifestation. He is never involved in any manifestation. This is because they exist in him while he does not exist in each of them separately.

7. The individualisation takes place in hundreds of varieties each of which produces its own class of creation.

8. Each of the variety has its own face. Here face means the means of the identification of each variety. Every variety has its own symbol of manifestation. For example, light manifests as consciousness. Heat manifests as movement. The admixture manifests as mind. The Solar systems manifest as globes travelling in cyclic paths producing their own periodicities and so on.

Stanza : 78.

एकोनैकः स्तवः कः किं यज्ञत्पदमनुज्ञमम् ।
लोकबन्धुर्लोकनाथो माधवो भक्तवत्सलः ॥

Word Meaning :

एकः	(<i>Ekab</i>) = The one	(1)
नैकः	(<i>Neikab</i>) = The many	(2)
स्तवः	(<i>Stāvab</i>) = Praise	(3)
कः	(<i>Kab</i>) = Who	(4)
किं	(<i>Kim</i>) = What	(5)
यत्	(<i>Yat</i>) = That which	(6)
तत्	(<i>Tat</i>) = that	(7)
पदम्	(<i>Padam</i>) = Word	(7)
अनुज्ञमम्	(<i>Anuttamam</i>) = The greatest	(8)
लोकबन्धुः	(<i>Lokabandhub</i>) = Related to the planes and beings	(9)
लोकनाथः	(<i>Lokanāthab</i>) = The way and the protector of the worlds	(10)
माधवः	(<i>Mādhavab</i>) = One who is the husband of Lakshmi	(11)
भक्तवत्सलः	(<i>Bhaktavatsalah</i>) = One who has affection over his own devotees	(12)

MEANING :

Meditate the Lord as the one in many who stands as the many in one. Mutually He inter-acts through the various relationships that are expressed as the words he, who, what, that, which, that, etc. He stands always related to the words as the Lord protector. He is the husband of Laxmi and is always devoted to his devotees.

Explanation :

1. He is the oneness as the sub-stratum of the whole creation.

2. He is the many on the surface of the creation.

3. He is his own voice which we call prayer.

4. All the words denoting definition, expression, explanation, mutual relationship and questioning float upon his existence as the means of transaction among his own manifested minds. The whole expression is one word which has all the others as its counterparts.

5. Through the power of this word, he exists always related to the worlds as their Lord protector.

6. All this splendour, is Goddess Laxmi and He is her husband.

7. The devotion of every devotee is automatically His devotion to the devotee. This we call Divine Love.

Stanza : 79.

सुवर्ण वर्णे हेमांगो वरांगश्चन्दनांगदी ।

वीरहा विषमः शून्यो घृताशी रचलश्चलः ॥

Word Meaning :

सुवर्णवर्णः	(<i>Suvarṇa Varṇab</i>) = 1. Coloured golden 2. Syllabled by good sounds	(1)
हेमांगः	(<i>Hemāngab</i>) = Body is of a golden colour	(2)
वरांगः	(<i>Varāngab</i>) = Having a body with the fitness of limbs	(3)
चन्दनांगदी	(<i>Chandanāngadi</i>) = Limbs anointed with Sandal wood paste	(4)
वीरहा	(<i>Vīrabā</i>) = The slayer of the valourous (<i>Rakshasas</i>)	(5)
विषमः	(<i>Viṣamab</i>) = One who has inequalities (A compromising abode of inequalities)	(6)
शून्यः	(<i>Sūnyab</i>) = The void	(7)
घृताशीः	(<i>Ghṛtāsib</i>) = One who consumes ghee	(8)
अचलः	(<i>Açalab</i>) = Immovable	(9)
चलः	(<i>Çalab</i>) = Movable	(10)

MEANING :

Meditate the Lord as coloured golden, his name being gathered of good sounds and syllables. His limbs are of golden hue being anointed with sandal wood paste. His limbs are in fitness with his frame. He kills those that transgress with great valour and he is the abode of seeming inequalities. As fire, he consumes ghee, as air, he is movable and as space, he is stable. Even the void is filled by his presence.

Explanation :

1. Golden colour because the flames of fire are golden in colour while manifesting through sacred fuel like Sandal Wood and ghee and the superhuman fuel which we call the sun-globe and sun's rays.

2. His name is composed of good sounds (*S* and *H*) which are expressed as OM through SOHAM.

3. The fitness of limbs is known by the own arrangement of the whole creation as the three gunas, five bhuthas etc.

4. His body is anointed with Sandal wood paste in the temples by devotees and in the sacred Indian forests by the flame of the wild fire produced by friction of Sandal wood trees.

5. Rakshasas, the out-laws of creation are sometimes very powerful and valorous like Ravana and Hiranyakasipu, yet they are destined to be killed by him.

6. What are understood as inequalities by man can be seen compromised in the fitness of the Lord's body. For example the serpents and the eagles are mutual enemies. The serpent serves him as his bed and the eagle as his vehicle.

7. What we call void is the absolute presence of the Lord. It is void to the mind, and senses but to itself it is the presence, chaos to the mind, but theos to the spirit.

8. In the sacred fire, ghee is fed to feed the flame as sacrifice. In our metabolism also the Deva intelligences gather oil from food into our body to be consumed in the process of the body working.

9. As space, his body is stable.

10. As air and other created objects, it is moving.

Stanza : 80.

अमानी मानदो मान्यो लोकस्वामी त्रिलोकधृक् ।
सुमेधा मेधजो धन्यः सत्यमेधा धराधरः ॥

Word Meaning :

- अमानी (Amāni) = One who has no self-respect (1)
- मानदः (Mānadab) = Causes respect to his creation (2)
- मान्यः (Mānyab) = To be respected by all (3)
- लोकस्वामी (Lokasvāmi) = The Lord of planes (4)
- त्रिलोकधृक् (Trilokadhruk) = Upholds the three planes (5)
- सुमेधाः (Sumedhāb) = Progressive creating intelligence (6)
- मेधजः (Medhajab) = the out-come of creative intelligence (7)
- धन्यः (Dhanyab) = One who is accomplished of his own wealth (8)
- सत्यमेधः (Satyamedhab) = Truth is his creative intelligence (9)
- धराधरः (Dharādhārāb) = The upholder of the earth globe (10)

MEANING :

Meditate the Lord as the one who has no self-prestige, who causes respect to His creation by His touch and who should be respected by all. He is the Lord of all the three planes and the upholder of the three planes. He manifests as the progressive creative intelligence, its outcome and accomplishment. Truth which is the law of existence is His creative intelligence by which He upholds the creation down from the plane of matter.

Explanation :

1. Self-respect and dignity are human traits created by the human beings. Hence they do not exist to God. In its true sense respect depends upon what we do but not upon our sense of self-respect, Hence God is described as having no self-respect.

2. Godly qualities make a man really respected by others. Hence God bestows respect.

3. In the name of devotion, the devotees respect God since they are human beings. Hence God is respectable to them.

4. All the planes live in the omni-presence of God as matter is protected by life, both of them protected by mind and all of them are protected by the Higher Will. All the planes are protected by the Lord Himself.

5. The Lord holds the universe mainly in three planes, material, vital and eventual.

6. Intelligence in its pure form is the presence and realisation of the Lord. Hence it is essentially divine presence.

7. The outcome of pure creative intelligence is pure life and real happiness which are His own forms.

8. The accomplishment of the Lord is the emancipation of egos into souls and hence the Lord is an accomplished one whenever there is a realisation of the soul.

9. Pure intelligence is truth-finding and hence it is true intelligence.

10. All the planes including the material, contain His presence and hence His intelligence by which He conducts the process of creation and absorption.

Stanza : 81.

तेजो वषो द्युतिधरः सर्वशस्त्रभृतां वरः ।
प्रग्रहो निग्रहो व्यग्रो नैकशृङ्गो गदाग्रजः ॥

Word Meaning :

तेजः	(<i>Tējab</i>) = the brilliance	(1)
वृषः	(<i>Vṛṣab</i>) = the fertile one	(2)
द्युतिधरः	(<i>Dyutidharab</i>) = One who bears brilliance	(3)
सर्वशस्त्रभृतां	(<i>Sarvaśastrabhṛtām</i>) = the ablest of all those who bear weapons	(4)
वरः	(<i>Varab</i>) = the select one	(5)
प्रग्रहः	(<i>Pragrahab</i>) = the reins	(6)
निग्रहः	(<i>Nigrahab</i>) = the highest	(7)
व्यग्रः	(<i>Vyagrahab</i>) = the alert	(8)
नैकशृङ्गः	(<i>Neikāsrīṅgab</i>) = the one with many vortices	(9)
गदाग्रजः	(<i>Gadāgrajah</i>) = the elder (cousin) brother of one yadava named Gada	(10)

MEANING :

Meditate the Lord as brilliance fertile, as the one who bears brilliance and as the greatest among the heroes who bear weapons. He works as the reins which control with alertness. He is the one with many vortices and is the elder brother of Gada.

Explanation :

1. He is the light that shines through the sun, moon and stars.

2. As the sunlight, He fertilises space with life.

3 to 9. As the sun He bears brilliance always. As an Avatar like Parasurama, Rama, Krishna, Balarama and *Kalki*, he is the ablest of all those who bear weapons in His day. This is because an Avatar is the layer of the Law. He works as the reins to control the evil forces and make them good. This he does with an overworking alertness. All the creation manifests as the many vortices like the galaxies, solar systems and planets. Hence he is the one with many vortices.

