

Kalapurusha and Human Karma

By Maha Yogi Paramahansa Dr.Rupnathji

One of the first things jyotishis learn in astrology is the kalapurusha kundali which has mesha rising in the lagna and the rest of the signs arranged in the remaining houses. Kalapurusha is Time-personified, TIME itself viewed as a human being. I have always taken it to represent the horoscope of all human beings, in other words a generic horoscope of the human race!

As far as I know, only human beings are concerned about or interested in astrology, hence in the rest of the article I would avoid the oxymoronic term: Human Karma, and simply call it Karma! The remaining fauna and flora are perhaps entirely devoid of karma because their fate is the responsibility of The Creator and those built in the image of the CREATOR!

I invite you to take this mental journey with me. Let us try and match attributes of the planetary rulers and the houses in this Aries-oriented kalapurusha kundali and who knows, some interesting concordances might emerge.

Almost sans exceptions for most of earth-dwellers, to achieve success in material spheres be it money or fame or in spiritual spheres too, hard work and persistence and focused application of oneself is an absolute requirement. Initiative is certainly important as also is the willingness to assume responsibilities and taking risks. Physical and mental endurance are essential attributes. Remaining blasé and waiting for blessings to drop in ones lap is generally not a good strategy, or sometimes is not even an option. Little wonder that energetic mars rules the FIRST house in the kalapurusha= horoscope (KPH hereafter) through its fiery, action-oriented sign, Aries.

Venus represents LOVE in its many shades including true love, unconditional love, selfish love, all kinds of love. Some of us love our families, our acquisitions, our knowledge, even ourselves. Our personal possessions that we want to last forever and grow are ruled in the KPH by the fixed, earthy sign of Venus B vrisabha, in the SECOND house of the KPH.

Communication and logic as well as efforts are the attributes of the third house. Through its airy sign mithuna, budha or mercury gets the portfolio of the THIRD house in KPH. Unlike the emergency-type response that mars is proficient at, mercury is fast at thinking on its feet. The mental agility is never

unidirectional and involves strategy: knowing when to push forward, when to stay put and when to step back! Mercury is good at that, being the planet that is probably literally more often moving forward and retrogressing even in its astronomical journey up in the visible sky from our geocentric perspective. The first house deals more with physical efforts, endurance, qualities that are possessed best by Mars, but the third house indicates efforts that are of a mental nature. Initiative, careful planning and strategy basically are more the forte of Mercury who gets to be the ambassador of the third house. Some astrologers look at the 3rd for communication, travels, restlessness, all of which are Mercury's portfolio. The glove fits!

From inner peace comes our sense of integrity and strength of character and this we learn from our first home and the second home in this lifetime. Our first home is inside our mother's womb. Our second home is the home where our first few years were spent, usually the home of our parents. Our nurturing, the sense of belonging, of being cared and our true sense of self-confidence comes from this house. Little wonder that we find that the FOURTH house in KPH is ruled by Moon, the Matrukaraka. In most cases, though fathers may give us a lot of brain food, much of our cultural, instinctive and emotional formation can be attributed to our mother, regardless of our gender, or culture and location!

The primary domain of the FIFTH house deals with children and creativity. Having the natural Karaka for father, Sun, rule over the fifth house in the KPH does make one halt and take notice. In fact if the fifth and ninth could be switched around so that Sun became the ruler of the 9th and Jupiter the ruler of the 5th their respective Karakattwas would fit the bill perfectly! However, that is not the case in the Kalapurusha kundali. Creative energy comes from an energy source that is higher than us, and self-sustaining. The Sun represents that with its Karakattwa being associated with the SOUL. While hard effort is required, creativity of the highest order, as seen in Beethoven or Mozart requires Heavenly blessings.

Mercury comes back again for a second term when we arrive at the SIXTH house. This house has three attributes associated with it clearly and almost unequivocally: service, sickness and maternal uncle. I find it very interesting that Mercury which is undeniably an intellectual and information-type planet (Hermes the messenger bringing and taking back information being the patron saint of communication, including the modern information technology) is also associated with effort, service and work, in the third house of Purushartha and now again in the sixth. It is also an important Upachaya bhava and again the growth aspect of service and sickness as the human population ages (and so does Kalapurusha!) makes sense. Most of the serving, and service these days is really about information management, no matter which vocation, or profession one is in. Truly Mercury has its fingers and both thumbs in all pies, metaphorically speaking and our reliance on its child, Internet, in all walks of life is not a random happenstance. It is true that there are a few services that correspond more to Saturn still, but even those are managed by Mercury in many ways.

Our relationships, at work, at home may have a strong component of communication and mercury which rules the 9th and 12th houses from the seventh house may have an interesting role to play in keeping the 7th house happy and friendly! But seriously, these relationships are based and derive strength from emotions and feelings! The superficial envelop in a business relationship may be about logic, gains and tangible material goals, but players and consultants tell us that in many cases it is often about emotional connectivity. The first impressions! We now hear of terms like, Emotional Intelligence and organization and beautification and streamlining. All of these terms and labels go with Venus that believes in rounding off any jagged edges, and though earlier depicted as the glue that bonds souls is probably more the lubricant that allows souls to coexist in personal lives, in business, in ... pretty much everywhere! Venus gets the SEVENTH house. I need not go into the obvious links between LOVE, Venus, seventh and 2nd house, I am sure!

Leaving the moon aside for a second given its special status vis-a-vis the earth, our home planet is flanked by mars and Venus. This of course is obvious and depicted in the assignment of rulership which is based on the orbital placements in the solar system.

Sign 11 12 1 2 3 4 5 6 7 8 9 10

Ruler SA JU MA VE ME MO SU ME VE MA JU SA

With sun in the center of our solar system, and the moon next to it, the other orbits and rulerships line up nicely. Why is the moon placed next to sun in this scheme? Because if you think about it, what we call as the astrological sun is really a projection of the EARTH. Sun is not going through the 12 signs each year, it is the earth that moves and creates the illusion of the sun moving through the signs! And the moon is the nearest significant real estate next to the earth!

With the EIGHTH house, mars again comes to the helm in the KPH. The 8th is the hidden house, the house of research, and the house of litigation. Scorpio has all of these attributes and its persona spans from skepticism all the way to extreme paranoia. The negative manifestation of mistrust lands us into courts, to fight for what we believe is our due and the positive manifestation leads to tirelessly searching, exploring and researching. All of these require the energy of mars. Whereas the fiery mobility of mars gets expressed in the fiery, movable aries, vrischika being a fixed and watery sign deals more with the mental and fluid energy of mars and also persistence. In some ways it has some qualities of Saturn, which is one of the karakas of this house. Saturn is named the ayushkarka or executor of longevity. However, it rules over death and not life. The 8th house indicates vitality or life energy which

will relate more naturally to Mars. The 8th also represents the home of the enormous quantum of energy, the kundalini, the explosive steam that ties in well with the fixed, water of martian Scorpio: Kundalini at rest but ready to pounce forth and upwards like a volcano that has come alive. Sun has also been associated with physical vitality and it rules the 10th from the 8th in the KPH. This is not random or inconsequential, in my thinking. The tenth house represents the highest expression for any house, the maxima and having the inherent source of vitality, sun ruling the 10th from 8th is an ideal support for longevity B the portfolio of the 8th.

Jupiter is known to represent the highest form of knowledge, as well as of dharma, morals and is a teacher par none. The dwiswabhav, fire of dhanu or Sagittarius in the NINTH house of KPH does not require a lot of explanations to see the appropriate place of the 9th rashi in the realm of human experience, the earthly tour for which jyotish has been serving as the tour book for eons. The 9th rules over the teacher, dharma, morals, higher education and one's father. Interestingly, Parashara has also referred to the 9th and 10th houses in a horoscope as indicative of one's father. In the absence of detailed explanations which most jyotish classics tend to shy away from B one would have to try and connect the dots by themselves.

Saturn rules over the TENTH and ELEVENTH houses in the KPH. Saturn is known as a taskmaster, one who disciplines and introduces us to humility and limitations, and through those gives the human soul opportunities to make itself known better to the self that is living through the life plan, in other words, us! While some individuals may be so lucky as to live charmed lives with a silver or golden spoon in their mouths all through their lives, most others generally have to work fairly hard to make a living and have to experience hardships, self-sacrifice and pain and difficulties in many ways. Short-cuts and possessive greed often lead to punishment while on the other hand sharing and service to others elevates us. All very saturnine. Without Saturn, life would be very enjoyable but completely devoid of meaning and not memorable. It would be a lifetime wasted, if we think about it.

Tripods or trines impart stability to a structure. The trines in a horoscope, are the 1st, 5th and 9th houses. These have been interpreted in different ways: body-mind-soul, today-tomorrow-yesterday, self-son-father. Mars, sun and Jupiter are chosen by Kalpurusha as the officers for these three areas, the structure is formed by Mars (lagna), the vitality is provided by sun (pancham) and the true knowledge or TRUTH itself by Jupiter (navam). If one of the three legs is shaky or underperforming, a significant degree of joy and fulfillment remains absent from one's life.

Jupiter walks into the limelight again with the mystical TWELFTH house where the rashi of Pisces reigns with its mystical, profound, dwiswabhava and watery nature. In a worldly sense it is the house of

expenditure and losses but it also is the house of salvation and thus an important karmic house. Just as the house of longevity (8th) requires a strong fifth house for its maximal expression and the fuel it needs to run an individual's life, the 10th from 12th, the ninth house imparts meaningfulness to the 12th. Only through understanding the noble essence of Jupiter and the ninth house can losses and expenditures of many types be reconciled and paradoxically gained from ultimately! The shayan sukha attribute of the 12th house has been imaginatively considered by jyotishis, including sexualization of the 12th house, which may be not be the proper interpretation. However, if taken simply and directly as the house that describes the quality of sleep B one who is morally and philosophically superior sleeps peacefully! Again, I would like to emphasize the importance of the tenth house from the 12th in rendering this otherwise negative house into a constructive one that may contribute towards one's essential and spiritual being and experience.

While many jyotishis take great pride in being superior predictors and take the rather black and white view that predicting events is the sole purpose of astrology, they are turning away from something important and factual. Very few individuals are able to predict to a high enough degree of success, or specifically in all or nearly all the charts they predict for! This does not make their contribution any less important, but it does strip astrology of another of its inherent powerful messages. We can wrestle with the philosophical and difficult to prove theorem of what really reigns supreme: Fate or free-will and if all events are even fully predictable? Perhaps my early exposure to the Astrological Magazine and the sense of Astrology being a discipline of probabilities and tendencies has conditioned me to be comfortable with that line of thinking. Again, simply stated, if destiny were cast in concrete, what would be the useful purpose of knowing the good and bad beforehand if these were unmodifiable and what would be the purpose of using remedial measures if the karmic >sentence= has been already pronounced at our birth and written in the legible map know as our horoscope, with no hope of redemption in sight? On the other hand, obviously, the body of jyotish is telling us that as long as the breath flows there will always be room for personal improvement, that the Jury has not given its full report and the Judge surely has not meted out the final sentence. We might be allowed to appear in this earth-bound court, again, perhaps many times, over many lifetimes until we get our act together!

How can we improve ourselves if we do not understand ourselves, our drives and difficulties, our motivations and desires, our deficiencies and impediments? In focusing only on predictions, events and dates and often not doing too well on that count, across the board, we are missing out on the other important focus and powerful abilities of jyotish. Firstly, it is a tool for self-knowledge. It will not take us to the ultimate point but let us think of it as the train that takes us to the shore where the ferry awaits that shall take us to our next destination, to another land. Without the train, we shall not reach the port, because the ferry of spiritual enlightenment is not going to come to our house and we cannot reach it without the train (and training!) that the curriculum encapsulated in our horoscope outlines, but we have got to study it. Just as modern doctors do not have a lot of time to spend per patient, most professional astrologers probably are in the same boat with their many clients. Predictive work can be

faster but less effective as a complete and long-lasting cure. The well-predicted client will be dazzled and will perhaps come back with more offerings, but the status of astrology as a mysterious and mystical discipline would remain unabated. On the other hand, if more people took up learning jyotish, they would through the study of their charts gain a better understanding of themselves over a period of years. They would do so because they have a vested interest in themselves. They should! The best remedial, one might say, is in learning how to read the charts through learning astrology. As the wise Chinese said: Fish for a person, you feed him a meal, teach him how to fish, and you feed him for a lifetime!

Methodology and Effects of Mercury in Various Houses

By Maha Yogi Paramahansa Dr. Rupnathji

Bhrigu Nadi is a classical technique of Bhrigu Maharishi. It is an important limb of Vedic astrology. It follows a different methodology, quite distinct from the parashara system. In Bhrigu Nadi System, the methodology to be followed in analyzing the events are

- (i) there is no concept of ascendant;
- (ii) the horoscope should be drawn with Aries as No. 1 i.e. the first sign
- (iii) Importance is given to the rotation of Jupiter;
- (iv) Jupiter stays in each sign for a period of approximately 12 years.