10. *Gada* is one of the cousins of the Lord in the Avatar of Krishna. Hence the Lord is a elder cousin brother of Gada.

Stanza : 82.

चतुर्मूर्तिश्चतुर्बाहुश्चतुर्व्यूहश्चतुर्गतिः ।
चतुरात्मा चतुर्भावश्चतुर्वेदविदेकपात् ॥

Word Meaning :

- चतुर्मूर्तिः (Çaturmurtih) = the one with the four-fold form (1)
- चतुर्बाहुः (Çaturbāhub) = the one with the four-fold manifestation (2)
- श्चतुर्व्यूहः (Çaturv्यूhab) = the four-armed Lord (3)
- चतुर्गतिः (Çaturgatih) = the four-fold path (4)
- चतुरात्मा (Çaturātmā) = the four-fold creation (5)
- चतुर्भावः (Çaturbhāvah) = the four-fold manifestation of the soul (6)
- चतुर्वेदवित् (Çaturvēdavit) = one who knows the four vedas (7)
- एकपात् (Ēkapāt) = the one with one-fourth as his foot (8)

MEANING :

Meditate the Lord as the four - fold form, four-armed, four - levels of manifestation. He is the four - fold path, the four-fold process of realising the self as the soul. He is also the four - fold shaping and the knower of the four Vedas. His very manifestation is, in fact, one fourth of himself.

Explanation :

1. The Lord manifests as the world in four stages of His own utterance. They are called: *Para, Pasyanthi, Madhyama* and *Vaikhari*.

2. He is four-armed since He manifests as the four corners of the cross. The corners are the dawn, noon, dusk and midnight.

3. The four manifestations of the Lord are Sankharshana, Pradyumna, Aniruddha and Vasudeva as explained earlier.

4. The four paths are Karma, Bhakti, Jnana and Vairagya. They are right action, right knowledge, right devotion and detachment.

5. The four - fold realisation of the ego into soul is individual consciousness, mind, intelligence and will.

6. The four manifestations are mineral, plant, animal and human kingdoms.

7. The four Vedas are Rigveda, Yajurveda, Samaveda and Adharvaveda.

8. One fourth is his foot because his manifestation is one fourth of his total splendour. Purusha Sukta describes that *one fourth of the Lord is manifest while the remaining three fourth lies in eternity as the unmanifest.*

Stanza : 83.

समावर्तो निवृज्जात्मा दुर्जयः दुरतिक्रमः ।
दुर्लभो दुर्गमो दुर्गो दुरावासो दुरारिहा ॥

Word Meaning :

- समावर्तः (Samāvartah) = the whirlpool of cyclic activity (1)
- निवृज्जात्मा (Nivṛttātmā) = the soul which has renounced (2)
- दुर्जयः (Durjāyah) = tough to get round (3)
- दुरतिक्रमः (Duratikramah) = impossible to transgress (4)
- दुर्लभः (Durlabhab) = difficult to obtain (5)
- दुर्गमः (Durgamah) = tough to reach and realise (6)
- दुर्गः (Durgah) = fortress (7)
- दुरावासः (Durāvāsah) = the abode of puzzles (8)
- दुरारिहा (Durāribhā) = the slayer of the evil ones
who are enemies (9)

MEANING :

Meditate Him as the whirlpool of cyclic activity of the souls returning and not returning. It is tough to get Him round, impossible to transgress His law and not at all possible to possess Him. It is really tough to realise Him by reaching. He is the very fortress of protection but an abode of puzzles. He is the slayer of the wicked enemies.

Explanation :

1. The emerging of the souls from and merging into the background is a whirlpool-like process. It means that it is continuous, localised, not real but a part of the eternal play.

2. The souls return to bodies through desire and return to the Lord through renunciation. All this is but the presence of the Lord.

3. If the devotee has an attitude to achieve or conquer Him it becomes difficult.

4. Since transgression does not exist in the totality of creation and since it impedes the creation if allowed, there is no place for it in any part of the creation. Man can transgress man-made rules and disobey man but he cannot transgress any of the laws of nature.

5. If anyone tries to realise God for his own attainment, it is impossible. One can attain God by offering himself to God but not by a spirit of getting God to himself.

6. The Lord is the very fortress of all the variety of beings and hence He is a big hall of many puzzles and quizzes to those who try to achieve Him or possess Him.

7. If there is evil in the motive of anyone He will be slain and removed into Himself from the creation.

Stanza : 84.

शुभाङ्गो लोकसारङ्गः सुतन्तुस्तन्तुवर्धनः ।
इन्द्रकर्मा महाकर्मा कृतकर्मा कृतागमः ॥

Word Meaning :

शुभाङ्गः (*Subbhāṅgab*) = Auspicious shape (1)

लोकसारङ्गः (*Lokasāraṅgab*) = One who enjoys the essence
of the planes (2)

सुतन्तुः (*Sutantub*) = the good string (3)

तन्तुवर्धनः (*Tantūvardhanab*) = one who goes on spinning
the string (4)

इन्द्रकर्मा (*Indrakarmā*) = the act of Indra (5)

महाकर्मा (*Mahākarmā*) = the great act (6)

कृतकर्मा (*Kṛtakarmā*) = the accomplished act (7)

कृतागमः (*Kṛtāgamab*) = the accomplished scientific
tradition (8)

MEANING :

Meditate the Lord as an auspicious figure with an auspicious detail of the limbs. He has with Him the essence of all the planes as His experience. He is the string of the creation which he continuously gets spun. He is the act of Indra, the grand act of the whole creation and the accomplishment of the act. He is the accomplishment of the scientific tradition of His own creation.

Explanation :

1. The very shape of the whole or the parts of His own figure bestows positiveness and prosperity to those who meditate. Hence his form is progressive and auspicious. The essence of all the planes of creation is God-experience and He is the abode of it.

2, 3. The whole creation is a string connecting the consciousness of the individual and that of Himself. It is continuously spun in Him.

4. The act of Indra is to form a centre and gather the rest around Himself.

5. The grand act of creation is the process of conceiving the many around the one centre.

6. God stands as the accomplishment of all the above process and hence is the one centre of the many centres.

7. There are many groups of detail being worked out in the above said process of creation, poise and merging. All this detail forms the scientific totality of the creation. The Lord is the A and Z of all this totality. Hence the whole thing forms a unit of activity to Him while it is a grand unit of scientific traditions to the knower who is a part of the creation.

Stanza : 85.

उद्भवः सुंदरः सुंदो रत्ननाभः सुलोचनः ।
अर्को वाजसनः शृङ्गी जयंतः सर्वविज्जयी ॥

Word Meaning :

उद्भवः	(<i>Udbhavah</i>) = sprouting up	(1)
सुंदरः	(<i>Sundarah</i>) = the beautiful one	(2)
सुंदः	(<i>Sundah</i>) = the one with beautiful set of teeth	(3)
रत्ननाभः	(<i>Ratnanābbah</i>) = whose navel is essentially conscious	(4)
सुलोचनः	(<i>Sulochanah</i>) = the one with good eyes	(5)
अर्कः	(<i>Arkah</i>) = the one with rays	(6)
वाजसनः	(<i>Vājasanah</i>) = the giver of good food	(7)
शृङ्गी	(<i>Śṛṅgi</i>) = the one with vortex	(8)
जयंतः	(<i>Jayantah</i>) = one who lives always with success	(9)
सर्ववित्	(<i>Sarvavit</i>) = the all-knower	(10)
जयी	(<i>Jayi</i>) = the embodiment of success	(11)

MEANING :

Meditate the Lord as the beauty of beings sprouting up into existence. His beautiful set of teeth and the wonderful designs of forming centres and the formation of good eyes are always brilliant, throwing out rays in all direction. He produces food as the vortex of every cycle and lives as the success of the beings of his own creation. He is the all knower and all successful one.

Explanation :

1. Generally sprouting up belongs to the plant kingdom. Plants spring up from seeds breaking the surface of the soil through. But in fact the birth of every living being is the process of sprouting up from under the layers of matter. The power to germinate is one of the forms of the activity of the Lord.

2. Beauty is a concept that exists in soul and that makes its manifestation upon the created beings on the physical plane. Beauty does not belong to the physical plane because it exists as a concept in the mind of the creator and the observer. Hence it is a form of the Lord,

3. The formation of the set of teeth with the fixed number of teeth in each species indicates that there is a design forming creative activity behind the material plane.

4. The formation of the various centres on and within the body of which the navel is the one also proves the same thing. The faculty of sight and the creation of the eye form the legitimate counter part of light on the lower planes.

5. The diffusion of rays from any source of illumination proves that light is divine by nature.

6. The formation of food indicates that the chain actions of the universe are self-sustaining. The instinct of self-preservation is a direct proof of the grace of the Lord.

7. Each manifestation of the formation of food indicates the vortex of each cycle. The whole activity of the planetary bodies is cyclic in time and space. Food is the product of the cyclic activity in space through time.

8. Success is the accomplishment of each cycle without a break and this is seen everywhere in God's creation.

9. The transformations of every speck of matter and every unit of mind indicate that Lord works as the all-knower through his omni-presence.

10. Those who believe in Him and follow His path will be rewarded with the same success which is found in His path.

Stanza : 86.