Example: Jupiter in a native's horoscope is in Aries. Therefore, for all practical purposes, we consider Jupiter to be in Aries for a period of 12 years and its conjunction/opposition etc. with other planets will determine the broad events in the first 12 years for the native. We only take the 7th aspect into consideration and no other aspect, which is again a deviation to be remembered.

Great importance is given to

- (a) the sign in which the planet is posited

- (b) the conjunction of the planets
- (c) the planet which leads in conjunction in terms of its degrees;
- (d) planets which are in the 12th house of a particular planet;
- (e) planets which are in the next house of the sign in which a particular planet is placed; and
- (f) planets which are opposite to the concerned planets. The planet will imbibe the quality of the planets, of which it is Depositor. If Saturn is a dispositor of Jupiter and mercury, it will change its character according and give ascribed results.

Therefore, for each 12 years, the ascendant would be the Sign where Jupiter is placed governing the event of those 12 years, and then for the next 12 years it will be rotated in the next house, which will govern the events for the next 12 years and conforms to the indication of the prime placement. Let us study here, the dispositions of Mercury in detail.

Significations of Mercury

Mathematics, hand work, literature, astrology, education, maternal uncles, intelligence, intellect, happiness through children, absolute knowledge, business, deceiving others, proficiency in writing, mathematics, literature, handicrafts, weaving, sexual enjoyments, travels over water, vegetable, digestive fire, parrots, colored plays or shows, betel leaves, cages, grass, inciting quarrels, prosperity, ambassadorial functions, diplomacy.

The various effects produced by Mercury, when posited in different houses in a horoscope are as follows:

Mercury in the ascendant

Learned, proficiency in witchcraft and black magic, sweet talk, kind hearted, pilgrimage in the 27th year.

- a. If conjunct malefic or staying in malefic houses- excess of bile. If conjunct or aspected by benefic, but staying in a malefic house- Good health, Lustrous body, knowledge of astrology, slight defect in any

organ, bitterness with good people, quarrels and misunderstanding with brothers in the 17th year, deceitful.

b. If exalted or occupying own house, Happiness from brothers.

c. If debilitated or conjunct, aspected by malefic – Will go to hell after death

d. If conjunct or aspected by Saturn - Trouble in left eye. In this yoga, if conjunct with the lord of the 6th or in debilitation – No such defect, wasteful expenses.

e. If conjunct with a benefic or occupying a favorable house – Charities, proficiency in debating and in use of arms, well- built body.

Mercury in the 2nd House

Talkative, good number of children, interest in Sastras, contented, rich, praiseworthy habits. Acquires good education by the 15th year

a. If conjunct with malefic or staying in malefic house or in debilitation – Poor education, Rheumatic and phlegmatic diseases.

b. If conjunct or aspected by Jupiter – - Proficiency in Mathematics and Astrology, self-confident

Mercury in the 3rd House

Gain of gold in the 15th year, praiseworthy habits, financial prosperity.

a. If disposition is strong – Brothers will prosper; acquires conveyances.

b. If disposition is weak – Suffering to brothers, fear, complex

Mercury in the 4th House

Courageous, broad eyes, happiness from father and mother, Knowledge, acquires money through questionable means in the 16th year.

- a. If disposition is strong – courageous
- b. If disposition is strong – Acquires conveyances
- c. If conjunct Rahu, Ketu or Saturn – Loss of conveyances, bereft of happiness, bitterness with relatives, uttering lies.

Mercury in the 5th House

Fear of death of uncle, well-being of mother, birth of good children, suspicious nature, intelligence, sweet tongue.

- a. If disposition is strong – Prosperous children
- b. If disposition is weak – loss of children
- c. If mercury is debilitated – the native will be adopting a child, proficiency in chanting mantras, uncharitable deeds, diplomatic.

Mercury in the 6th House

Respect and benefits from king, obstacles in native's education, showy and proud, influence in higher circles in the 30th year, literary abilities.

- a. If stationed in Aries or Scorpio – Leprosy of blue color.
- b. If conjunct Rahu or Saturn – Rheumatic shooting pains, quarrels with distant relatives
- c. If disposition is strong – Prosperous nephews
- d. If conjunct Ketu – Acquaintance or intimacy with a widow and monetary gains through her.

Mercury in the 7th House

Happiness and well-being of mother, charitable disposition, broadminded, very good reputation.

- a. If conjunct benefices – Gain of conveyance and horse in the 24th year, good spouse.
- b. If disposition is strong – Only one spouse
- c. If disposition is weak or stationed in malefic house, or conjunct Mars, Saturn or Rahu – In the case of females, this will result in the loss of husband or the native herself suffering from leprosy.

Mercury in the 8th House

Many children, public charity in the 25th year

- a. If disposition is strong – The native will enjoy full span of life.
- b. If conjunct will a malefic or debilitated or occupying the enemy's house. – Poor longevity

Mercury in the 9th House

Many children, highly learned in Sastras and Veda, proficiency in music, good amount of patience, charitable, professional earning through business, hates the preceptor.

Mercury in the 10th House

Good deeds, highly courageous, reputed, highly prosperous, eye diseases in the 28th year.

- a. If placed in exaltation, own house or conjunct Jupiter. – Religious, charitable or virtuous.
- b. If combust, retrograde or conjunct malefic. – Opposes religious sacrifices.

Mercury in the 11th House

Kind hearted, financial prosperity and birth of son in the 27th year.

- a. If conjunct malefic – Loss of money through low-class people
- b. If exalted or occupying own house or conjunct benefic – Financial prosperity

Mercury in the 12th House

Knowledgeable, valorous in battle.

- a. If conjunct malefic – Focused mind, bitterness with highly-placed persons, including the king.
- b. If conjunct benefic – Charitable, meager education, sickly mother.

Consciousness in a Horoscope

By Maha Yogi Paramahansa Dr.Rupnathji

In reading through the 'Seth' material which was channeled during the last millennium by Jane Roberts, the 'consciousness' that Seth talks about appears strikingly similar to the concept of soul. "That which is not born, never dies, cannot be burnt or cut $\frac{1}{4}$ ", as some Hindu scriptures such as Bhagwat describe. Seth also hints at a minor form or unit of consciousness, that is present in the atoms, and in the particles within and around us unitarily separate from the human-soul-consciousness I am referring to.

In astrology, and more specifically in Jyotish the Indian system of astrology, we lean heavily towards the central theme of karma, attributed to be the primary impetus behind births and rebirths, and responsible for our destiny and the shaping of it. One property of consciousness would seem to be in its being constantly aware of its surroundings. In other words it is interacting and communicating with its

milieu all the time. Consciousness is dynamic and restless. It cannot remain resting and unperturbed for any length of time. It must rise to action; it must act and interact constantly merely to continue to exist! The moment when status quo (brahma-nidra when the creation and creative process sleep) and equilibrium is disrupted, the birth of consciousness occurs, the soul stirs and this initiates karma or action; a seed is sown for a future effect, for a future fruit, be that a sweet apple or one that is poisoned.

The soul is often thought of as an entity that is bigger than (mortal) experiential life, something that lies between the earthly (tangible) human being and the Divine (conceptual) God – I have often called this “human experience” with its highs and lows. On the other hand, perhaps it is no more than a potentially restless but now quiescent conglomeration of consciousness that extends into, pervades through and interlinks realms of perception (and ‘dimensions of reality’ as some would prefer to call these) that far exceed the specific focus of awareness of the ‘witness being’, the here and now point of consciousness that we think of as ‘I’. Aware (earth-bound) consciousness as in ‘I’ then is the result of the soul-sense, or consciousness perturbed strongly enough into making its existence discernible.

We have almost been conditioned to take it for granted that our experiences in this lifetime, are all illusory and that some exalted state of heightened awareness and a burst of insight awaits us as soon as we shake off our mortal coils with or without medical attention. That, we suddenly grow wiser or regain, as some say, our inherent and true wisdom and awareness as soul-entities soon after death and then sit down, with our Glowing Angelic Companion, to judge our performance during this recent lifetime to prepare a plan for yet another return to the school of life and work to diffuse our karma, without any memory (in most cases) of past experiences or lessons learned as a conceptual construct has always made me very uncomfortable. Since we are returned back to the amphitheater of life without any recollection of the past mistakes or lessons; the point of going back to school begins to look less like a win-win situation. There is also the issue of coming to terms with the ‘maya’ or illusion that life is supposed to be against the uncannily real and concrete experiences that most of us ‘worldly’ creatures face during our wakeful hours.

We have clearly two phases of existence during our lifetime: the wakeful period and the hours spent in slumber and in dreaming. We have the analogous phases of the lifetime in this worldly reality and the phase of death in between lifetimes. What if, the hours of wakefulness with the many more vivid activities and sense of immediacy, and of things happening within circumscribed laws is the tangible reality, while the period of death between two lifetimes were analogous to the state of sleep and dreams – presumably of recuperation and rest! This means that the time we spent during our wakeful life is what is more important and although we seemingly have less control during such reality, we end up learning more, are more awake and in which we can exercise our inherent potential better, try out different things and quite frankly, live more vividly as souls! Somewhat similar to our sleep and dreams, the pause after death and prior to the next birth allows us some quiet time for recuperation, for

reflection and restructuring our strategies for the next 'academic' year. I am sure most of us will feel more comfortable and at ease with this conceptual framework, that gives more importance to our wakeful life, the consequences wherein are more palpable and real. It is a difficult switch of ones mind-set, because wise ones from time immemorial have told us otherwise and it is attractive to escape from the reality of the consequences of our decisions and action in the here and now and wait for some time of greater understanding and insight that awaits us at the other end of the 'lighted' tunnel. But, karma, the tenacious thread of continuity that plagues our existence from one lifetime to another is very real and snares us back into consequences and repercussions, whether we like it or not despite our momentary escapades into the ambrosia of spiritual loftiness or other forms of denial. Like it or not, we must keep returning to this realm of duty, of responsibilities and of wakeful REALITY!

But, how can we utilize all this in astrology? Astrology deals with the tasks and growth of the incarnate consciousness, a subset, a fraction of the larger consciousness. The 'I' in the horoscope primarily relates to the ascendant or first house. This is where the primary focus lies in the current incarnation, the 'nerve' center of our awareness and existence. Astrology reminds us of our freedom at the same time as it nudges us to recognize our responsibilities and the utility of engaging in wise action.

In Jyotish many indicators of 'I' (self) are described; these personal indicators include the ascendants not only in the rashi or radix chart but also in the divisional charts, fifteen of which come from traditional Parashari astrology. Actually, the rashi or lagna kundali (radix) is also considered as one of the divisional charts and so there are in all sixteen viewfinders into human experience according to Parashara. As indicated by jyotishi Sanjay Rath, the swamsha or lagnamsha, the sign that rises in the navamsha chart is particularly significant in indicating all that which fructifies and is attainable in life, easily, the path of least resistance. Additionally, there are indicators such as the moon, sun (in the sudarshan composite chakra which is examined by superimposing three circular charts with the corresponding first houses formed by the ascendant, moon and sun), as well, the lord of the asterism rising at birth and that in which the moon is placed (defining the starting point of the vimshottari dasha progression in life) and the atmakaraka or the planet that is the most advanced in longitude in any sign in a chart. Confusing as this multifactorial mélange must sound, it does make sense because in order to capture all of the essence of the incarnate consciousness (facets of personality and the rest of nine yards; the human experience) in a given chart, one would surely need more than one planet or sign to cover all of the different facets of experience and existence.

Jaimini paddhati as the subset of Parashari jyotish has been called, describes in addition to the lagna, two other personal indicators, swamsha and karakamsha. Swamsha is the navamsha of lagna (or navamsha lagna – the sign placed in the 1st house of the navamsha division chart) while karakamsha is the sign in which the atmakaraka is placed in navamsha. As mentioned earlier, the contemporary jyotishi, Sanjay Rath in his translation of the sutras of Jaimini indicates that swamsha indicates that

which is readily attainable in life (to the self) while karakamsha indicates that which the soul desires. From a practical consideration, this raises some interesting possibilities, astrologically speaking: the mutual disposition of the swamsha and karakamsha would indicate whether current lifetime would be full of unfulfilled desires and unattainable dreams or would it be one of purpose and fulfilment? The lords of swamsha and karakamsha would also have a say in this matter. Another way to look at this could be that the karakamsha indicates ones goals and tasks in this life for which one chose to be born. Swamsha, then would represent the lessons already learned and that one is comfortable with (having crossed the bridge once or perhaps several times during previous incarnations) and that can in some cases merely represent security blankets or even escapes from the rigours of learning (for this lifetime). Mutual relationships between the swamsha and karakamsha would indicate if the lessons are connected and continue from the past or are new ones entirely. There are at least two contemporary recommendations for karakamsha: the first one recommends using the navamsha sign in the rashi chart as the karakamsha lagna, all planets are in same rashis as the birth chart, only the lagna is the sign occupied in navamsha by the atmakaraka; the other method utilizes the navamsha chart itself, reoriented from the karakamsha lagna. for Mahatma Gandhi's chart the two arrangements will be as shown in the figure that follows.