सुवर्णबिन्दुरक्षोज्यः सर्ववागीश्वरेश्वरः ।
महाह्रदो महागर्तो महाभूतो महानिधिः ॥

Word Meaning :

- सुवर्णबिन्दुः (*Suvarṇabindub*) = 1. The point of golden light
2. The point of the source of the good sound (1)
- अक्षोज्यः (*Akṣobhya*) = One who cannot be disturbed (2)
- सर्व
वागीश्वरेश्वरः (*Sarva Vāgīśvarēśverab*) = The Lord of all the Lords
of utterance (3)
- महाह्रदो (*Mahāhradab*) = The great pool of existence (4)
- महागर्तः (*Mahāgartab*) = the great pit (5)
- महाभूतः (*Mahābhūtab*) = the great manifestation (6)
- महानिधिः (*Mahānidhib*) = the great treasure (7)

MEANING :

Meditate the Lord as the point of golden light through which the sacred sound is uttered forth as the whole creation. He is the one undisturbed since He is the Lord of all the Lords of utterance. He is the one great pool of existence of all. He is the one pit which we call the physical state of existence. He is the one grand manifestation of existence in which all the others exist. He is the one treasure from which all the treasures emanate.

Explanation :

1. a) The point of golden light is the first emerging of the congregation of pre-solar lights who bring forth the Sun-God into existence. They are called *Marichis*.

b) He is the one impulse through which the sacred sound is being uttered into the whole universe. It is called OM.

2. He cannot be disturbed by anything because everything is only part of His own creation.

3. The Lords of utterance in the creation are of various groups. They assist the utterance of the creation into existence. In us, they exist as the various scales of sounds, various meters and intonation. He is the Lord of all these since He is the consciousness from whom all of them emerge.

4. The one life in which all the beings move is the one pool of life in which all the mind, intelligence and consciousness are dissolved.

5. The physical existence is the limitation of all the consciousnesses, intelligences and the expression of force. It marks the fall of every entity since it is the limitation of all powers and dimensions. Even this pit is filled with the presence of the Lord.

6. All the beings of manifestation form parts of the one manifestation whom we call *Virat* or *Viswaroopa*. Since there is nothing that exists independent of the omnipresence of the Lord, He is the treasure of all treasures. Also there is nothing that cannot be created new from Him by Him, yet anything can be created new once again.

Stanza : 87.

कुमुदः कुंदरः कुंदः पर्जन्यः पावनोऽनिलः ।
अमृतांशोऽमृतवपुः सर्वज्ञः सर्वतोमुखः ॥

Word Meaning :

- कुमुदः (*Kumudab*) = the pleasure of the earth (1)
- कुंदरः (*Kundarah*) = one who brings fragrant flowers to the earth (2)
- कुंदः (*Kundab*) = the jasmine flower (3)
- पर्जन्यः (*Parjanya*) = the God who presides over the annual cycle of waters (4)
- पावनः (*Pāvanab*) = One who purifies (5)
- अनिलः (*Anilab*) = wind (6)
- अमृतांशः (*Amṛtāṁśab*) = 1. One who comes down with his traits of immortality 2. One who has the rays of immortality (moon-beams) (7)
- अमृतवपुः (*Amṛtavapub*) = he has immortality as his body (8)
- सर्वज्ञः (*Sarvajñab*) = the all-knower
- सर्वतोमुखः (*Sarvatomukhah*) = the versatile (9)

MEANING :

Meditate the Lord as the pleasure of the earth in the form of the fragrant flowers especially the jasmine. He is the cause of this pleasure in the form of annual cycle of waters. He is as well the wind that purifies by blowing. The moonbeam that brings immortality to beings is His body on this earth. He is the all-knower and versatile.

Explanation :

1. The pleasure of the earth is the splendour of the flowers with their fragrance. Flowers symbolise motherhood since they are the media of fertilisation and fruit-bearing. The white lotus of the night is also called *Kumuda* since it responds to the moonbeams.

2, 3. The jasmine is one of those beloved flowers to the Lord and hence it is used mainly in His worship. The jasmine is the symbol of purity and a spirit of offering its best to the Lord.

4. It is the annual cycle of waters that makes the plant-life possible on this earth. Hence the Lord took the form and activity of the cloud-forming and monsoon.

5. The wind that blows through the various seasons purifies seasons from the ill-effects of the previous season. Through respiration of plants, animals and humans, it purifies life from the alternation of death in the form of carbon.

6. The moon-beam is the cause of fertilisation, germination and growth especially of the plants. Hence the Lord comes down as the moon-beam to the earth carrying immortality through the cyclic activity of the moon.

7. Thus the Lord is the all-knower and the versatile being who responds to the need of every being and to the pleasure of every being through His manifestation of the cyclic activity of water and life.

Stanza : 88.

सुलभः सुव्रतः सिद्धः शत्रुजित् शत्रुतापनः ।
न्यग्रोधोदुंबरोऽश्वत्थः चाणूरांध्रनिषूदनः ॥

Word Meaning :

सुलभः	(<i>Sulabbah</i>) = easy to attain	(1)
सुव्रतः	(<i>Suvratah</i>) = good austerity	(2)
सिद्धः	(<i>Siddhabh</i>) = the perfect one	(3)
शत्रुजित्	(<i>Satṛjīt</i>) = one who has conquered enemies	(4)
शत्रुतापनः	(<i>Ṣatṛtāpana</i>) = One who destroys enemies	(5)
न्यग्रोधः	(<i>Nyagrodhabh</i>) = a tree which is pious to devotees	(6)
उदुंबरः	(<i>Udumbarah</i>) = the fig-tree which is also	
निषूदनः	a pious tree	(7)
अश्वत्थः	(<i>Aśvatthabh</i>) = the sacred tree ficus religiosa	(8)
चाणूरांध्र	(<i>Çānū rāndhra niṣūdanah</i>) = One who has crushed	
	Chanura, the Andhra	(9)

MEANING :

The Lord is easy to attain for those who live a life of purity and austerity by living under the 'Aswauttha' tree, eating the figs and drinking the water in which 'Nygrodha' tender leaves are soaked. The Lord is in all the manifestations of the sacred trees and kills the internal enemies of those who live the life of austerity. He is the one who has crushed Chanura, the Andhra. All those who use the above said trees while leading the austerity and doing the mantra of Narayana will imbibe the powers bestowed by the Lord.

Explanation :

The Lord is easy to approach for those who purify their bodies and kill their internal enemies by using the above said three sacred trees.

The internal enemies of a human being are :

- a. *kama* (lust),
- b. *krodha* (anger),
- c. *lobha* (covetedness),
- d. *moha* (glamour),
- e. *mada* (carelessness) and
- f. *matsarya* (spite).

Stanza : 89.

सहसार्चिः सप्तजिह्वः सप्तैधाः सप्तवाहनः ।

अमूर्तिरनघोऽचिन्त्यो भयकृद्भयनाशनः ॥

Word Meaning :

सहसार्चिः (*Sahasrārcih*) = One who has the thousand rays (1)

सप्तजिह्वः (*Saptajihvah*) = One who has the seven tongues (2)

सप्तैधाः (*Saptaidhāh*) = the seven sticks of fuel (3)

सप्तवाहनः (*Saptavāhanah*) = the seven vehicles (4)

अमूर्तिः (*Amurtih*) = One who has no form (5)

अनघः (*Anagbah*) = untouched by sin (6)

अचिन्त्यः (*Açntyah*) = beyond mental comprehension (7)

भयकृत् (*Bhayakṛt*) = the cause of fear (8)

भयनाशनः (*Bhayanāśanah*) = the destroyer of fear (9)

MEANING :

Meditate the Lord as the thousand rays, the seven tongues, the seven sticks of fuel and the one with seven vehicles. He has no form and is untouched by sin. He is beyond comprehension. He is the cause of fear for the sinful and the destroyer of fear for the pure.

Explanation :

1. The Lord with the thousand rays is the Sun - God who is the image of *Virat*, the Lord of immanence.

2. The seven - tongued Lord is the fire with his seven layers of flame. The thousand-rayed Lord shines by the day while the seven tongued Lord shines by the night.

3. The seven sticks of fuel are the seven planes of the universe.

4. The seven vehicles of the Lord are the seven groups of beings in this tangible universe. They are

- a) the eagle,
- b) the serpent,
- c) the leaf or the tree,
- d) the earth of the mineral kingdom,
- e) plant kingdom,
- f) animal, and
- g) the human kingdom.

All these are used in the temples to celebrate the seven - day annual festival at the end of which there will be the chariot festival which signifies the perfection of creation as the human frame.

5) Even through these bodies, the Lord shines beyond form and hence he is praised as the one without any form.

6. Sin starts with motive. Motive starts with the mind. Since the Lord shines above and beyond the mind, he is not touched by sin any day.

7. For the same reason, he is beyond comprehension. Comprehension is through the mind and the Lord is beyond mind.

8. For those who have committed sins, the Lord presents himself as the cause of fear. Their past deed and its result is the cause of fear but the Lord is omni - present and hence the cause of fear is also inhabited by the presence of the Lord. It is what is called the conscience or the inner voice.

9. For those who are beyond sin, the inner voice gives them fearlessness and hence God to them is the cause of fearlessness.

Stanza : 90.