Gandhiji's atmakaraka was moon which is in Karka rashi and Meena navamsha. The karakamsha chart will have Meena as the lagna. Notice that if we use the karakamsha-navamsha chart then the atmakaraka will always be in the first house, whereas, in the other arrangement, namely, the karakamsha-rashi chart, the atmakaraka can be in any of the 12 houses making more variations possible. Swamsha in Gandhiji's chart is in Scorpio. Karakamsha Meena is in a trikona from swamsha. This is good for one to realize life's goals and to fulfil the task one came to this world for. The means for this will be dharmic (duty-bound) and adhyatmic (spiritually oriented), both of which make sense if one follows his life story. His sense of duty, extreme sensitivity towards his Muslim 'children' for whose well-being he was prepared to lay down his life, literally, as history is witness, shows beautifully through the moon (mother) with Rahu in fifth in karakamsha-rashi. Rahu represents cultures and religions different from ones own, while moon also represents Muslims due to its symbolic and pragmatic importance in that religion and its highest expression that some souls born into Islam have gifted the world with, in terms of poetry of Rumi, Khalil Gibran, Ghalib, Zafar (etc.) and the emotional intensity (bhakti) that is there for human beings to embrace and put into practice for good.

In the same chart, in the ninth house is Saturn the fifth karaka. It represents the path of austerity and hardship that Gandhiji took upon himself and also expected his close ones to follow. The beautiful blend of gentleness, caring and stern discipline, shown through example and not mere words shows clearly. Here comes an illustration of fate creating all the opportunities. Not everyone with Rahu and moon in fifth and Saturn in ninth in karakamsha would exploit the combination and bring it to its glory obviously. It helps to have Scorpio as the swamsha in this chart, which would indicate the natural flow of things. Austerity and a consuming sense of duty that came to Gandhiji so naturally and which he put to

effective, earthy use has at times been misjudged as a shrewd political sense. We must not lose sight of the fact that he did not have a personal agenda or stake in all this and easily walked away from it all when the political drama became after satyagraha showered its fruits upon its harvesters. The kemadruma in karakamsha again, fulfils the promise through the harsh life the saint had, in British jails and in the home of his own choosing, with destiny not forcing any of that on him. Or was it all a leela of destiny?

I keep returning to the fact that I feel in my guts that tells me that what we see around us is not some dream, some mayavini leela no matter what the ancient sage tells us|!

THIS is the reality and HERE in our awakened state, we are provided a chance to really execute our freedom of choice, our ability to embrace the divinity which enables us to choose and decide upon our true path. This lifetime, this state of awakening is where we shine at our best, and where we can exercise and express our divine self; this reality is where the heaven and hell is, all of our choosing. Sure, there is maya, there is illusion, but again all of that is created through our filters and shields of denials that we chose to hide behind!

We also have the power to remove every single one of those misperceptions and to emerge and express our-Selves as the best that humanity is capable of: D-I-V-I-N-I-T-Y!

Astrology can guide us there, and in many cases just common sense and purity of intent can be enough.

Importance of Krishna-bhakti

By Maha Yogi Paramahansa Dr.Rupnathji

What is the deeper meaning of the Hare Krishna mantra?

Caitanya Mahaprabhu teaches us that we should only beg God for His service life after life. This is the actual meaning of the Hare Krsna maha-mantra. When we are chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama, Rama, Hare Hare, we are actually addressing God and His energy, Hara. Hara is Krsna's internal potency, Srimati Radharani or Laksmi. Jaya radhe! This is daivi

prakṛti, and the devotees take shelter of the daivi prakṛti, Srimati Radharani. Thus the Vaisnavas worship Radha-Kṛṣṇa, Lakṣmi-Narayana and Sita-Rama. In the beginning of the Hare Kṛṣṇa maha-mantra we first address the internal energy of Kṛṣṇa, Hare. Thus we say, "O Radharani! O Hare! O energy of the Lord!" When we address someone in this way, he usually says, "Yes, what do you want?" The answer is, "Please engage me in Your service." This should be our prayer. We should not say, "O energy of the Lord, O Kṛṣṇa, please give me money. Please give me a beautiful wife. Please give me many followers. Please give me some prestigious position. Please give me the presidency." These are all material hankerings, which should be avoided. Lord Buddha advocated that we give up all material desires. It is not possible to become desireless, but it is possible to give up material desires. It is the nature of the living entity to desire; it is not possible to be desireless. If one is desireless, he is dead. Desirelessness means purifying one's desire, and desire is purified when we only desire the service of Kṛṣṇa. (from "Teachings of Lord Kapila")

If all our infinite, innate auspicious qualities were to take the form of a human being, the beautiful result would be Sree Krishna. He expressed the infinite power inherent in humankind to its fullness .

In reality , Sri Krishna was the embodiment of *Parabrahman*, the Supreme God . He was the Purnavataṛ—the complete incarnation of God . Sri Krishna was both ordinary and *Parabrahman* at the same time . He was human and yet not human. He was 100% complete in all ways .

We need to transcend logic and firmly establish ourselves in innocent love and faith to Krishna . We need to look at life through such eyes . Then all experiences will become blissful, like amṛita [nectar] . That is the message of Lord Krishna's life. ... Sri Krishna's words and actions demonstrated the different facets of life, the secrets of * Swa-dharma* (prescribed duties) , * Para-dharma (other's duties) , and the subtleties of action, inaction and enlightened action. To understand Sri Krishna's message, we need unwavering love, devotion and faith in HIM .

Narayaneeyam says :

" While prescribing rituals for the attainment of various ends, the Vedas expect these to be performed without attachment to, or in expectation (anticipation) of, their results, which are essentially ephemeral. By dedicating these actions to You (Krishna) alone, I shall save myself from the bondage of their results. I shall try to avoid performing, by thought, word or deed, any deed forbidden by the Vedas. But, if by inadvertence or compulsion, I happen to perform any such deed, I dedicate these also to You , the very light of consciousness.

In worshipping You (Krishna) in modes other than those laid down in the Vedas, too, I shall visualise Bhagavan in Your pure satvik mode dear to me, in an image made out of stone, clay or other authorised substance, or in my heart alone, and do this regularly by offering to You flowers, incense and food stuffs, to the extent of my affordability, and purified by devotion. May I, O Bhagavan , thereby attain Your Grace. "

Om Namō Bhagavate Vasudevaya!!!

BHAKTHI- LITERATURE

The main languages derived from Sanskrit are Bengali, Hindi (with its many dialects, of which Maithili is the oldest and Urdu, heavily influenced by Persian and Arabic and written in a Perso-Arabic script, is the most important), Punjabi, Gujarati, Marathi, Oriya, Kashmiri, Sindhi, Assamese, Nepali, Rajasthani, and Sinhalese. Most of these languages began to develop literary traditions around AD 1000. The earliest texts in Hindi are those attributed to the 13th-14th-century Muslim poet Amir Khosrow.

Hindi literature produced its own great religious lyricists beginning with the disciples of Ramananda (c. 1450), who was a follower of the philosopher Ramanuja. Among them the most famous is Kabir, whose bhakti was nonsectarian. Tulsidas, apart from his Ramcaritmanas, composed Ramaite lyrics. Surdas (1483-1563), a follower of the Vallabha school of Vedanta, is famous for his Sursagar ("Ocean of the Poems of Sur"), a collection of poems based on the childhood of Krishna, following the account of the Bhagavata-Purana.

Indian literature in the medieval period developed from many different strands. Regional court poets composed poems in praise of kings and warriors; many poets produced works on themes taken from the Sanskrit epics and Puranas; and Persian-speaking Muslim courts introduced elements of Islamic culture to India. In particular, the spread of Hinduism produced large amounts of religious literature, often dedicated to the deities Rama and Krishna. This was the literature of bhakti (devotional religion), based on the importance of a loving relationship between the worshipper and God. Meanwhile, varieties of folk poetry celebrating the seasons and festivals were passed down from generation to generation and are still recited today.

The bhakti literature is the most important development of the medieval period. Krishna and Rama, the two main incarnations of the great god Vishnu, began to be worshipped widely. Many temples were built for them, and their worshippers formed a number of different sects, each one following a particular religious teacher. Much bhakti literature was written in the form of hymns, still sung today. These hymns praised the deities and their deeds, or humbly requested their help.

Poetry in praise of Krishna, the cowherd god, centres on his playful activities with the gopis, the cowherd girls among whom he spent his youth. The stories come mostly from the Bhagavata Purana

and the Gitagovinda. They describe a very different aspect of Krishna from the noble and kingly Krishna of the Mahabharata. His worshippers are charmed by his pranks and his romantic lovemaking. Rama, on the other hand, is revered as an ideal and heroic king, and his wife, Sita, is the model of Hindu womanhood. The monkey god Hanuman, faithful henchman of Rama in the war against Ravana, appears as the ideal devotee.

Bhakti poetry was an important influence in the development of regional languages because it emphasized people's everyday speech, rejecting the elite tradition of Sanskrit. Bhakti also challenged the caste system as many of its poets were from the lower castes and a common theme of the poetry is that God is within every human being.

Some of the earliest bhakti poetry was written in Tamil. From the A.D. 900's, Kannada became an important influence, with devotional literature such as the Vachanas (sayings) of the saints of various Hindu sects. Famous Kannada poets of the medieval period include Basavanna and Allama Prabhu.

The next language to adopt bhakti was Marathi, the most important poet being Gyaneswar (1200's). Other Marathi poets were Eknath and Tuka Ram. In Gujarati, prominent poets were Narsi Mehta and Premananda. Other languages to follow the tradition were Kashmiri, Bengali, Assamese, Manipuri, Oriya, and early variants of Hindi.

Another kind of bhakti is found in the Sant tradition, which believes in one omnipresent God. Bhakti became a great platform for Hindu-Muslim unity.

Women poets of Bhakti

The contribution of women writers in different languages deserves special attention. Lal Ded (1320-1384) was a Muslim poet from Kashmir. She wrote in the Sant tradition. Mira Bai (1500's) wrote in Gujarati, Rajasthani, and Hindi. She wrote songs of Krishna in a voice of longing, expressing the pain of separation from the god she loved as a husband (see MIRA BAI). Avvayyar, writing in Tamil, and Akkamahadevi, writing in Kannada, wrote about the position of women in society

JnAna itself is Bhakti: Krishna (Read 83 times)

Important Sadhana in Bhakti Yoga

By Maha Yogi Paramahansa Dr. Rupnathji

Self-surrender is complete surrendering of the self to God. Self-surrender makes the devotee feel the reality of divine grace and Lord's readiness to bestow on him help at all times. The divine influence streams into his being and moulds it to make it a fit medium for divine realisation and divine instrumentality.

Surrender and grace are inter-related. Surrender draws down grace and grace makes surrender complete. Surrender starts the purification of the heart. Grace completes it. Without grace the complete unification is not possible. Grace divinises your being in order that the constant inflow and inspiration can be received and retained. It is through divine grace alone that his whole being is galvanised, rejuvenated.

You can realise the Absolute or the Impersonal by surrender to the Divine. Surrender is not a thing that is done in a week or a month. You cannot make total surrender from the very beginning of your Sadhana.

The self-arrogating little ego persists and resists again and again. It clings leech-like to its old habits, cravings and desires. It wages guerrilla war. It resists surrender. It demands certain objects for its secret gratification. The whole being should be surrendered. That is the reason why Lord Krishna says, "Tameva Saranam Gaccha Sarvabhavena Bharata-Flee unto Him for shelter with all thy being, O Bharata." The Chitta, the ego, the mind, the intellect and the soul should be placed at the feet of the Lord. Mira did this and so she obtained Lord Krishna's grace and became one with Him.

The vulgar, stiff, obstinate ego is harder than diamond, reinforced concrete or steel. It is very difficult to melt it. Constant vigilance and ceaseless effort is necessary to slay this dire enemy of peace and wisdom. It keeps subtle desires for its own silent appeasement. Introspect and find out the subtle desires that lurk in the corners of your heart through the search-light of concentration and discrimination and kill them ruthlessly through regular, silent meditation.

Do not bother about taking care of your body. God will save it if He needs it for further service in this body. Surrender it at His feet and rest in peace. He will take care of it. A real devotee says, "Let me take millions of births. It does not matter. But let me be attached to the lotus feet of Lord Hari. Let me have spontaneous devotion to the Lord. Let me be endowed with purity, spiritual strength, spirit of selfless service and divine virtues.

If you simply say without real inner feeling "I am Thine, O Lord", this will not constitute real integral self-surrender. It should come from the core of your heart. You must be prepared for a radical change. You should not stick to your old habits, ways and motives. You should not expect that everything should happen in the way you want. You should live to carry out the divine purpose. You should not think of those ambitions which the mind likes to gratify. You should not think of using even the divine grace or the divine force for your own purpose. The irrepressible ego will assert in various ways and refuse to give up its old habits and ways. It will try to get everything from the Divine. It will totally decline to give itself to the Divine. That is the reason why aspirants do not make any substantial progress in the spiritual path even after doing Sadhana for several years.