अणुर्बृहत्कृशः स्थूलो गुणभृन्निरगुणो महान् ।
अधृतः स्वधृतः स्वास्थ्यः प्राग्वंशो वंशवर्धनः ॥

Word Meaning :

अणुः	(<i>Aṇuḥ</i>) = the atom	(1)
बृहत्	(<i>Br̥hat</i>) = the biggest (the universe)	(2)
कृशः	(<i>Kṛś'ab</i>) = the thin	(3)
स्थूलः	(<i>Stbūlab</i>) = the thick	(4)
गुणभृत्	(<i>Guṇabhṛt</i>) = One who bears the qualities	(5)
निरगुणः	(<i>Nirguṇab</i>) = the one beyond quality	(6)
महान्	(<i>Mahān</i>) = the greatest	(7)
अधृतः	(<i>Adbṛitab</i>) = One who cannot be borne	(8)
स्वधृतः	(<i>Svadbṛtab</i>) = one who bears himself	(9)
स्वास्थ्यः	(<i>Svāsthyab</i>) = the state of restoration	(10)
प्राग्वंशः	(<i>Prāgvamśab</i>) = the one who stands before our generations	(11)
वंशवर्धनः	(<i>Vamśavardhanab</i>) = the one who multiplies	(12)

MEANING :

Meditate the Lord as the atom and the universe; the thinnest and the thickest, the one with qualities and the one beyond qualities. He is the greatest of all who bears Himself and cannot be borne by anyone. Into Him all will be restored. He was there before our generations and He multiplied our generations.

Explanation :

1, 2. The atom and the universe are the same specimens of manifestation with the difference in magnitudes. The activity and the content of both is the Lord Himself.

3, 4. So too with the thickest and the thinnest, since He is Himself thickness and thinness.

5, 6. That which bears the qualities and that which is beyond are the Lord Himself since the three qualities come from Him and stand as His own presence of prakriti.

7, 8. Everything forms part of Himself and hence nothing can include Him while He includes all. He is the one who stands after the dissolution of everything. Hence He is the restoration of everything into its original existence.

9 to 12. Since everyone comes from Him, He stands before everyone was born. Hence He exists before our generations while all the generations come from Him as He is the one who multiplies Himself.

Stanza : 91.

भारभृत्कथितो योगी योगीशः सर्वकामदः ।
आश्रमः श्रमणः क्षामः सुपर्णो वायुवाहनः ॥

Word Meaning :

- भारभृत् (Bhārabhṛt) = One who bears the burden (1)
- कथितः (Kathitah) = mentioned and narrated (about Him) (2)
- योगी (Yogī) = The Lord of yoga (3)
- योगीशः (Yogīśah) = The Lord among the yogis (4)
- सर्वकामदः (Sarvakāmadah) = giver of the solution to all desires (5)
- आश्रमः (Aśramah) = the abode of pious purposes (6)
- श्रमणः (Sramanah) = the sanyasi who personally does his own work (7)
- क्षामः (Kṣāmah) = One who is thin (8)
- सुपर्णः (Suparṇah) = the great eagle Garuda (9)
- वायुवाहनः (Vāyuvāhanah) = One whose vehicle is the wind (10)

MEANING :

Meditate the Lord as the bearer of all your burdens and the one who is mentioned and narrated by you as each and every incident in your life. He is the Yogi in you and is the Lord of yogis who offers solution to all the desires. He is your asram and the ability to perform your own work. When you undergo regulation of food etc., He is the one who becomes thin and slim in you. He is the great bird Garuda and He is the fire whose vehicle is the wind.

Explanation :

1. When you are on the path of salvation, you will be able to place all your burdens and responsibilities upon the Lord. Hence He is the bearer of your burdens.

2. Hence all the narratives and incidents in your life will be His.

3. Henceforth He is the yogi in you.

4. He is the Lord of the yogi in you as in others.

5. Since every desire finds its solution in Him, you will have neither the necessity to desire nor the necessity to kill your desires.

6. Your very ashram is but His own presence in which you live.

7. Your daily routine will be His and toil of the sanyasis routine will be His.

8. During the times of your austerity you will find Him becoming slim in the shape of your own body. This is because He is beyond matter, name and personality.

9. He is the great bird of measures, Garuda, who lives in you as your breath of existence.

10. He is the fire of your life which is maintained by the air of your breath as its own vehicle. This means the fire of your life will be the sacred fire of the yagna of your life while your breath itself works as His vehicle to travel to and fro in you.

Stanza : 92.

धनुर्धरो धनुर्वेदो दंडो दमयिता दमः ।
अपराजितः सर्वसहो नियंता नियमो यमः ॥

Word Meaning :

धनुर्धरः	(<i>Dhanurdharah</i>) = One who bears the bow	(1)
धनुर्वेदः	(<i>Dhanurvèdah</i>) = the wisdom of the bow	(2)
दण्डः	(<i>Daṇḍah</i>) = the rod (of law and justice)	(3)
दमयिता	(<i>Damayitā</i>) = One who gives self-control through obejective control	(4)
दमः	(<i>Damah</i>) = Self-discipline	(5)
अपराजितः	(<i>Aparājītah</i>) = never defeated	(6)
सर्वसहः	(<i>Sarvasahah</i>) = 1. Bears all and everything 2. His ability includes everything in the world	(7)
नियंता	(<i>Niyantā</i>) = One who commands	(8)
नियमः	(<i>Niyamah</i>) = One who causes regulation	(9)
यमः	(<i>Yamah</i>) = the disiplinary	(10)

MEANING :

Meditate the Lord as the bearer of the bow, knowing the wisdom of the bow. He is His rod of justice by which He controls and trains beings into self-control and self-discipline. He is never defeated since His ability and forbearance includes all. He is the immanent commander, regulator and disciplinarian.

Explanation :

1. The bearer of the bow means the ruler who carries the bow. This is a description of the Lord in the Avatar of Srirama.

2. The wisdom of the bow is generally considered as the craft of shooting practice. But it is something more. The science of the relationship between the individual and the arch of heavens described by sun's path in the day and the spectrum splendour of the rainbow. Of the two, the former gives us the wisdom of the day and the latter gives us the wisdom of the cycle of water and life as symbols of the Lord to the earth.

3. The rod of justice is figuratively called the lineage of the solar kings among whom Sri Rama descended to lay the law.

4. As a ruler, the Lord not only enforces justice but also trains beings to implement justice upon themselves and their own action.

5. The Lord causes the training of self-control, the control over the mind and the senses by the very code of conduct. He enforces self-discipline upon the people when He acts through the rulers and the governments.

6. Since He forms the aggregate of the Law of psychology through group work among human beings, no one can oppose Him without being punished. Hence His ability and forbearance includes all and everyone. One who cooperates will represent the Lord through Him and in Him.

7. Thus the Lord commands in the form of Law, order and government.

8. The above said process regulates mankind in terms of Law.

9. Since one cannot bear with the injustice of the other against himself, the cumulative effect works as the grand disciplinarian of beings called *Yama*.

Stanza : 93.

सञ्ज्ववान् सात्विकः सत्यः सत्यधर्म परायणः ।
अभिप्रायः प्रियार्होऽर्हः प्रियकृत्प्रीतिवर्धनः ॥

Word Meaning :

- सञ्ज्ववान् (Satvavān) = One who has poise (1)
- सात्विकः (Sātvikah) = balance by nature and temperament (2)
- सत्यः (Satyah) = the form of truth (3)
- सत्यधर्म परायणः (Satya dharma parāyaṇah) = one who is wedded to truth and the law (4)
- अभिप्रायः (Abhiprāyah) = agreeable and desirable opinion (5)
- प्रियार्हः (Priyārbah) = One who likes worship (6)
- अर्हः (Arbah) = the embodiment of worship (7)
- प्रियकृत् (Priyakṛt) = One who does things that are liked (8)
- प्रीतिवर्धनः (Pritivardhanah) = One who increases liking (9)

MEANING :

Meditate the Lord as one who has poise and balanced by nature and temperament. He is the embodiment of truth and wedded to the truth and the law. He is the real opinion that is favourable to us and is to be worshipped with such an opinion. He is the very fitness of worship through which He favours and develops the favourable attitude of others towards Him.

Explanation :

1. Satva is the neutralisation of Rajas and Tamas. It leads to poise.

2. Satvic temperament leads to the awareness of God and salvation. Hence the Lord bestows that nature to those who grow in awareness towards Him.

3. When one is wedded to truth and law in this life, he is no more an individual but he is a form of the Lord.

4. There are many opinions about many things in the world. All these are formed by the qualities of Rajas and Tamas in the nature of beings. When poise is gained, there is place only for one opinion and that is the right opinion towards God.

5. This develops positivism and right opinion towards others and other things. Then the Lord is known as the very embodiment of truth.

6. The Lord likes worship very much. He likes people worshipping Him. This is because that worship is nothing but one's mind transforming into God and understanding everything as God. To this end, all the forms of worship are directed.

7. By the attitudes of worship, He makes everything favourable to the devotees. That means he makes the mind of devotees all favourable towards God and no opinion about anything else.

8. When the mind has become favourable and all positive, then everything is to the liking and there is no other attitude. The devotee will be transformed into a complete entity of liking and sweetness.

Stanza : 94.

विहायसगतिज्योतिः सुरुचिर्हुतभुग्विभुः ।
रविर्विरोचनः सूर्यः सविता रविलोचनः ॥

Word Meaning :

- विहायसगतिः (*Vihāysagatih*) = One who has the path of the air (1)
ज्योतिः (*Jyōtib*) = the light (2)
सुरुचिः (*Suruçib*) = the good brilliance (3)
हुतभुक् (*Hutabbuk*) = one who consumes the oblation (4)
विभुः (*Vibhub*) = One whose brilliance is commanding (5)
रविः (*Ravib*) = one whose voice is the light of the utterance of the universe (6)
विरोचनः (*Viroçanah*) = the one all-seeing eye (7)
सूर्यः (*Sūryah*) = One who conceives all (8)
सविता (*Savitā*) = One who delivers all (9)
रविलोचनः (*Raviloçanah*) = One whose eye is the light of utterance. (10)

MEANING :

Meditate the Lord as the aerial path of the light, the good and brilliant light that is commanding and that which is the consumer of the oblation. He is the voice of the light of utterance, the one all-seeing eye who conceives and delivers the whole creation. He is the one with the Sun-God as His eye.

Explanation :

1. The path of the whole creation is basically atomic, pre-atomic and planetary. Hence it is the circular aerial path in which all the beings are floating. The atom as well as the solar system is floating, harmonious and homogeneous aggregate of all things. Hence His path is aerial.

2. Everything comes out of the sun in each solar system and hence it is the utterance of the one light through the sun's path. The totality is the one light.

3. It is the light to which we respond in the name of our eyes and our life itself. It is the sight-giving and life-giving light and hence it is good and desirable.

4. Every form of matter exists upon the nuclear texture and hence it is periodically reabsorbed into the original life. Hence the light is the consumer of every thing tangible by way of its own oblation.

5. The word *Ravi* means one who has the sound (rava). Here the sound of the Lord is the light of the Sun - God through which the Lord utters forth the whole universe into objectivity.

6. He is the one eye of all the universe since every unit matter responds to it in terms of light and existence.

7. The word *Surya* literally means the one who conceives.

8. The word *Savitha* means one who delivers.

9. The Sun - God is only the golden image of the Lord and not the Lord in original. Hence the Sun - God is the eye of the Lord through which the Lord sees all.

Stanza : 95.

अनंतोहुतभुग्भोज्ता सुखदो नैकदोऽग्रजः ।
अनिर्विण्णः सदामर्षी लोकाधिष्ठानमद्भुतः ॥

Word Meaning :

- अनंतः (Anantab) = One who has no end (1)
- हुतभुक् (Hutabbuk) = consumer of the oblation (2)
- भोज्ता (Bhōktā) = One who consumes (3)
- सुखदः (Sukhadab) = the giver of happiness (4)
- नैकजः (Naikajab) = born as many (born as more than one) (5)
- अग्रजः (Agrajab) = born as the eldest of all the elder brothers of creation (6)
- अनिर्विण्णः (Anirvinṇab) = One who is never stunned or perplexed (7)
- सदा (Sadā) = Always (8)
- अमर्षी (Amarṣi) = ever non-jealous (9)
- लोकाधिष्ठानम् (Lokāadhiṣṭānam) = the abode of all the planes of creation (10)
- अद्भुतः (Adbbutab) = the one who is eternally never before (11)

MEANING :

Meditate the Lord as the endless, eternal eater, the consumer of oblation, the giver of happiness and the elder brother of the whole creation. He is never stunned or perplexed and ever untouched by jealousy. He is the one abode of the whole creation with all its planes, the abode which is always a wonder.

Explanation :

1. All the created beings and creation have their own beginning and ending. The background has neither beginning nor ending and is hence eternal.

2, 3, 4. Happiness is a concept depending upon the comprehension of the individual. God concept makes itself felt gradually and understood by the individuals. It goes on increasing in strength and it becomes the centre and circumference of all the activity of life. Then happiness ceases to depend on any other condition and everything begins to take place in happiness. This is what is God according to those who live in God.

5. All the beings are the various forms of the Lord Himself. The Lord observes Himself and enjoys His own presence through His various forms and each form enjoys the presence of the other forms in the experience of illusion, which is called *Maya* or objectivity.

6. When anyone is born there is the background which he can call God. Hence God is the elder brother of anyone. Even the birth of the whole universe has a beginning which is its own beginning and not the beginning in the absolute sense. Hence God precedes everything.

7. Stunning and getting perplexed belong to the mind and God is beyond mind. He is never perplexed. So too the one who is in God.

8. God is the one who is not jealous of anything because nothing exceeds Him. Everything forms part of Himself. The devotee who knows God also lives in a state which is not touched by jealousy.

9. God is the seat of all the planes of creation.

10. Since God cannot be comprehended by any individual, God is always a surprise to the comprehension of everyone. Experiencing is the only way of knowing God. Mind will be arrested during experience and hence God is always a surprise to the mind.

Stanza : 96.

सनात्सनातनतमः कपिलः कपिरव्ययः ।

स्वस्तिदः स्वस्तिकृत् स्वस्तिः स्वस्तिभुक् स्वस्तिदक्षिणः ॥

Word Meaning :

- सनत् (Sanat) = even than the four brothers (Sanaka, Sanandana etc) (1)
- सनातनतमः (Sanātanatamah) = the ancient most (2)
- कपिलः (Kapilah) = the accomplished principle of creation and the propounder of the Sankhya system in nature (3)
- कपिः (Kapib) = One who drinks (distils and purifies) Water (4)
- अव्ययः (Avyayah) = the unspendable (5)
- स्वस्तिदः (Svastidab) = one who bestows the welfare of all (6)
- स्वस्तिकृत् (Svastikṛit) = one who works out the welfare of all (7)
- स्वस्तिः (Svastib) = the welfare itself (8)
- स्वस्तिभुक् (Svastibhuk) = One who enjoys the welfare (9)
- स्वस्तिदक्षिणः (Svastidakṣiṇah) = one who distributes welfare at the end of every good work (10)

MEANING :

Meditate the Lord as the more ancient than the ancient most ones like Brahma and Kumaras. He is the incarnation of Kapila, the propounder of Sankhya system (number consciousness) in creation. He distils and purifies the waters of the earth as our Sun-God. He is the unspendable one, who bestows upon us, our welfare, who works out the welfare as well as the welfare itself. Besides He is the one who enjoys the welfare and also the one who distributes welfare to the beings at the end of every impersonal good work.

Explanation :

1. The creation begins with Brahma, the four-faced and the Kumaras who are the children of the fourfaced. Since the Lord is the background of even Brahma, He is the eternal one even to the ancient most ones.

2 to 6. Everything that goes in the name of welfare of the beings is the Lord Himself in various forms. Every piece of good and impersonal work contributes to the welfare of all. Hence the Lord distributes it as the wealth at the end of every good work.

Stanza : 97.

अरौद्रः कुण्डली चक्री विक्रज्यूर्जितशासनः ।
शब्दातिगः शब्दसहः शिशिरः शर्वरीकरः ॥

Word Meaning :

- अरौद्रः (Araudrah) = not frightful (1)
- कुण्डली (Kuṇḍalī) = the coiled one (2)
- चक्री (Cakrī) = one who bears the wheel (3)
- विक्रमी (Vikramī) = one who conquers and occupies (4)
- ऊजितशासनः (Uṛjitaśāsanah) = whose word is taken as commandment (5)
- शब्दातिगः (Śabdātīgah) = One who has surpassed sound or the word (6)
- शब्दसहः (Śabdasaḥab) = One who is capable of producing and bearing the sound or the word (OM) (7)
- शिशिरः (Śiśirah) = One who is cold (8)
- शर्वरीकरः (Śarvarīkarah) = the one who causes night (9)

MEANING :

Meditate the Lord who is not frightful, who is coiled and who bears the wheel. He conquers and occupies and His word is accepted as the command. He surpasses His own utterance and He bears the whole utterance as Himself. Coldness and the night are also His forms.

Explanation :

1. The Rudras work as the presiding deities of the five sense organs, five organs and the mind. They produce a great sound effect when there is something detrimental to the physical body or when there is something insecure. We call this sound by the name crying. In Sanskrit, it is called *Rodana* because it is produced by the effect of Rudras. Any act that produces rodana is called *Raudra*. Here the Lord is described as not being Raudra. This means His acts are not ferocious though they may appear so to those who are imperfect.

2. A coil is the principle that is applied to the force of nature to spur itself into action. Time and space expand through the formula of unwinding spirals.

3. The wheel or the circle is another formula applied by nature to operate its own force in the making of the universe.

4. The Lord is the very expression which we call valour. Valour makes His word accepted as command.

5. His word exists in nature and is executed as the set of the Laws of nature which we have to inevitably obey.

6. His Sound is OM which is uttered as the aggregate of the beings unfolding as the various counterparts or units. The

whole phenomenon is the one utterance of OM. The Lord always surpasses His own utterance and stands beyond it, since He stands uninvolved in the whole creation though it exists in Him,

7. He has the ability to bear His own utterance as the whole creation. Hence He is the beginning and culmination as well as the whole detail of His own utterance.

8. Coldness and night make the creation recede and contract into the state of non-existence or sleep. They are the manifestations of pralaya to any aspect of creation. The Lord indwells these two aspects also.

Stanza : 98.

अक्रूरः पेशलो दक्षो दक्षिणः क्षमिणां वरः ।
विद्वज्जमो वीतभयः पुण्यश्रवणकीर्तनः ॥

Word Meaning :

- अक्रूरः (Akrūrah) = one who is not cruel (1)
- पेशलः (Peśalah) = One who is sweet and delicate in his ways (2)
- दक्षः (Dakṣah) = the able ones (3)
- दक्षिणः (Dakṣiṇah) = the wealth that is distributed at the end of any sacrifice (4)
- क्षमिणां वरः (Kṣamiṇām varah) = the choicest one among all those who forbear (5)
- विद्वज्जमः (Vidvattamah) = the best of those who know (6)
- वीतभयः (Vītabhayah) = One who removes fear (7)
- पुण्यश्रवण
कीर्तनः (Punyaśravaṇakīrtanah) = One who purifies those who praise Him and those who listen to His prayers (8)

MEANING :

Meditate the Lord as the one who removes cruelty and whose ways are sweet and delicate. He is the ablest of all. He is the form of wealth that is distributed at the end of every yagna and He is the choicest of all those who forgive. He is the best of those who know. He removes the fear and bestows purification to those who narrate about Him and who listen to His prayers.