There is no loss in self-surrender. You get from the Lord everything. You enjoy all divine Aisvarya of the Lord. The whole wealth of the Lord belongs to you. Siddhis and Riddhis will roll under your feet. You become one with the Lord. You are freed from all wants and desires and cravings. The spiritually hungry and real thirsty aspirant who yearns for the vision of the Lord turns towards the Divine and is quite willing, eager and happy to consecrate his body, life, mind and soul at the feet of the Lord.

The first stage of self-surrender is only a firm resolve to surrender oneself to God or the Preceptor. A Sadhaka who has dedicated his life for the service of his teacher or the service of humanity or for attaining Self-realisation is not at all bound by the actions he performs, subsequent to his self-surrender. Self-surrender becomes perfect only after God-realisation.

Renunciation of the family life is the beginning of self-surrender. He who is endowed with burning Vairagya and discrimination and is really earnest for his spiritual rejuvenation can also do complete self-surrender even though he is in the world. In and through the world he realises the Lord by complete surrender of his entire being to Him. But it is only a very few who are capable of doing this. Because, the worldly life is beset with innumerable obstacles and temptations and the aspirant finds it very difficult to attain complete dispassion in the midst of so many dissipations and distractions. Therefore, renunciation of family life makes his path easier and smoother. The seed is now sown. Then the aspirant goes to his preceptor and falls at his feet. Now the seed germinates. He starts the service of his Guru. As he advances in his devotion and sincere service, his surrender becomes more and more perfect and

complete. His heart becomes purer and purer and gradually the light of knowledge dawns in him and he cognises the Supreme Atman, which pervades all and everywhere.

The actions performed by the Sadhaka after renunciation do not bind him, as he offers all his actions as offerings unto his preceptor or Lord. He does not do any action, which can be considered as selfish. Thus through service of one's preceptor with utter self-dedication, his heart becomes purified, and ultimately the Lord becomes his preceptor. Now he has completely surrendered himself to the Lord and he attains the highest intuition.

In the beginning individual effort is very necessary. When surrender has been complete, the divine Grace dawns in him and the divine Power itself does the Sadhana for the Sadhaka. The descent of divine grace and power take complete possession of his mind, will, life and body. The Sadhana goes on with tremendous speed.

Through self-surrender, the devotee becomes one with the Personal God or Saguna Brahman, just as through self-denial the Vedantic student or aspirant in the path of Jnana Yoga, becomes one with the Impersonal Absolute. The divine grace destroys the Satan and his kingdom.

The aspirant must not do any action which he is ashamed to tell in public. If he does any action, this will retard his spiritual progress. This physical body and the mind are offered at the altar of the service of Lord, who is the manifest form of every being. Ultimately his mind merges in the soul within. The Sadhaka becomes a Jivanmukta or a liberated sage.

Sadhakas bold! The Lord loves you even when you turn away from Him. How much more shall He love you, if you turn to Him again sincerely with faith and devotion! Very great is His Love, greater than the greatest mountains; very deep is His affection, deeper than the fathomless depth of the ocean!

Krishna, Last Days:

Why Vyasa 'kills' him at the 16th Parvan?

By Maha Yogi Paramahansa Dr.Rupnathji

Not a single word of Vyaasa is without purpose, not a single arrangement of words of Vyaasa is without a Coded Message.

How could Vishhnu-Incarnate die such an inglorious death at the hand of a mere Vyaadha (Hunter)? Why does Krishna die at the 16th Parvan?

1. Great Crocodile's (mahaagrahaam) Cold Corpse

Just before his death, after the destruction of the Vrshhnis and Andhakas in drunken brawl, Krishna instructed his charioteer and trusted friend Daaruka to leave for Hastinapura immediately and bring Arjuna for saving and protecting the remnant Yaadavas.

Arjuna reaches Dvarkaa, and sees the city in the imagery of river (16.6.6-11), in which Krishna and Balaraama lie dead like two mighty alligators - raamaKrishnamahaagrahaam dvaarakaasaritam tadaa, and now that Vaitarani-like river has been bound up by Kaala's net - kaalapaashagrahaam ghoraam nadiim vaitaraniim iva.

In Mahaabhaarata, Crocodile is often an Alternative Imagery of Fish that includes Jhashhaa, and Timi.

The irony becomes poignant because Krishna once said: jhashhaanaam makarash caasmi (Giitaa: 10.31) – I am the Fish -eater of the fishes 'fish-eater.' (MW gives the meaning of Jhashhaa as 'fish-eater,' or the Gangetic porpoise - "a small-toothed whale with a low triangular dorsal fin, and a blunt rounded snout.")

And he is the same Krishna who along with Arjuna once escaped death in a great battle at Kurukshetra – "Indeed, the two Krishnas, their fatigue dispelled, having pierced through that vast host, looked like two fishes that had passed through a strong net - vimuktau jvalanasparzaan makaraasyaaj jhashhaav iva / vyakshhobhayetaam senaam tau samudram makaraav iva (7.76.9)."

Interestingly, that description is of Drona Parvan on the eve of Jayadratha-slaughter. The parallel is striking. That day also an eclipse occurred, just like it occurs this time in Dvaarakaa.

The only difference is – that time the Jhashhaa escaped the Net, but this time could not. Arjuna survives Krishna, but with humiliation. He would be ‘hunted’ and ‘haunted’ by the Dasyus of Pancanada, just like five Sense Organs ‘hunt and haunt’ the Self. Arjuna’s Ahamkaara – and Vyaasa describes Ahamkaara in imagery of Fish – will be netted soon.

2. Fish and Fisherman-Imagery in Mahaabhaarata

Krishna, the Ultimate Purushha, hailed as Vishhnu’s Avataara, who once took birth as the Great Fish – Matsyaavataara (Fish is Purushha; Mbh., Yaajnavalka:12.306.71-72; Brhadaraanyaka Upanishad - 4.3.18) - the Fish-eater of the fishes (that in Maatsyanyaaya Imagery suggests the most Powerful – and also the “Fisherman”), who acted as a “Fisherman” to kill Fish-guised Shambara (one meaning of Shambara is Fish) and save his Guru Saandipani’s son, whom Yudhishhthira saw as a Fisherman during Jaraasamdha-killing mission, whom Vyaasa regards many times as Great Fish during the Kuru-war - now lies dead like a Great Crocodile – the ‘greatness’ (mahaa) of the Crocodile all the more ironical in its cold corpse.

In Mahaabhaarata, Fish represents powerlessness and vulnerability of ordinary man (1.146.20c), ordinary subjects (Brhaspati -12.68.10-11), the vulnerable mass or ordinary people who needs king’s protection (12.140.28), spiritually weak person attached to senses (12.287.15), People whose Yoga is weak (12.289.16), ordinary mortals who cannot escape the acts of past life (12.294.21), the Jiiva-soul that migrates from one body to another just as fish migrates from water to water (12.295.25), and humanity at large (12.169.11c).

Krishna as dead Crocodile/Fish represent all these.

Krishna is the Purushha-Fish reduced to Ordinary-Fish. In Mahaabhaarata, God is ‘a fish roving in the waters,’ as well as ‘a fish entangled in the net - matsyo jalacaro jaalyo 'Kaalaha keliKaalaha kalih (Dakshha: 12.274.60d @ 028_0300)’ – suggesting that Fish symbolizes ‘all’ - both Powerless and Powerful. Krishna now embodies this Philosophy – the existential role changing of Fisherman, Big-Fish, and Small-Fish.

The Kuru-Paandava narrative – with its mythological background of Bhuubhaaraharana – is in fact a Kshhatriya Maatsyanyaaya – and Kshhatriyas and Fishes (also dog) have similar nature of killing each other - kshhatriyah kshhatriyam hanti matsyo matsyena jivati (Yudhishhthira: 5.70.48).’ In the Existential Reality of Kshhatriya Maatsyanyaaya the outcome is always uncertain and prowess does not always win (Yudhishhthira: 5.70.51) – implying ambiguous and changing role of "Fisherman," "Big-Fish," and "Small-Fish."

In Homeric epic too, Fish plays its part as ravening predator aligned with dog, and as prey, particularly in similies of death and destruction.

Vyaasa uses Fish-Imagery recurrently in the battle episodes – which suggests, he has the Maatsyanyaaya Imagery in mind while composing battle episodes. He compares Krishna, Arjuna, Bhiima, Dhrshhtadyumna, Karna, Shalya, Krpa, Abhimanyu, Pradumnya, and Duhshaasana – to big and powerful fishes, or to whales and aquatic animals to which other fishes are vulnerable. All warriors are compared to Fish (naramiinaam, 8.55.39) in the ‘ocean’ of Kurukshhetra.

And what is the Ocean?

Let us remember – Kaala has been compared with Ocean, and Vyaasa’s mind too has been compared with Ocean?

Who is the Fisherman then? Who is the Nishhaada? Who is Kaala?

3. Krishna-Fish and Arjuna-Fisherman

And who sees Krishna as a dead Great-Crocodile?

Arjuna – the consistent killer of Crocodiles – the savior of Guru Drona, a Crocodile in Duryodhana’s oceanic army (bhiishhmavegam aparyantam dronagraahaduraasadam, 05,158.039b*0562_01) - from the deadly grasp of a crocodile (1.123), the savior of five Apsaraas cursed to be crocodiles (1.208-209), and the winner of Draupadii in Shishumaara-Paancaala (Mbh. 1.176.15). Shishumaara means both ‘child-

killer' and 'crocodile.' Hildebeitel notes: "...the allusion to the Shishumaara already places the Svayamvaraam of Draupadi under the sign of the Maatsyanyaaya, 'the law of the fish.'"

And Arjuna himself is a "Fisherman" thus.

Though in the Text, Arjuna hits Matsyayantra, a 'golden target,' the legend goes that Arjuna shoots a Fish – and its Eye through a rotating Wheel at Draupadi's Svayamvara .

The Wheel symbolizes Kaala-Time. The arrow shot – an action – therefore, Prakrti, reaches the Fish – Purushha. In RgVeda, weapons, particularly bow and arrow are feminine (RV- 6.75). In one version, Arjuna hits the Fish eye – that again reminds of the Madurai goddess Miinaakshhii. By this version, the arrow – representing phallus – therefore Purushha or Shiva, trysts with Miinaakshhii-Prakrti.

Arjuna – the "Fisherman" and the piercer of Wheel-Kaala-Time- now sees his friend, philosopher, and guide as a dead Crocodile/ Fish at the hand of "Fisherman" Kaala-Time.

And who narrates it?

4. Krishna-Fish and Vyaasa-Fisherman

It is Vyaasa – the Fisherman and Fish – and also the "Fisherman" in relation to the Itihaasa of Mahaabhaarata and also in relation to the composed Text. Vyaasa – Vishhnu-Naaraayana incarnate – is a 'Fish' and "Fisherman", in that his mother Satyavati was born in the womb of a fish (1.57) ; and was a Fisherman's foster daughter. Born of Braahmana father and Shuudra mother, Vyaasa is Paarashava (13.48.5) – closely related to Nishhaada (Jha 1970) – the actual 'literal' Fisherman.

Jaraa, Mrtyu, Kaala, Nishhaada, Vyaasa – all merge in one – and they merge in Vyaasa's Oceanic Mind – Ocean – the very seat of Maatsyanyaaya.

5. Crocodile, Metaphor for Kaama

Brhaspati's discourse (12.68.8-14) clarifies that Maatsyanyaaya and Food are imagery of Power, and 'eating' signifies the Powerful's exercise of Power over Powerless.

Shatapatha Braahmana states: "The eater of food and food indeed are everything here" (SB 11.1.6.19). The Indra-Vrtra myth of Satapatha Braahmana gives a very mystic description of Indra-Vrtra combat in terms of 'food'. Vrtra, once an 'eater', becomes victorious Indra's 'food'.

Agni cursed Fish to be killed at pleasure (Yajur Veda 2.6.6), Fish and crocodile are in the list of victims to the offspring of waters (Yajurveda - 5.5.13), and Fish exists for Rudra to be shot (Atharva Veda 11.2.25) - Fish and food, thus linked, are therefore metaphors of Power.

The Power-System is an Existential Reality. The Upanishhadik Rshhis, in establishing the primacy of Food – certainly has the Existential Reality of Power in mind.

Kaama is often compared with Fish. Crocodile (Makara) is Kaama's Vaahana. Kaama-God is Makaradhvaja (Brahmavaivarta Purana -4.112.11).

Crocodile is also Vaahana of Yamunaa. Vyaasa, born on an island of Yamunaa, is never free from Kaama. Yamunaa is Black, so is Vyaasa's mother (Kaali-Satyavati) and Vyaasa – Krishnadvaipaayana-Vyaasa.

Apsaraas, who are sent on Svarga-mission to disrupt Tapasyaa of Rshhis by evoking Kaama in their mind, are often cursed by Rshhis when they fail in their mission, and transformed into Fish (like Satyavati's mother Aadrikaa) or Crocodile (like the five cursed Apsaraas whom Arjuna salvage).

Krishna's son Pradumnya – incarnation of Kaama - has Makara standard (makaram ketum, 3.18.2). Pradumnya has prominent Fish/Fisherman connection. The Greek God Eros also rides Dolphin.

In Vishhnu and Bhaagavat Purana, when Shambara abducts and throws Pradumnya into the sea with vicious makaras, a large fish swallows him. Later, Fisherman brings him to Shambara and Maayaavatii finds and adopts him. She is actually Kaama's wife Rati.

Maayaavatii brings up the child (actually her husband Kaama), and later removing his reservations to have an affair with his mother, do have an affair. When Shambara knows this, a Maayaa-yudhha ensues in which Pradumnya triumphs and regains Maayaavatii-Rati. Pradumnya's triumph over Shambara is akin to a Fisherman, owing to his superior prowess, and also because Shambara connotes Fish.

In Upanishhadik Philosophy, son is the father's Self. Thus, Krishna too is Kaama.

In Bharata Muni's Naatyashastra, the colour Krishna is associated with Biibhatsa-Rasa, and another form of Black – Shyaamo – is associated with Shrngaara.

The four Krishnas – Vyaasa, Vaasudeva-Krishna, Arjuna-Krishna and Draupadii-Krshhnaa share this common Biibhatsa-Shrngaara or Thanatos-Eros principle.

Is Krishna as dead Crocodile, dead Kaama?

And let us remember, Vyaasa often compares Kaama (and Krodha) with Fish/Fisherman. In Giitaa Krishna says – “kaamaat krodho 'bhijaayate (Giitaa- 2.62/ Mbh.-6.24.62)” – Krodha-Fish born of Kaama Fish – and together they – Kaama and Krodha perform Maatsyanyaaya in Man's Internal Self.

6. The Great Crocodile in the Net of Kaala-Fisherman

Not only does the imagery of Krishna and Balaraama as dead Crocodiles explicitly suggest Maatsyanyaaya of the Yaadavas with Krishna and Balaraama as the two Big-Fishes, the imagery of Kaala as Fisherman completes the imagery.

When Krishna is about to set out for Jaraasamdha-killing mission, Yudhishhthira compares him with Fisherman (2.18.17-20) implying Jaraasamdha's intention to sacrifice 86 imprisoned kings is Rashhtriya Maatsyanyaaya. To Yudhishhthira, Krishna is one who has conquered Kaama and Krodha i.e. Krishna can be Fisherman to Jaraasamdha, because he is Fisherman to his own Self.

Now, that "Fisherman" lies a dead Crocodile in Kaala-"Fisherman"'s Net!

7. Kaala-Fisherman and Nishhaada

The Vrshhnis and Andhakas had foreboding of the impending doom, and embodied form of time (kaalo grhaani sarveshaam paricakraama nityazah) appeared regularly in Dvaarakaa in both male (16.3.1-2) and female form (16.4.1).

The male figure is associated the Red-Black Colour.

Aitareya Aranyaka (3.2.4.17-18) suggests a penance if such an inauspicious male figure is "seen" in dream. Red and Black are colours associated with Rajah and Tamah Guna in Saamkhya Darshana, and the two suggest AAsurik Nature.

Kaala – in his Male-form thus appears as an Asura – to destroy the Yaadavas, and Krishna, the foremost of Asura-killers, and the one who took birth to destroy Asuras for Bhubhaaraharana.

Kaala – in her Female form – appears as Kaalii.

Kaala in Feminine is Transcultural. In Greek Mythology, on Zeus's dictates, Artemis – herself immune to enchantments of Aphrodite - plays the role like Kaala in causing death to the noble inhabitants of Syria (Odyssey. 15.403, 410).

Who is this Kaalii in Dvaarakaa? Vyaasa's mother Kaalii-Satyavati? Krshhnaa-Draupadii? Is she Kaalii the goddess – the one whose task is universal dissolution? Is she Gaandhaarii?

And Krishna himself is Krishna – the Dark one.

Dark Kaala has come to destroy Dark-Krishna – Asura-Kaala has come to destroy Krishna? Is he Asura Krishna then?

Isn't Krishna himself Kaala as Vishnu's Self? Doesn't Krishna 'devours' all in his Vishvaruupa – and all beings rush into his gaping mouth like insects?

8. Self-Destructive Krishna

Self-Destruction is implied in Krishna's life purpose. In a Mythical and Supernatural Narrative, Naaraayana tells Naarada about his Krishna-Avataara (in Bhiishma's Discourses to Yudhishtira):

“Towards the close of the Dwapara and beginning of the Kali ages, I shall again appear in the world taking birth in the city of Mathura for the purpose of slaying Kansa. There, after slaying innumerable Danavas that will be thorns in the side of the deities, I shall take up my residence in Kusasthali at the city of Dwaraka. While residing in that city I shall slay the Asura Naraka, the son of 'the Earth,--him, that is, who will do an injury to Aditi, as also some 'other Danavas of the names of Muru and Pitha. Slaying also another foremost of Danavas, viz., the lord of Pragjyotisha, I shall transplant his delightful city furnished with diverse kinds of wealth into Dwaraka. I shall then subjugate the two Gods worshipped of all the deities, viz., Maheshwara and Mahasena, who will become fond of the Danava Vana and do him diverse good offices and who will exert themselves vigorously for that worshipper of theirs. Vanquishing next the son of the Danava Vali, viz., Vana, who will be endued with a thousand arms, I shall next destroy all the inhabitants of the Danava city called Saubha. I shall next, O foremost of Brahmanas, compass the death of Kaalayavana, a Danava who will be endued with great might in consequence of his being equipt with the energy of Gargya. A proud Asura will appear as a king at Girivraja, of the name of Jarasandha, who will quarrel with all the other kings of the world. His death will be compassed by me through some one else guided by my intelligence. I shall next slay Sisupala in the sacrifice of king Yudhishtira, the son of Dharma, which sacrifice all the kings of the world will bring tribute. In some of these feats, only Arjuna, the son of Vasava, will become my assistant. I shall establish Yudhishtira with all his brothers in his ancestral kingdom. People will call me and Arjuna as Narayana and Nara, when, endued with puissance, we two, exerting our strength, shall consume a large number of Kshatriyas, for doing good to the world. Having lightened the burthen of the Earth according to our pleasure, I shall absorb all the principal Sattwatas as also Dwaraka, my favourite city, into my own self, recollecting my all-embracing Knowledge (sarvasaatvatamukhyaanaam dvaarakaayaaz ca sattama / karishhye pralayam ghoram aatmajnaativinaazanam, 92) (KMG. Shaanti-Parvan -340/ 12.326.82-93.)”

Krishna is Self-Destructive, or Self-Destruction is involved in Krishna's death on at least nine counts.

First, he remains indifferent to the impending destruction of the Vrshnis (16.2.13) and even aids it (16.4.33-35).

Secondly, Krishna like an ordinary human being, gives way to anger (16.4.21; 16.4.33-35), suggesting his Internal-Matsyanyayam is at work – that is, his Inner-Self destroys him. The word for Anger used here is Manyu. In the Vedas, Manyu was once Indra, and Manyu is also Kaama. More than that, Duryodhana is called Manyu-Tree. Thus, Krishna transforms into Duryodhana, perhaps, and Gaandhaarii's curse comes true just as her pronouncement came true in Duryodhana's case. Krishna is Gaandhaarii's son-like, after all.

Thirdly, since Kaala destroys the Yaadavas and Krishna, it is Krishna's Vishvaruupa that devours him and the Yaadavas.

Fourthly, going by the Harivamsha narrative that Jaraa is Krishna's brother (born of Vaasudeva's Shuudra wife), Krishna is killed by his own blood.

Fifthly, since son is the father born in the mother's womb, Shaamba being the cause of Yaadava destruction is also Krishna's Self-destruction. Earlier, Jaambavatii wanted a son like Krishna, Upamanyu too prophesied 'you will get a son like yourself,' and Shiva-Paarvatii granted that.

Sixthly, going by the Bhaagavat Purana narrative that Pradumnya and Shaamba fought with each other and killed each other, that is another of Krishna's Self-Destruction. In a Mythical and Supernatural Narrative, Dharma has three sons – two of them are Kaama and Harshha. Pradumnya being Kaama-Incarnate is Kaama, and Shaamba is Harsha, because his over-Harshha earns the Rshhis' curse. Kautilya's Arthashastra too testifies that Vrshnis were destroyed by over-Harshha.

Seventhly, Jaraa kills Krishna with iron-tipped arrow – and the iron was of the Musala – and that Musala was born in Shaamba's 'womb.' According to Bhaagavat Purana (11.30.33), Jaraa has fashioned the arrow with which he pierced Krishna's foot from the remaining iron fragment of Saamba's club. The

Mushhala 'born' of Shaamba's 'womb' is in a way Krishna's own blood – and his death blow thus, in a way, comes from Shaamba – a double-effect, so to say. In Vishhnu Purana (5.37.13-14), Jaraa makes the arrow from the club of an unknown Yaadava. That does not change matter much. The 'Iron' is "Yaadavas' blood" and therefore Krishna's "Blood" still.

Eighthly, Krishna is killed by his own name! Krishna's own name carries the significance of Iron in two ways. First, Krishna himself explains the etymology as Iron-related: "I cultivate the earth by being Black Iron (Kaarshhnaayasa); or, as I am Black in colour, I am Krishna (12.330.14)." secondly, Naaraayana becomes Krishna-black in hue in Kali Yuga (Maarkandeya: 3.187.31) and Vishhnu assumes Krishna colour (3.148.33). If Krishna as Naaraayana assumes Black to destroy Black, he is destroyed by a Black Nishhaada with Black Internal Reality with an arrow tipped with Black-Metal.

Ninthly, if Vishhnu-incarnate is killed by a Nishhaada-Vyaadha, then it is yet another Rotation of Wheel. Vishhnu is Nishhaada's 'forefather' (12.59) and he has the most prominent Nishhaada-Aspect. Nishhaada sprang from Vishhnu's seventh generation Ven's right thigh, as a short-limbed person resembling a charred brand, with blood-red eyes and black hair (dagdhasthaanupratiikaazo raktaakshhah Krishnamuurdhajah). The Rshhis told him "sit here (nishhiidety)", and thus he came to be known as Nishhaada. From Nishhaada sprang the tribe of Nishhaadas, who were 'kruuraah zailavanaazrayaah' and they started living in the forests of Vindhya mountain with Mlechhas. The Brahmaa Purana too narrates a similar origin of Nishhaadas (4.43-47). Thus, Krishna-Vishhnu is again killed by progeny.

If Krshna assumes the role of Kaala in relation to the Yaadavas, then his death at the hand of Jara (16.5.19-20) works out the Kaala-Fisherman imagery even intensely.

Jara is a Vyaadha – the Nishhaada Fisherman. Jara is lubdha and lipsu (16.5.19), suggesting Internal Matsyanyayam. Jara – the name suggests time and decreptitude – evoking and reminding us of the imagery of Mrtyu as Fisherman. In a narrative on samsaracakra, Bhiishma describes Jara as a woman (12.199.32 @ 15_51-52) – thus, connecting Jara with the Kaalii strii form of Kaala.

In the narrative of Krshna's death, Jara, Mrtyu, Vyaadha, Nishhaada, Kaala, Kaalii – all merge in one.

In the cosmic scheme, even Vishnu's power is not absolute.

In another narrative involving Mrtyu, Kaala, a snake and a Brahmanii named Gautamii, Mrtyu says, Vishnu is subject to Kaala; Kaala creates the Gods again and again (13.1.48-49). Significantly, Mrtyu says this to a snake in front of a Vyaadha named Arjuna.

If Krshna suggests Harsha (5.68.9), Vartta (5.68.5), iron (12.330.14), performance (acting and entertaining) – then all these factors are responsible for the destruction of Vrshnis and Krshna. Interestingly, actors and dancers are present at the time of destruction of Vrshnis in Prabhasa (16.4.14).

Shamba's over-humorous 'acting' as a pregnant woman – an ill-conceived performance for entertainment - earns the Rsis' wrath, indicating how Krshna's Sattvika performance wanes in the next generation. Shamba produces iron pestle - musalam ghoram ayasam (16.2.8), and Jara's arrow is in all probability iron tipped.

9. Krishna's 'Foot': Shuudra uprising?

There might be messages that are more significant in the narrative of Krshna's death.

Krshna's deathblow comes from his foot - jaravidhyat padatale - implying, the Yaadavas were destroyed having oppressed Shuudras. Krshna as their representative has to take that deathblow – personally and symbolically.

Shuudra is born of Purushha's feet (RV-10.90) – and now foot causes the Purushha's collapse.