Explanation :

1. Cruelty is the absence of godliness. It will be removed from the minds of those who meditate upon Him.

2. Art is His expression and He bestows the delicate and artistic way of living to those who meditate.

3. Explained earlier.

4 to 8. Forgiving is His divine quality and the more one practises it, the more is the manifestation of God through Him. Those who know may be mere scholars who are at times not divine but those who are divine by nature are essentially good-natured. Hence the Lord is the best among those who know. The good result of knowing is the nature to forgive. The very praise (constant mention of the Lord to the mind) bestows purificatory effect upon those who praise Him and those who listen to the prayer.

Stanza : 99.

उज्जारणो दुष्कृतिहा पुण्यो दुस्स्वप्ननाशनः ।
वीरहा रक्षणस्संतो जीवनः पर्यवस्थितः ॥

Word Meaning :

- उज्जारणः (Uttāraṇah) = One who lifts up beings into salvation (1)
- दुष्कृतिहा (Duṣkṛtibā) = One who destroys the result of evil deeds (2)
- पुण्यः (Punyaḥ) = embodiment of pious deeds (3)
- दुस्स्वप्ननाशनः (Dusvapnanāśanah) = the destroyer of bad dreams (4)
- वीरहा (Virahā) = the killer of the heroes (among demons) (5)
- रक्षणः (Rakṣaṇah) = protection (6)
- संतः (Santah) = for good people (7)
- जीवनः (Jīvanah) = livelihood (8)
- परि+अवस्थितः (Pari avasthitah) = ultimately resulted (9)

MEANING :

Meditate the Lord as the one who destroys the effects of evil deeds by His very existence as auspicious deeds, thereby lifting up everyone unto salvation. He destroys bad dreams, kills heroes among demons, stands as protector of good deeds and those who do good deeds. Finally, He stands as the livelihood of everyone as the result of the cyclic process of one's own thoughts and deeds.

Explanation :

1. The world of interests and motives is like an ocean with heavy tidal waves that are strong enough to make a human being drown. One is very likely to get involved in the meshes of His own intelligence. Such a state is called *Samsara*. It is the Lord who lifts up the beings again into the peaceful state of absolute existence, devoid of their own intelligence.

2. Evil deeds come out of the *Samsara* state of mind while the presence of the Lord descends from the spirit beyond all states via the soul and the will. This is the descent which kills all the diabolical forces of the individuals.

3. The incentive to do something good is due to the presence of the Lord. Hence good deeds prove His own presence.

4. Bad dreams are due to bad thoughts and evil motives. When the presence of the Lord descends into the mind, there is no incentive that can produce the dreams evil.

5. Sometimes people dabbling with evil are very powerful and heroic. This is to serve the purpose of purification in others at the end of which the Lord contrives the end of the heroic people that are evil.

6. Protection as a concept is purely mental and cannot serve the purpose. When one is completely God-minded, the idea to be

protected goes away from the mind entirely and there is always the real protection of the Lord for him.

7. The livelihood of good people is motivated by motivelessness and hence their life is the manifestation of the Lord Himself.

8. The cyclic action of causes and results is there to purify the psychological man and to have the way for the descent of the Lord into the psychological and physical planes from the higher state. Hence it is through this cyclic process that the Lord visits man in the first step.

Stanza : 100.

अनंतरूपोऽनंतश्रीर्जितमन्युर्भयापहः ।
चतुरस्रो गभीरात्मा विदिशो व्यादिशो दिशः ॥

Word Meaning :

- अनंतरूपः (Anantarūṇab) = the one with endless forms (1)
अनंतश्रीः (Ananta'srīb) = the one with endless splendour (2)
जितमन्युः (Jitamanyub) = One who has conquered wrath (3)
भयापहः (Bhayāṇabab) = one who dispels fear (4)
चतुरस्रः (Çaturasrab) = the square (5)
गभीरात्मा (Gabbhirātmā) = the soul that exists deep (6)
विदिशः (Vidi'sab) = the minor division of directions (7)
व्यादिशः (Vyādi'sab) = the directions to oneself (8)
दिशः (Di'sab) = the directions (9)

MEANING :

The Lord is of infinite shapes, infinite splendour and the One who overcomes the wrath of individuals. He transmits fearlessness through the emblem of the square. He is the deepest of all consciousnesses who radiates into the various directions and the inter-spaces. He is the one direction sought by all in every direction.

Explanation :

1. Since all the shapes exist in Him, He is of infinite shapes through space and time.

2. Since all the splendour exists in Him, He is the infinite splendour that fills space and time.

3. Wrath is a diabolical trait which manifests from the individualised consciousness which is called ego. By universalising the consciousness, the Lord expels the wrath of those who meditate upon Him.

4. Fear is also the result of the mutual wrong relationships of individualised consciousnesses. By displacing the ego with the omnipresence, the Lord permeates the air of fearlessness.

5. The square with two diagonals is the emblem of fearlessness and protection. It induces the mind into the fitness of the four states of meditation. The figure of the square standing on its corner with the two diagonals drawn is called the thunderbolt (Vajra) of Indra. This figure is engraved in the temples of the various styles to cause protection and fearlessness. The very basement and the foundation of some temples is made upon this sign.

6. The soul has the deeper layer of consciousness which is the deepest of all and which is omni-present in all. This is called The Spirit in man. An awareness to this is the awareness of the Lord Himself.

7 to 9. When the four lines which form the four arms of the cross are drawn from the centre of consciousness, they are called *disas* - the four directions. When the right angles formed by these lines are bisected by four more lines so as to form eight equal divisions of 45° each, they are called *Vidisas*. When the two vertical lines, one towards the meridian and the other towards the Nadir are drawn they are called *Vyadisas*.

This total figure is the base of the multi-dimensional consciousness. It is called *Saspinjara* and it represents the emblem of human consciousness absorbed in the Lord consciousness through the three-fold process of contemplation, meditation and absorption.

Stanza : 101.

अनादिर्भूर्भवो लक्ष्मीः सुवीरो रूचिराङ्गदः ।
जननो जनजन्मादिर्भीमो भीमपराक्रमः ॥

Word Meaning :

अनादिः	(<i>Anādib</i>) = one who has no beginning	(1)
भूर्भवः	(<i>Bhūrbhuvah</i>) = the first two of the three lokas	(2)
लक्ष्मीः	(<i>Lakṣmī</i>) = Goddess of splendour	(3)
सुवीरः	(<i>Suvīrah</i>) = the good hero	(4)
रूचिराङ्गदः	(<i>Rūcīrāṅgadab</i>) = wearing the brilliant ornaments	(5)
जननः	(<i>Jananah</i>) = birth	(6)
जनः	(<i>Janah</i>) = people	(7)
जन्मादिः	(<i>Janmādibī</i>) = the beginning of the birth of the creatures	(8)
भीमः	(<i>Bhīmah</i>) = frightening	(9)
भीमपराक्रमः	(<i>Bhīmaparākramah</i>) = having the frightening valour	(9)

MEANING :

Meditate the Lord as the beginning of the birth of all creatures, Himself having no beginning. He is the Goddess of splendour. He is the good hero decorated in ornaments self-luminous. He is the beginning of all who manifest as the mundane and the generative planes of creation which imbed His frightful aspect and experience, His frightful valour.

Explanation :

1. Being the background of all, He has no beginning. The term beginning belongs to the created aspect of the Lord.

2. The mundane and the generative lokas of creation form the first two of the three planes. In fact, these two include the tangible creation with the splendour of the Lord expressed in terms of transience and the process of transformation.

3, 4, 5. Generally ornaments and decoration of people belong to the inanimate world like gold, silver, diamond ornaments etc. The Lord's ornaments are His own expressions of beauty ever awaiting to serve Him, expressing themselves in the form of virtues and protecting as well as preserving traits of creation. *"In the name of ornaments, decorations and weapons the aspects of the Lord's Will are borne by Him during their process of self-manifestation"* says, *Narayana Kavacha*. His existence is really the existence of the aggregate of these virtues.

6. Since everything and every process is born out of Him, He is the birth of all.

7. The process and the cause of generation which is a copy of the creation in the lower planes is from Him. Hence He is the mutual fitness of egos. It exists in the planes of physical and phenomenal activity. In these two planes, the Lord manifests as incidents frightful.

8. In the end, He conquers all these destructive traits through His frightful phenomenon like war and natural cataclysm.

Stanza : 102.

आधारनिलयो धाता पूष्पहासः प्रजागरः ।

ऊर्ध्वगः सत्पथाचारः प्राणदः प्रणवः पणः ॥

Word Meaning :

आधारनिलयः (*Ādhāranīlayah*) = the abode of basis (1)

धाता (*Dhātā*) = Brahma, the creator (2)

पूष्पहासः (*Puṣṣabāśah*) = Whose laughter manifests as the blossom of flowers (3)

प्रजागरः (*Prajāgarah*) = always wakeful in everything (4)

ऊर्ध्वगः (*Ūrdhwaḡah*) = one who travels upwards (5)

सत्पथ आचारः (*Satpathamācārah*) = One who forms into the good habit of the beings (6)

प्राणदः (*Prāṇadah*) = the life giver (7)

प्रणवः (*Praṇavah*) = the sacred word OM (8)

पणः (*Paṇah*) = the cost of everything (9)

MEANING :

Meditate the Lord as the abode of all basis and the basis of all types of abode. He is the creator who brings the creation into objectivity through His smile which resembles the blossom of a flower. He is ever wakeful in everything. He is the one, who travels upward to form the good habit in the beings. He is the life-giver, breath and utterance and the cost of everything in creation.