The only time Vyaasa and Krishna explicitly meet in Mahaabhaarata is, when after Duryodhana's death, Krishna goes to Hastinapura to meet Dhrtaraashtra. He finds Vyaasa there and touches his feet.

Vyaasa's Mind is Ocean, and Ocean is often regarded as the abode of Makara - samudram.makara.aalayam (e.g. 3.105.23). Did Vyaasa look at Krishna's feet – the feet he must have known as vulnerable? The Feet that would make Krishna the dead Crocodile?

10. Why Krishna dies at the 16th Parvan?

I propose, the placement of Yaadava-destruction narrative at the 16th Parvan is not without significance, because 16 as a number is rich in symbolism.

First, in Sanskrit, 'Musala' also means 'alligator'- a unique link why Krishna is the 'dead alligator' at this Parvan.

Secondly, Krishna is associated with the number "8" -

- a) He is born on Ashhtami (8th Lunar Day)
- b) He is Vasudeva's 8th child
- c) He is born at the 8th month of Devaki's conception (Harivamsha)
- d) He has 8 main wives (Ref - Bankim Chandra's "Krishnacaritra")
- e) He is the 8th Avatara in Puranas

"8" is a transcultural mystic number and associated with Jesus also.

The "8"th day in Lunar Month is a day when the Moon is half-light and half-dark - indicating the White-Black paradox that Krishna represents.

In Mahaabhaarata, the other "8" is Bhishhma, and he teaches Dharma to the Pandavas with Krishna as the listener. It seems then, "8" represents Dharma.

There is mention of one "8 x 8" "fight of metres" between Gods and Asuras in Panchavimsha Brahmana - in which the Gods emerge victorious when Prajapati is invoked by both sides and he finally tilts to the Gods - a role very akin to Vyasa and Krishna. The Gods win over the Asuras by using "8" metres against their "8" metres - that both sides did not have before Prajapati's intervention. If Bhisma fights for Duryodhana, he is not entirely on his side - and rather favours the Pandavas.

In Mahabharata then, the Krishna-Bhisma 'fight' or "8 x 8" 'fight' is actually a "8 + 8" (= 16) Dharma-Yuddha for Bhuhharaharana, and Bhisma finally plays the "8" role in teaching Dharma to Yudhishtira and Pandavas (and in Krishna and Vyasa's presence).

The Bhuhharaharana is accomplished with destruction of Yadavas - and significantly, the destruction takes place at 'Prabhasa' - and 'Prabhasa' is the name of the 8th Vasu, whose incarnate Bhisma is!

I may conjecture that the two "8"s ($8 + 8 = 16$) symbolically represent what Mahaabhaarata stands for - Dharma.

Yajnavalka equates Year with Prajapati and Agni, and says it consists of "8" Savitri Kalaa + "8" Vaishakarma Kalaa - again, $8 + 8 (= 16)$

He gives another interesting equation -

Year = Brhati Chanda (Metre) = 12 Full Moon + 12 eight days (of the fortnight of waning moon) + 12 New Moon = 36 = 36 syllables of Brhati

Here again, we get "8"

He mentions a 'super' Year that comes after 15 Years - that is, the 16th is the completion of 15 Years = $360 \text{ Full Moon} + 360 \text{ New Moon} = (360 \text{ Days} \times 15 \text{ Years})$

Again, we get the figure 36.

The Pandavas reach 36 years of rule at the 16th Parva - thus 36 merges with 16.

Satpatha Brahmana states that Anushtup metre (16 x 2 = 32 syllables - "16", "8" x 4) cannot take one to God - it takes upto some distance - but Brhati metre can.

17 comes after 16 - the Pandavas leave for their final journey at the 17th Parvan - and it cannot be an accident then, that at the end of 17th Parvan Yudhishtira calls Draupadi "Brhati" - in fact, preparing for the 18th Parvan - and 18 is half of 36 syllables of Brhati.

In Yajurveda, the 16 portions of Jiiva are Vrtra's coils (2.1.4; 5.4.5). Vyasa, in his teachings to Shuka, says that sixteen elements constitute 'body of time' - Kaalashariirah (12.309.24-25). Earlier, Vashishtha defines Moksha to Karalajanaka and suggests when the 16 portions of Jiiva are no more united with Prakrti, it is Moksha (12.293.7). The 16th portion of Jiiva is subject to no modification (12.293.1-11). The eternal and immutable 16th portion is called Soma. Markandeya says that in Kali-age, 16th year is the age in which 'men are overtaken with decrepitude and decay and the period of life itself is soon outrun' (3.186.52), which is symbolically represented through Abhimanyu's death at age 16.

Vyasa, in placing the narrative of destruction of Vrshnis in the 16th Parvan, thus suggests constancy in human affairs even when power changes hand or is destroyed; it is as if, the destruction of Vrshnis is no big matter in the scheme of human affairs.

The significance of '16' can be best understood with reference to Bhadaaranyaka Upanishhad and Chaandogya Upanishhad.

Bhadaaranyaka Upanishhad explains the mystery of 16 as follows:

"This Prajapati (Hiranyagarbha) has sixteen digits and is represented by the year. The nights (and days) are his fifteen digits, and the constant one is his sixteenth digit. He (as the moon) is filled as well as wasted by the nights (and days). Through this sixteenth digit he permeates all these living beings on the new-moon night and rises the next morning. Therefore on this night one should not take the life of living beings, not even of a chameleon, in adoration of this deity alone (1.5.14). That Prajapati who has sixteen digits and is represented by the year is indeed this man who knows as above. Body/Wealth constitutes his fifteen digits, and the AAtmaa (Soul) his sixteenth digit. He is filled as well as wasted by Body/wealth. This AAtmaa (Soul) stands for a nave, and Body/wealth is the fellow. Therefore if a man loses everything, but he himself lives, people say that he has only lost his outfit (1.5.15)."

What are suggested here are –

- 1) Prajaapati's Samvatsarah (One Year) = 16 Kaala
- 2) 15 Kalaas (of these) = Raatrii (Night) = Vitta (Body Wealth) = Subject to Kaala-Time
- 3) The 16th Kaala = Dhruva (Constant) = Aatmaa (Soul) = Beyond Kaala-Time = Beyond the transitory Rotation of Day (Day and Night) and Time
- 4) The 15 Kalaas represent Duality of Growth and Decay – that is Transitory Existence; the Bodily existence is part of this transience
- 5) The 16th Kalaas or Aatmaa is the Nave, and the Body/Wealth is the Felloe in this Wheel of Time
- 6) "Through this sixteenth digit he permeates all these living beings on the new-moon night and rises the next morning - so 'maavaasyaam raatrim etayaa shhodasyaa kalayaa sarvam idam praanabhrd anupravisya tatah praatar jaayate": Amaavasyaa (New Moon) is the end of 16 Kalaas.
- 7) Though here only Raatrii (Night) is mentioned with reference to the Moon, the Rotation of Day and Night is implied – that is, the 16 Kalaas involve Rotation of Day and Night till it completes this phase on the 16th Night or 16th Kalaas of Amaavasyaa (New Moon).
- 8) Since Amaavasyaa (New Moon) is mentioned, the Waning Moon from Purnimaa (Full Moon) is implied
- 9) One who knows and understands all above is Purushha and Prajaapati – that is Ordinary Man can transform into true Purushha and Prajaapati by realizing the relation of Kaala-Time and Enlightenment, or the Wheel of Time – the true signifinace of Cakra

In Chaandogya Upanishhad Uddaalaka tells Shvetaketu:

“VI-vii-1: ‘Dear boy, man consists of sixteen parts. Do not eat for fifteen days; drink as much water as you like. Prana is made up of water, and the Prana of one who drinks water is not cut off.

VI-vii-2: Svetaketu did not eat for fifteen days. Then he approached him saying, ‘What shall I say?’ The father said, ‘The Riks, the Yajus, and the Samans, dear boy.’ ‘They do not at all arise in me, sir’.

VI-vii-3: The father said to him, 'Dear boy, just as a single ember of the size of a firefly, left over from a large burning fire, cannot burn any more than that, even so, dear boy, of your sixteen parts only one part is left over, now by means of that you cannot perceive the Vedas. Eat, then you will understand me'.

VI-vii-4: He ate and then approached his father. Whatever he asked him, he answered them all.

VI-vii-5-6: The father said to him, 'Dear boy, just as when a single ember of the size of a firefly left over from a large burning fire, is made to blaze up by adding straw and it burns much more than before, even so, dear boy, of your sixteen parts, only one part remained, and that being nourished by food, has been made to blaze up; and by that you perceive the Vedas now. Hence, dear boy, the mind is made up of food, the Prana is made up of water, and speech is made up of fire. From his words, (Svetaketu) understood it – yea, he understood it."

What are suggested here are –

- 1) Man consists of 16 Kalaas
- 2) Realization of Vedas is possible on the 16th Kaala
- 3) 16 suggests Enlightenment that reveals the true meaning of Vedas
- 4) However, without proper nourishment of the 15 Kalaas with Food, Vedas do not reveal on the 16th; thus, the 15 Kalaas are as important as the 16th - that is, the 16 Kalaas together are an Existential Reality, and the 16th can be reached only through the 15 Kalaas
- 5) Mind = Water; Praana = Food
- 6) The 16 Kalaas needs nourishment of both Mind/Water and Praana/Food

The same idea is contained in Shatapatha Braahmana (10:4:1:18):

"These sixteen digits convey the food to that vital air; and when they take to conveying no food to it, then it consumes them and departs (from the body): hence he who is hungry here, feels very restless, consumed as he is by his vital airs; and hence he who suffers from fever becomes very thin, for he is consumed by his vital airs."

The Waning Moon reaches its culmination on the 16th Kalaas of Amaavasyaa (New Moon), marking the end of –

- a) A phase of Rotation of Day and Night – (End of Transitory Achievements of Worldly Life; End of Duality – New Beginning of Spiritual Life; New Beginning of Journey Beyond Kaala-Time)
- b) Body/Wealth – (End of Body or Physical Death; End of Material Existence, Artha, Power; End of Dharma-Artha-Kaama, that is beginning of Journey to Moksha)
- c) Power – (Power ends by Danda of some Superior Power; Mausala suggests Danda)
- d) Old – (a New Beginning starts from the 17th; End of Old Order of Power; End of Old Rulers; End of Old Self, that is Birth of New Self – both Spiritual and Material)

All these themes are evident in the 16th Parvan or Mausala Parvan, and in Krishna's apparent Self-destructive act.

As the sixteenth parvan, Mausala Parvan represents 'body of time' - Kaalashariirah (12.309.24-25). It marks the end of the narrative of bodily achievements of the heroes. Very significantly, soon after, Arjuna suffers a humiliating defeat at the hand of mere Dasyus indicating the inevitability of 'fall of pride and worldly achievement'. Arjuna too seems to be the victim of Internal-Matsyanyayam, the Big-Fish being Ahamkara in his case (16.8.46-49). The Dasyus take advantage of Arjuna's Ahamkara.

It is natural then, that thereafter, Arjuna receives a Kaala-Time-discourse from Vyasa – a 'timely' discourse, so to say - to quit worldly ties for gatim mukhyam (16.9.25-38).

That explains why Mausala Parvan is not only called ghoram (1.2.68) and darunam (1.2.220), but also mausalashrutisamskhepa Shishtadvijanishveta (1.1.62 @ 1.54) i.e. it is the core of the Vedas.

Matters do not end there.

During Kuru-war, and during Yaadava destruction, New Moon (Amaavaasyaa) happened on Trayodashii (13th day), and eclipse happened on Caturdashii (14th day). The rare '13' and '14' have interesting relation with Kaamadeva – therefore, the Crocodile – and with Kali Yuga.

Trayodashii is ruled by Kaamadeva, and signifies 'forming friendships, sensual pleasures, and festivities.' Caturdashii is ruled by Kali and is 'suitable for administering poison and calling of elementals and spirits.'

Krishna as Kaama-Incarnate Pradumnya's father and as 'Crocodile' has special relation with Kaamadeva – as we have seen – as also with Kali Yuga – Krishna's name suggests that.

Since, Amaavaasyaa takes place on Trayodashii, the New Moon becomes the day of both Indra and Kaama, (Indra is lord of New Moon according to Shatapatha Braahmana), and the next day – Caturdashii – becomes the day of Kali. Indeed, the Suurya Siddhaanta states that Kali Yuga started on an Amaavasyaa (New Moon) day.

If the Yaadavas slaughter each other on Trayodashii, Krishna indeed becomes Indra and Kaama – and his son Kaama-Incarnate dies on that day; and if he lies dead that day or the next day – indeed Kali Yuga starts with his death as the Traditional Belief goes. More than that, he is indeed dead Kaama – or dead Crocodile on that 14th day.

In my opinion, Krishna dies on the 14th day, because after the carnage, Krishna goes to Dvaarakaa to meet his father – so, some time must have elapsed between the Yaadava carnage and his death.

Thus, on the 13th day of Kaamadeva, the Yaadavas get busy in sensual pleasures and festivity – and kill each other – killing of Yaadavas is Krishna's Self-killing too – and on the 14th day Jara-Vyaadha as Kali Yuga administers poison on Krishna.

The Trayodashii (13th day of Lunar Month) occurs at the 16th Parvan. If 16 suggests completion of one Mystic Year, the number 13 is also relevant in it, because a Lunar Year has 13 months (e.g. Yajurveda – 5.6.7). The number 13 and +1 is a recurrent Imagery in Mahaabhaarata, because the Paandavas go to exile post Dice Game for 13 years, and Vyaasa and Naarada had already predicted that Kuru-war would take place on the 14th year.

Not only that, both Bhima and Duryodhana were born on Trayodashii - Bhiima at Day-time and Duryodhana at night.

Thus, 13 and 14 and New Moon and Eclipse and Kaama (Crocodile) and Kali Yuga and Krishna and Arjuna (also Krishna) and Vyyasa (also Krishna) – all merge in the 16 – the mystic 16 of mystic New Moon – in the 16th Parvan or Mausala Parvan – and Mausala suggesting Danda or Vajra now manifests in Krishna’s great-grandson Vajra in the kingdom of Indraprashta – the new Vajra in the land of new Indra – and the arrangement is made by Indra’s son Arjuna.

After the New Moon (Amaavaasyaa) that starts Kali Yuga, the Moon of Soma-Dynasty waxes again – for Arjuna and Paandavas it would be now Spiritual Waxing, and for the next generation Yaadavas led by Krishna’s great-grandson and Kaama-Pradumnya’s grandson, it would be political waxing.

Their waning too is recorded by Vyaasa. Vajra is found nowhere again, and the Paandavas fall one by one in the Himalayas and Parikshit is killed by Takshaka - until the Soma Dynasty waxes again under Janamejaya.

11. Vyaasa as Kaala-Fisherman

Bhiishhma, comparing life to an Ocean – ‘the Ocean of life’ – compares Rajah Guna and the deeds inspired by Rajas as its fishes - rajomiinam (12.29.62), implying, Mind is the water of Internal-Maatsyanyaaya.

Vyaasa’s mind is Ocean (1.53.34) – therefore in his Mind are born all the Fish/Fisherman in their play of Maatsyanyaaya. Vyaasa’s Mind is also Kaala (compared with Ocean; 12.28.43), and the whole world being Kaalaatmaka (‘having time as its self’, 13.1.45), Vyaasa’s creation is also Kaala – rightly so as Itihaasa-Purana.

Fish/Fisherman Vyaasa has to play the role of Fish/Fisherman to Puru-Bharata Dynasty that becomes the pool for Braahmana-Kshhatriya Maatsyanyaaya. Vyaasa agreed in Niyoga on Brahmaa’s command (niyogaad brahmanah puurvam, 15.35.15a). Is not Brahmaa, Vyaasa’s own Self?

Like a Nishhaada-Fisherman he returns again and again to the Maatsyanyaaya Pool. As grandfather to both sides, he is the Fisherman, yet, seeing the Paandavas as Small-Fish, he inclines to them out of Sneha for the weak - snehapuurvam cikiirshhaami hitam vas tan nibodhata (1.144.9-10).’ Vyaasa thus resembles Brahmaa, Indra, Vishhnu, and Shiva in his preference for weak.

If Vyaasa's mind is Kaala, he is again Kaala-Fisherman in respect to other characters. Like an alarm clock, he reminds Satyavati, Dhrtaraashtra (15.8.1-5, 10-17), and Arjuna (Paandavas) when it is time to leave family life and retire in forest for pursuit of Dharma and Moksha.

When Yudhishtira is reluctant to let Dhritarashtra go, Vyaasa says 'kuru me vacah' - it is not just Vyasa's 'request', it is his command - like Kaala-Time's inviolable command. Vyaasa gives a discourse on Kaala to Arjuna (16.9.25-38) regarding Kaala as the root of all - kaalamuulam, and significantly declares that the role-changing of Powerful and Powerless is an act of Kaala-Time- sa eva balavaan bhuutvaa punar bhavati durbalah. Without Vyaasa, the life-story of the principal characters cannot unfold, and without such unfolding, Mbh. cannot be composed.

Vyaasa himself is doomed to remain Fish because he can never conquer Big-Fish Kaama - 'bhavishhyasi tapoyukto na ca raagaad vimokshhyase (Naaraayana: 12.337.45c). Yet, Fish Vyaasa's Kaama produces two of the highest "Fisherman" - his son Shuka (product of Vyaasa's Kaama for Apsaraa Ghrtacii), and Mahaabhaarata itself - both the Text and content Itihaasa, which is again a product of his Kaama because his engagement in Niyoga custom that resulted in the birth of Vidura, Dhrtaraashtra, and Paandu, is not entirely without Kaama-motive.

Vyaasa cannot stop Shuka the "Benign-Spiritual Fisherman" who goes Beyond the System; it is as if, Nishhaada-Vyaadha-Vyaasa fails to 'trap' the high-flying Shuka-bird who is born free (viitaraagaz - 12.337.46a). He cannot stop Dhrtaraashtra too - when his next generation "Fish/Fisherman" Kshatriyas engage in Maatsyanyaaya.

Perhaps, with this experience he never wished to 'trap' Mahaabhaarata, and so let it flow in its own course through his five disciples (Shuka, Sumantu, Vaishampaayana, Jaimini, and Paila) and Lomaharshhana.

Has Nishhaada-Fisherman-Vyaasa ever been 'trapped' in Kaama-Raaga? Or is it rather, Vyaasa as Naaraayana-Vishhnu's Avataara traps himself, just as Krishna's own Vishvaruupa devours himself?

12. Nishhaada and Dharma

With so much importance of Fisherman-Imagery in Mahabharata, where Kaala is conceived as a Fisherman that nets perhaps the Biggest-Fish in Mahabharata – Krshna, or rather, reduces the most powerful Fisherman of Mahabharata into a Big-Fish, it is no wonder that a Nishhaada-Vyaadha – a hunter, therefore Fisherman, teaches the highest Dharma of Mahabharata to a Brahmana – Ahimsa (3.198.69) and Anrshamsyam - (3.203.41). His name DharmaVyaadha too has double meaning. He is DharmaVyaadha being spiritual, and he is DharmaVyaadha – the one who hunts Matsyanyayam-Dharma with Ahimsa and Anrshamsyam.

13. Rotation of Kaala:

Arjuna and Krishna as Day and Night, and White and Black

Krishna dies but Kaala rotates – and Vyaasa is immortal as the representative of that eternally rotating Kaala.

Vyasa imagines the Triple-Gunas as chariot wheel (12.240.11) – propelling the eternal rotation of Dharma and Adharma. Vyasa sees Kaala - the ultimate Big-Fish/Fisherman - too as a wheel – Kaalacakram (12.237.32). With Kaala-cakra in hand like Vishnu, as Avatara of Vishnu, Vyasa sees the rotation of Arjuna-Shukla and Krshna – White and Dark.

Through Krishna–Arjuna’s life, Vyaasa, in his Vedaan Pancamaan explains the two significant Rks of RgVeda –

“One half of day is dark, and bright the other: both atmospheres move on by sage devices. Agni Vaisvanara, when born as Sovran, hath with his lustre overcome the darkness.

aHashca kRSNamahararjunaM ca vi vartete rajasI vedyAbhiH |\\

vaishvAnaro jAyamAno na rAjAvAtirajjyotiSagnistamAMsi |\\ (RV-6.9.1)”

And

“The holy statutes rest by thee, as 'twere with ladles that o'erflow. Black and white-gleaming colours,-at your glad carouse-all glories thou assumest. Thou art waxing great.” (Griffith)

“Dharma is established in you as fiery Sarasvatii has poured into you the creative seed; or, like the flaming tongue has impregnated you (that is, you are gifted with Vidyaa-speech), like a sacrificial ladle pours Ghrta into you; and you – White and Black, White-in-Black, and Black-in-White - are inspired with joy, like one enjoying Kaama; and your creative flame in all glory and beauty, now resolves to utter and pronounce Dharma to everyone in all-pervading way.” (tr. Author)

tve dharmANa Asate juhUbhiH si~ncatIriVa ||\

kRSNARUpANyArjuna vi vo made vishvA adhi shriyo dhiSevivakSase ||\ (RV-10.21.3)”

Arjuna-Krishna rotates as Day and Night – White and Black.

In the two Rks,

Arjuna = Day = White

Krishna = Night = Black

This has something to do with Krishna–Arjuna’s birth, because Arjuna was born “Srimukha Phalguna Full Moon Day during the day in Uttara Star,” and Krishna was born on “Shrimukha Shravana Dark 8th day, just after midnight in Taurus Lagna.”

Thus, by birth time, Krishna is Night and Arjuna is Day. Arjuna is Full Moon, and therefore White (being born on the Climactic day of Waxing Moon), and Krishna is half-White half-Dark, in the Dark-Phase or Waning Moon phase.

Krishna is the 8th child of his parents, and his birth is on Ashhtami (Third Quarter) of the Krishna Pakshha (Waning Moon Phase) –Thus he represents the Balance or the Constant between Waxing Moon and Waning Moon – because on Ashhtami Tithi (phase), the Waxing Moon and Waning Moon look similar (though mirror) being half lighted and half-dark – and also the Balance in Krishna Pakshha (Waning Moon Phase) itself. Raama was born on the same Tithi.

Krishna's birth is thus when the Moon is half-light and half-dark – representing the White-Black Paradox.

(See my article “Krishna and Arjuna on One Chariot - Rotating Night and Day” for detailed analysis of this)

The very name Indra is suggestive of rotation of Power (RV-10.124.3-4; Mahabharata.12.217.54-55). No Power is absolute – and that is the most optimistic message of RgVeda and Mahabharata.

The Nishhaada characters either trigger an event of great import or complete an event. Raamaayana - the life-story of Vishnu's Avataara – is occasioned when Valmiki sees the death of a bird at a Nishhaada-Vyaadha's hand ; and the life-story of Vishnu's next Avataara, Krishna, composed by Vyasa – the Fish and Nishhaada-Fisherman - ends at the hand of a Nishhaada-Vyaadha.

Kurukshetra War started on a New Moon (Amaavasya) day, Yaadavas were destroyed on a New Moon day and Kali Yuga started on that day. However, that is only a phase in Human history.

The Moon will Wax again...Wane again...Wax again ... Wane again ...

In the cosmic scheme, even Vishnu's power is not absolute.

Unquote

Lord Krishna's death in the hand of Jara has connection with Lord Ram's boon to Angada that the latter will be able to avenge the death of his father in his (Lord Ram's) next birth. So Vishnu certainly liked to honour his own words. Further Vedavyasa said that Lord Krishna could have nullified the curse of Gandhari. if he so wished. Vishnu is his own master at all times.

2)

Lord Krishna prayed to Lord Shiva to give him a son. The obvious meaning is that Lord Shiva himself should take birth as his (Lord Krishna's) son to destroy the invincible Yadus. Thus Samba was born as son of Lord Krishna. Thus it is Lord Shiva, who destroyed the Yadus. Lord Krishna did not want to appear as the killer of his own people (the Yadus). Of course, all beings are his own people.

The Sacred Secret: Bhagavad-Gita Chapter 9

By Maha Yogi Paramahansa Dr. Rupnathji

This chapter of 34 slokas, known as raja-vidyaa raja-gunya yoga, Supreme Knowledge and Supreme Secret, describes various ways of attaining the Supreme that lends itself readily for interpolations.

In s13, it is stated that the realized man constantly and single-mindedly remains devoted to the Supreme and in s14 it is averred that such ever remain united with Him in meditation. But it is only in s22 that the protection of the Supreme to those engaged in His service in true devotion is assured. While s23 states that those who worship other gods with faith, worship Him only, albeit defectively, s25 pictures varied outcome of worshipping other gods, a contradiction of s3, ch.12. And in s24, He is the Enjoyer and the Lord of all Sacrifice, an anathema to the philosophy of the Gita. Also s15 is but a digression to facilitate s16-s21 and s23-s25. What is more, there could be some omissions from the original, given the seemingly incomplete exposition of the promised dharma in s2.

Further, in s 30 and s 31, it is said that even a reformed sinner is dear and valuable to Him. Then in s 32 it is stated that women, Vaisyas and Sudras could win His favor through devotion, sounding as if they are all in an inferior league. Leave aside the Lord's averment in many a context in this text that the Supreme Spirit lies in all beings, it is specifically stated in s34 of ch.10 that He symbolizes all that is glorious in woman. Given this, and the background of interpolations, s32 surely is a case of trespass. S33 of this chapter is but a jointing medium of the said obnoxious verse and in itself is patronizing in nature towards the virtuous Brahmins.

S7, that contravenes s15-s16 of ch.8 and echoes the interpolative s18-s19 of this, is an interpolation. S34, which falls into a separate category, is seemingly an interpolation, for reasons explained in 'All about Interpolations'.