Explanation :

1. The basis in the individual is called Mooladhara. It is the nucleus in every atom and cell. The sun is the nucleus of that magnified atom which we call the solar system. For the whole of our galaxy of stars, the star *Moola* is the basis. For the whole creation, *moolaprakrithi* is the basis. All the units form the basis to the Lord while the Lord Himself forms the basis of all these units before they are formed.

2, 3. The blossoming of the flower is the only example that speaks of the externalisation of the whole creation through a base. For this reason, the various centres of galaxies in space and the corresponding centres of unfolding conscioustiess along the spinal column are compared with lotusses by the ancient.

4. Sleep is a phase of the breath of creation which exists only to the matter, mind and senses while that which is beyond is never subject to sleep. The presence of the Lord is an ever wakeful eye which sees as the spirit through the soul in all.

5. The consciousness that slumbers in the inanimate matter-atom begins to awaken in degrees as it undergoes evolution. The process of these awakenings is called the upward path of consciousness. The Lord is Himself meditated as the upward path. This path is called *Uttarayana* while, the downward path of the

Lord consciousness descending into the slumber of matter-state is called the downward path or the *Dakshinayana*. The two paths form the ascending and descending arcs of the same circle which is called *Narayana*, the path of the waters of consciousness.

6. Good actions arranged in the daily routine form into habit which settles in a tradition. This kind of tradition is meditated as the trait of the Lord.

7. Prana is the pulsation of life which includes inhalation and exhalation. This pulsation which causes respiration is meditated as the presence of the Lord. Hence the Lord is described here as the giver of the life-breath.

8. Life breath is given by the Lord through the mantram SO-HAM. This imbeds within itself, the original mantram which is the secret of all secrets. It is called the word that is imparted from man to man (from father to son) through nature (Mother). Father becomes son, through the process of fertilisation by virtue of the potency of the mantram which is the secret of all secrets.

This is extracted from the mantram SO-HAM by removing the consonants S. + H. What remains is OM, the secret of all secrets. It is the I AM of the father that descends as the I AM of the son through the process of fertilisation just as one candle transmits the same fire into another flame. One fire as two flames through the candle is the secret of the *Holy Trinity*. OM is therefore the word imparted by father as father to son as son. Hence the Lord is meditated here as *Pranava*, the sacred mantram OM. OM emanates the two petals SO-HAM. Hence the Lord as OM is described as the life-giver.

9. The cost of everything in the creation is its own value measured in terms of its own significance. Hence the Lord as the indweller of all things is described as the cost of everything.

Stanza : 103.

प्रमाणं प्रणनिलयः प्राणभृत्प्राणजीवनः ।
तत्त्वं तत्त्वविदेकात्मा जन्ममृत्युजरातिगः ॥

Word Meaning :

प्रमाणं	(<i>Pramāṇam</i>) = the perfect measure	(1)
प्रणनिलयः	(<i>Prāṇanīlayah</i>) = the abode of life - pulsation	(2)
प्राणभृत्:	(<i>Prāṇabbrit</i>) = the bearer of life - pulsation	(3)
प्राणजीवनः	(<i>Prāṇajīvanah</i>) = the life-spirit of life pulsation	(4)
तत्त्वं	(<i>Tatvam</i>) = Thatness	(5)
तत्त्ववित्	(<i>Tatvavit</i>) = the knower of Thatness in all that can be located as THAT	(6)
एकात्मा	(<i>Ekātmā</i>) = the one soul which is the oneness of spirit	(7)
जन्ममृत्यु जरातिगः	(<i>Janma, Mrtyu, Jarātigah</i>) = That which transcends birth, death and old age	(8)

MEANNING :

Meditate the Lord as the perfect measure and the abode of life-pulsation. He is the pulsation, the bearer of pulsation and the living spirit of the pulsation of life. He is the Thatness and the knower of Thatness of everything that can be called as That. He transcends birth, death and old age.

Explanation :

1. The perfect measure is that which includes all the components of the thing to be measured. Such a thing is possible Only when the object of measure is the creation from beginning to end. Creation is the intelligent process which includes intelligence and the process as one. Hence the creation is measured while being created. Since, everyone forms a part of this, he can measure everything from His vista of comprehension. Measuring varies with the measurer though it is true with every measure.

2. The abode of life is OM, the generator of life pulsation SO-HAM. The pulsation is energy released as power, while the abode is the neutral or the zero of all manifestations of power. The Lord is above power and beyond the abode but includes them both.

3. For this reason, He is the bearer of life.

4. The one who lives life is the ego as manifestation and the indweller Himself as the spirit. Life and the living being are like the ocean and the wave. They are the two counter-parts of the one. One of them stands as the absolute, while the other forms the relative. Both of them are co-eternals, though one is the stillness of the poise and the other is the fleeting of the alternation.

5. Thatness is the Lord Himself translated into the object of perception. We call the objects around us by the terms '*that*' and '*this*' while the content is the same Lord.

6. The knower of Thatness is the Lord objectified as the living being.

7. Since The Lord is the one I AM in all these phases.

8. Since the Lord is the indweller of all, he transcends birth, death and old age. This is because He imparts His presence through birth, death and old age also. Birth and death are the two counterparts of the same phenomenon and the one cannot exist without the other, just as the head and the feet of a man cannot exist independent of each other.

Stanza : 104.

भूर्भुवस्वस्तरुस्तारः सविता प्रपितामहः ।
यज्ञो यज्ञपतिर्यज्वा यज्ञांगो यज्ञवाहनः ॥

Word Meaning :

- भूः भुवः सुवः (*Bhūh-bhuvah-suvah*) = the three main divisions of creation, the material, the etherial and the celestial (1)
- तरुः (*Tarub*) = the tree of creation (2)
- तारः (*Tārah*) = that which makes us cross or transcend (3)
- सविता (*Savitā*) = the one who delivers (4)
- प्रपितामहः (*Prapitāmahah*) = the great grandfather (5)
- यज्ञः (*Yajñah*) = the sacrifice (6)
- यज्ञपतिः (*Yajñapatih*) = the Lord of sacrifice (7)
- यज्वा (*Yajvā*) = the one who performs the sacrifice (8)
- यज्ञांगः (*Yajñāṅgab*) = the part of sacrifice (9)
- यज्ञवाहनः (*Yajñavāhanah*) = the vehicle of sacrifice (10)

MEANING :

Meditate the Lord as the three worlds, the material, the etherial and the celestial. He is the tree of the universe, the One who makes us transcend and the One who delivers all. He is the great grand father of everyone. He is the sacrifice, the Lord protector of the sacrifice, the sacrificer and the counterpart of the sacrifice. He is verily the vehicle of the whole sacrifice.

Explanation :

1. The whole creation includes three worlds; the world of matter, force and consciousness.

2. All these three are arranged as the branches, trunk and the roots of the tree of creation. The succession begins with branches and ends with roots. The creation of matter is one below as the branches. The creation of force is the trunk that bears the shape. Consciousness is the cause and hence it forms the root. As we stand on earth we find matter below our feet, force in the space around us and consciousness emanated from the sun above. Hence the tree stands inverted with its branches downwards and roots upwards and trunk in between. This is described in the first two stanzas of the 15th chapter of the Bhagavadgita.

3. The Lord consciousness in us makes us transcend the existence of the three worlds.

4. The Lord delivers the whole creation of the three worlds through the Sun-God. Hence the Lord is in the form of the Sun-God, in His capacity of the deliverer of all. He liberates all the beings from His own subjectivity into the vastness of objectivity through the divergence of His own rays. Since the Lord creates the beings, while the beings create further beings through reproduction. All the beings stand as the grandsons and the great grandsons of the Lord. Hence the Lord as creator, is the

grandfather of the whole creation, while the father of the creator is the great grandfather.

5. What is the purpose of this whole creation ? It has no purpose except the joy of creation. Purpose exists between any two steps of creation, while the whole creation is a finished unit, which admits no purpose. It is aimed at no one in the creation since the creation includes everyone. It does not aim at, even the creator, since He creates the whole of it and He exists in the whole creation. Such a process which exists without a motive aimed at, is *yajna*.

6, 7. The Lord transcends the whole creation and stands as the background in the capacity of the Lord Protector of the creation. He is the one who performs the sacrifice, since He sacrifices Himself as the creation. There is no better *yajna* than offering oneself.

8. All the parts of the creation form parts of Himself and hence He has the parts of the sacrifice as His own limbs. The process of creation is also included in Him as the Divine Breath that exhales and inhales the creation. This process of exhalation and inhalation form the two wings of the bird of creation which forms the vehicle of the whole creation. Garuda, the divine bird is described in the puranas as the vehicle of the Lord coming down into creation.

Stanza : 105.

यज्ञभृद्यज्ञकृद्यज्ञी यज्ञभुग्यज्ञसाधनः ।
यज्ञांतकृद्यज्ञगुह्यमन्नमन्नाद एवच ॥

Word Meaning :

- यज्ञभृत् (Yajñ abhṛt) = One who bears the sacrifice (1)
- यज्ञकृत् (Yajñ akṛt) = One who performs the sacrifice (2)
- यज्ञी (Yjñ ī) = One who has the sacrifice (3)
- यज्ञभुक् (Yajñ abhuk) = One who enjoys the sacrifice (4)
- यज्ञसाधनः (Yajñ asādbanah) = One who works out the possibility of the sacrifice (5)
- यज्ञांतकृम् (Yajñ āntakṛt) = one who works out the culmination of the sacrifice (6)
- यज्ञगुह्यम् (Yajñ agubhyam) = One who is the secret of the sacrifice (7)
- अन्नम् (Annam) = One who is eaten (8)
- अन्नादः एवच (Annādab-eva-ḥa) = and also the one who eats the food (9)

MEANING :

The Lord is to be meditated as the bearer, doer, owner, enjoyer of the sacrifice. He is also the one who works out the possibility and the culmination of the sacrifice. He stands as the concealed secret of the sacrifice in the form of food that is eaten and one who eats the food.

Explanation :

1. The whole sacrifice of the creation takes place in the Lord as the background. Hence He is the one who can bear the whole sacrifice.

2. As the creation comes out of Himself, He stands as the doer of the whole creation though He is not the doer before it was created. As the word is being uttered from you, you stand as the utterer, though you were not the utterer when the word was not yet different from you.

3. After the creation is objectified the Lord stands as the owner of the creation, just as you stand as the owner of your hair after it has come out of you.

4. When the objectification is complete, the Lord stands as the one who enjoys the creation, just as you enjoy the meaning of the poem you have composed when the composing is completed.

5. The Lord works out the possibilities of the creation, just as you work out the concept that comes out of your mind into a sentence of your known language.

6. The Lord works out the culmination of the whole creation, just as you notice the completion of your sentence when you have uttered it.

7. The Lord stands ever as the concealed secret of the whole creation, just as you stand in yourself after you have uttered yourself into the sentence you have uttered.

8, 9. The whole creation has its food as its subsistence, one being in creation, forms the food of another. For example, the plants created, serve as the food of the animals and humans that are created. Thus the parts of creation serve as the food of the remaining parts. The creation in total, is therefore the eater and the eaten.

Stanza : 106.

आत्मयोनिः स्वयंजातो वैखानस्सामगायनः ।
देवकीनंदनः स्रष्टा क्षितीशः पापनाशनः ॥

Word Meaning :

- आत्मयोनिः (*Ātmayonib*) = He is His own birth place (1)
- स्वयंजातः (*Svayanjātab*) = born of Himself (2)
- वैखानः (*Vaikhānah*) = he digs himself up from within Himself (3)
- सामगायनः (*Sāmagāyanab*) = He sings His own song (4)
- देवकीनंदनः (*Devakīnandanab*) = the pleasant son of Devaki (5)
- स्रष्टा (*Sraṣṭa*) = the creator (6)
- क्षितीशः (*Kṣitīśab*) = the Lord of this earth as well as its disintegration (7)
- पापनाशनः (*Pāpanāśanab*) = the destroyer of all sins (8)

MEANING :

The Lord is to be meditated as His own birth place, being born of Himself, who digs Himself up into existence from within Himself, the one who sings His existence as His own song. He is the creator, the Lord protector and the destroyer of all the worlds, the destroyer of all sins and He is no other than this pleasant son of Devaki.

Explanation :

1. The Lord is the background of all the creation. Hence He is His own birth place. Every point of space gives birth to Himself as the contents of the space.

2. Hence He is born of Himself. Everything is made up of atoms that are composed by the vibrations formed out of space.

3. From the space as Himself, from within Himself, He digs Himself up as the contents of the space. The whole creation has a periodicity which is arranged into a song that sings the glory which is Himself.

4. Since Lord Krishna is the incarnation of the Lord in all planes, with all the recollection of all the planes, *Bhishma* identifies the Lord with Lord Krishna.

5. He is the Creator Himself. At present He has created the story of the mutual relationships of all the rulers and their families and that culminated in re-establishment of the Law in the form of *Yudhishtira* after the grand Mahabharatha war. All this is the creation of the Lord as Krishna.

6. Though there are many kings who ruled the earth and died in the war, He is the Lord who managed the story that included the careers of all.

7. He stands as the cause of all the war and destruction. Yet, He has no motive in doing so and hence He is untouched by sin. Not only that He destroys the sin of everyone who meditates the Lord in all the thousand phases.

Stanza : 107.

शंखभृन्नंदकी चक्री शार्ङ्गधन्वा गदाधरः ।
स्थांगपाणिरक्षोज्यः सर्वप्रहरणायुधः ॥

Word Meaning :

- शंखभृत् (*Śamkhabhrit*) = one who bears the conch (1)
- नंदकी (*Nandakī*) = one who bears the sword (2)
- चक्री (*Çakrī*) = one who bears the wheel (3)
- शार्ङ्गधन्वा (*Śārṅga Dhanvā*) = one who bears the sacred bow (4)
- गदाधरः (*Gadādharaḥ*) = one who bears the mace (5)
- स्थांगपाणिः (*Rathāṅgapāṇih*) = one who bears wheel of the chariot in His hand (6)
- अक्षोज्यः (*Akṣobhayah*) = one who cannot be stunned (7)
- सर्वप्रहरण आयुधः (*Sarva*) - (*Prabaraṇa*) - (*Āyudhabh*) = one who bears all the weapons that hit (8)

MEANING :

The Lord is to be meditated as the one who bears the conch, the sword, the wheel, the bow and the mace. He bears the wheel of the chariot in His hand and He is the one who cannot be stunned. He is the one who is ready with all the weapons that hit.

Explanation :

1. The conch of the Lord is called *Panchajanya*. The term means that it emanates the set of five sounds. It signifies the voice of the beings that utters forth all the five sense organs as the five sacred weapons of the Lord as the indweller.

2. *Nandaka* is the name of the sword of the Lord. It signifies the penetrating nature which we call intelligence.

3. The wheel of the Lord is called *Sudarsana*. The term means the perfect vision. It speaks of the all comprehensive comprehension that exists in the head centre.

4. *Sarnga* is the name of the bow of the Lord. It signifies the centre of the two eyebrows where the presence of the Lord is to be meditated as the light of the *Antahakarana*,

5. The mace of the Lord symbolises our head along with our spinal column. It forms the powerful weapon of our own conscious existence.

6. Our body is symbolised as the chariot of our life's journey. Every part of it forms a weapon of the Lord. Every day, month and year of our span form wheels of rotation in their own scale.

7. The Lord within the chariot is symbolised as the driver of the chariot who cannot be stunned by anything.

8. Thus the Lord stands with His five weapons ready to hit at the target any moment.

Stanza : 108.

वनमाली गदी शङ्गी शंखी चक्री च नंदकी ।
श्रीमान्नारायणो विष्णुवसिंदेवोऽभिरक्षतु ॥

Word Meaning :

वनमाली	(<i>Vanamālī</i>) = one who is ornamented by the garland of the flowers from the forest	(1)
गदी	(<i>Gadī</i>) = one who bears the mace	(2)
शङ्गी	(<i>Śarṅgī</i>) = one who bears the bow	(3)
शंखी	(<i>Śaṅkhī</i>) = one who bears the conch	(4)
चक्री	(<i>Çakrī</i>) = one who bears the wheel	(5)
च नंदकी	(<i>Ça-Nandakī</i>) = and also one who bears the sword	(6)
श्रीमान्	(<i>Śrīmān Nārāyaṇāh</i>) = The Lord of splendor who	
नारायणः	is the Lord of the path of the waters of life	(7)
विष्णुः	(<i>Viṣṇuḥ</i>) = the Lord of pervasion	(8)
वासुदेवः	(<i>Vāsudevaḥ</i>) = the living Lord; the son of Vasudeva	(9)
अभिरक्षतु	(<i>Abhirakṣatu</i>) = from all directions, May He protect	(10)

MEANING :

The Lord who is meditated of having the garland of wild flowers, the mace, the bow, the conch, the wheel and the sword, the Lord of splendour, the Lord of the path of the waters of life, the Lord of pervasion, the Lord who lives among us as the son of Vasudeva.

“May He, from all directions protect us.”

Explanation :

The meditation of the Lord with thousand names, the Lord who bears the five weapons gives all protection to all those who meditate. The whole passage of the thousand names, forms into a single sentence ending with the verb “*May He protect.*”

Each of the thousand names as well forms a sentence with this verb. For those who want to meditate any one of the names as a Mantra, the verb frames the self-sufficient Mantra with that particular Mantra. Example : *Viswam abhirakshathu, Vishnubhu abhirakshathu* etc.

Another aspect that the name *Vasudeva* becomes common with all the other names. Each of the thousand names can be linked up with *Vasudeva*, to form another set of mantrams.

For example : *Viswam Vasudevo Abhirakshathu. Vishnubhu Vasudevo Abhirakshathu* etc.

The last line gives us the three sacred names of the Lord prescribed by *Narada* to *Vedavyasa* in the *Bhagavatha Purana*. They are

1. *Vishnu*, the Lord of pervasion who presides over the form and frame of everything.

2. *Vasudeva*, the behaviour aspect of the Lord that forms the drama of the whole universe.

3. *Narayana*, the Lord of transcendence and immanence in one, the sublime aspect of the Lord.

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