1 Thus spoke the Lord:

Unenvied as thou I would tell

The art of leading fruitful life.

2 Supreme secret that's sacred

Profound dharma for mankind

Fair and simple, practicable.

3 Fail who follow this dharma

Pay they price in recurring births.

4 Whatever is there I pervade

In My ambit lay beings

Though it's not the other way round.

5 Fail if thou to grasp it thus

Feel as though I'm confined in

What I bring forth 'n sustain.

6 Skies in rooted wind as spreads

Dwell in Me though disperse all.

8 It's I make the Nature bring
Beings hapless in their scores.

9 Since I function not in passion
Bound Am none by acts all these.

10 It's the Nature ruled by Me
Takes the world the way it goes.

11 Though Am Lord of all beings
Give Me human form the naive
And thus they do belittle Me.

12 Vile in delusion lead their lives
In vainness they waste their time.

13 With Me in mind well-meaning
See they beings sourced in Me.

14 With right intent 'n focus
Such Me worship with true faith.

22 Those as meditate 'n worship
Them I take My wings under

26 Hold I dear a leaf even

Offered when by pure minded.

27 Act thou throughout in good faith

Thus thou make Me feel honored.

28 Rid be thou of all that binds

Freed be thus thou come to Me.

29 None I favor; slight I none

Devout Mine all gain Me true.

30 Start as wicked My worship

Take them all as well realized.

31 Tend I them then turn even

Devout Mine none go restive.

Discern the Divine:

Bhagavad-Gita Chapter 10

By Maha Yogi Paramahansa Dr.Rupnathji

Continued from "The Sacred Secret": Bhagavad-Gita Chapter 9

This intriguing chapter of 42 slokas, known as vibhooti yoga, Glories of the Supreme, characterizes the Omnipresence of the Supreme Spirit. Well, for general human understanding, Lord Krishna identifies the best in heaven and earth that represent all that is glorious about Him. One might note that His averment that Sama Veda and tapo yajna, meditative prayer, symbolize the glory of the Supreme was cited in the introduction to the third chapter.

In the context of what Lord Krishna enumerates as symbolic of the 'Glory of the Supreme Spirit', it is interesting to note that He's the sovereign in humans in s27 but not Rama as one would have expected. However, Lord Rama enters the Hall of Fame as the first amongst the archers (s31). Going by the dispassionate outlook towards life that Lord Krishna expostulates, it is but natural that Lord Rama who personifies attachment to the values of his time is not reckoned as the Glory of the Supreme Spirit. It is another matter that in the Hindu religio-cultural ethos, Lord Rama is revered as purushottama, the noblest human.

1 Thus spoke the Lord:

Ear thy lend My words peerless

Bound they regale as thee gain.

2 Sourced though gods 'n seers in Me

Grasp they have none of My source.

3 Me as Lord of all who sees

Turns his back on wrongdoings.

4 Sourced in Me all faculties

State of mind of beings too.

5 Varied I made vicissitudes

As the case with attitudes.

6 Willed I birth of progenitors all
Seven seers great 'n elders four
Not to mention sovereign fourteen.

7 Grasps as one the power of Mine
Keeps he would his mind then firm.

8 Who this gets in My worship
Tends he then to turn to Me.

9 Whoso to Me thus taken
Delight he takes in praising Me.

10 Him I help to realize that
Which is needed to reach Me.

11 Doubts I dispel his for good
Grant I wisdom to his thought.

12 Thus spoke Arjuna:

O Lord Thou, Supreme Brahman

Abode Ultimate, Purifier Primordial

Indweller Permanent 'n God Primeval.

13 That's how sages down the ages
Narada foremost described Thee,
Affirmed Asita, Devala 'n Vyasa
All of that now Thou confirm.

14 None can ever be sure of Thee
Hold I true thus what Thou say.

15 God of gods
O Lord of all,
Thou but know
Self Thy true.

16 Pray Thee confide Thy nature
With which Thou all worlds transcend.

17 How to grasp all aspects Thine,
How to engage Thee in mind?

18 Make me privy, O, My Lord
Forms 'n attributes of Thyself.

19 Thus spoke the Lord:
Of all countless Glories Mine
Suffice thee knew a few of them.

20 I'm the Self of one and all
I'm the beginning as well end
Not to speak of in between.

21 Vishnu Am of all deities
Sun the luminous of luminous
Mareechi Am immortal
As well moon the star of stars.

22 I am the Sama of Vedas
It's Me Indra, god of gods
Of all organs, mind is Me
And so life in all beings.

23 Shankar Am the Lord of Lords
Kubera, richest of Yakshas
Of the Vasus know Am Fire
And Am Meru, peak foremost.

24 In those echelons ruled by gods
It's Me Bruhaspathi priest of priests,
Marshal that great Skand on earth
Besides the ocean among the seas.

25 So Am 'Om' that sound supreme,
Of rituals Am prayer muted
Himalayas high that kiss the skies.

26 I'm the fig, the tree foremost
And so heavenly sage Narad,
Maestro divine Chitraradh Am
Besides Kapila, the sage attained.

27 Uchhaisravas, Am horse foremost
Nectar that was churned in seas
Airavat white, Indra's elephant
Sovereign whoso crowns mankind.

28 Vajrayudh Am weapon mighty
Kamadhenu the cow holy
Cupid who aids to sustain life
Vasuki the fierce king serpent.

29 It's Me Ananth of Nagas
Varun I am of aquatics,
It's Me Aryama, mane of manes
Yama the ruler of beings.

30 Prahlad Am, the demon godly

Among the reckoners, I'm the Time
It's Me lion, of wildlife all
As well Garud that rules the skies.

31 I'm the wind that purifies all
Among the archers Ram I'm
I'm the shark that mighty fish
And the Ganges, ever in flow.

32 Hinge I am that holds all worlds
Source is Me of spiritual thought
Of Vedanta, I'm pro contra.

33 Alpha Am of alphabets all
Likeness I'm in like compounds
I'm the time of endlessness
It's Me Brahma of four heads.

34 I'm the death that devours all
As well brings forth that beings
Besides what makes woman's glory.

35 Am Sama the grand octane
Like none metre Gayathri,
Margasir pleasant month I am

As well splendid spring season.

36 I'm the splendour of splendrous

Besides fraud in dice as well

I'm the goodness in great souls

Effort that takes to succeed well.

37 It's Me Vasudev of Yadavs

Of the Pandavs thou art Me,

Know Am Vyasa of sages

Poet Laureate, Sukra great.

38 Justice I'm in every court

Policy Am of all conquest,

Secret I'm of every mute

Wisdom Am of what is wise.

39 I'm the seed of all beings

From Me apart none exists.

40 Endless are My attributes

This brief is for just thy grasp.

41 All that's glorious all therein

Is but spark of My splendour.

42 O dear friend need there none to delve in full

Suffice to say it's portion Mine that supports all.

Ends thus:

Discern the Divine,

The Tenth Chapter

Of Bhagavad-Gita.

Nature of Omnipresence: Bhagavad-Gita Chapter 11

By Maha Yogi Paramahansa Dr.Rupnathji

Continued from "Discern the Divine": Bhagavad-Gita Chapter 10

This fascinating chapter of 55 slokas, known as visvarooपा sandarsana yoga, Espial of the Universal Form, is about the character of the Supreme Spirit. Lord Krishna enables Arjuna to espy the All-encompassing Universal Form of the Supreme Spirit by granting him the required ESP. The descriptive nature of the State Supreme falls in the realms of Universal Vision.

Owing to the improbability of their being, s9-s14, make an amusing reading. S3 states that Krishna grants Arjuna the divine sight required to espy His Universal Form. Of course, the ESP that Vyasa granted Sanjaya (s75 ch.18) might have enabled him to monitor the goings on at Kurukshetra in order to appraise the blind king Dhritarashtra about the same. Thus, only from Arjuna's averments Sanjaya could have gathered that he was divining the Universal Form, which obviously was beyond his own comprehension. But s10 - s14 have him describe the Universal Form as though he himself was witness to the same, even before Arjuna utters a word about it. At the same time, the Lord made it clear in s52,

'Ever craved gods 'n angels too

Just to behold what thee beheld'.

Thus, the Universal Form that was seen by Arjuna surely was beyond the scope of Sanjaya's ESP. Hence, s9-s14 that picture beforehand what Arjuna would witness later on are clear interpolations. Contrast this with the parallel situation in s50-s51, when the Lord reassumes His human form, but handled differently by Sanjaya.

The s29 which seeks to emphasize what was already pictured in s28, albeit with not so appropriate a simile, could be but an interpolation.

1 Thus spoke Arjuna:

Thy words compelling, Spirit about indwelling

Uttered in compassion, dispelled my delusion.

2 Besides I've heard, about Thy glories

Origins of beings, and how it all ends.

3 Thou art verily, what Thee ever

Wish I espied, form Thy Divine.

4 If Thou so feel, I'm worthy

Let me espy, Thy True Self.

5 Thus spoke the Lord:

Divine I let thee, divinity Mine

Of hues varied colours 'n kinds.

6 Find Adityas, twelve therein

Vasus eight, and Aswin twins

Rudras eleven 'n Maruts four-nine

Wonders umpteen none else seen.

7 May thou discern in My frame

Much more than thy thought would take.

8 Bestow thee that ESP

Helps which espy form Supreme

Beyond the pale of god's own sight.

15 Thus spoke Arjuna:

In Thou find I

Brahma on lotus,

Gods and sages

Beings 'n serpents!

16 With no beginning

End none sighted,

Boundless find I

In Thee universe!

17 Find I blinding
Light that blazing
From Thy diadem
Club and discus!

18 Thou art Supreme
Indweller Ancient,
Eternal Refuge
Dharma's Guardian.

19 Eyes sun like
And oven for mouth,
How Thou radiate
In arms thy manifold!

20 Fills Thy Frame
The space entire,
Makes Thy sight
The worlds tremble.

21 See in Thee the angelic world
Find them all Thou pray in awe
Spot I sages in their scores
Hear them extol, Thee in hymns.

22 Demigods all 'n celestial folk
Stand they stunned 'n look at Thee.

23 Makes it awful sight Thine terrible
Bear as Thou those weird organs.

24 Perplexed am I by Thy sight
Seems I've lost my sense of self.

25 Discern I nadir in Thy face
Pray assume now Form Normal.

26 See I Bhisma, Dron 'n Karn
Kauravs, ours, making way to mouth Thy wide.

27 Nauseates sight of teeth Thine terrible
Gnashing heads of theirs in smitherens.

28 Rivers as run, towards the seas
So these armies, towards Thy mouths.

30 Consume worlds as mouths Thy blazing
Find I blinding rays those scorching.

31 Who art Thou, this Terrible Thing!

For what avail, mission this Thine!!

Gripped now am with urge to know.

32 Thus spoke the Lord:

I'm the time that infolds all

It's all over for most here

Doomed are they, never mind war.

33 Since I've handed them sentence

Thou art no more than hangman,

Finish them all 'n flourish in turn

Brings as reign thee power 'n pelf.

34 Take up arms 'n lap up crown

For Drona, Bhishma and Karna,

As well Jayadrath with the rest

Truly are they doomed by Me.

35 Thus spoke Sanjaya:

Stunned as he by what transpired

Beseached Paartha, Lord Krishna.

36 Thus spoke Arjuna:

Sing Thy praises the rejoiced world

Hither 'n thither run wicked in awe

Bow to Thee those self-realized.

37 Can one fail to worship Thee
Creator's Creator, 'n Universal!

38 Thee the Primal, All-Dweller
Thou All-Knower, One to know.

39 God of gods, O, our Father
Thee I salute on and on.

40 One and All, who pervades all
Thou All-Powerful, praise be Thee.

41 Ignorant being of Thy Great Being
Owing to contempt familiarity bred
Sadly I have been badly behaving.

42 As I took Thee for granted
Kindly forgive, O, Great Soul.

43 Thou art Greater than greatest
None Thee in three worlds equal.

44 Treat me kindly 'n forgive

All I crave for, is Thy grace.

45 Form Thy Current holds dreadful

Pray show Divine Grace of Thine.

46 With mace, discus 'n diadem

Pray assume Thy Form four-armed.

47 Thus spoke the Lord:

As thou please Me, so I've shown

Form My Endless, none else seen.

48 Take to penance

Or pore over four Vedas

None that helps to see this Form.

49 Having beheld My bewildering Form

Now ease with My Form Normal.

50 Thus spoke Sanjaya:

Having said thus Lord assumed

His form normal that calmed Arjun.

51 Thus spoke Arjuna:

O, Lord now I feel normal

With Thy gentle form human.

52 Thus spoke the Lord:

Ever crave gods 'n angels too

Just to behold that thee beheld.

53 Austerities well Vedic grasp

Charity, as well ritual regimen

Get none to what thou had seen

54 Yet in devotion, divines man

Attains besides, Form this Mine.

55 He that takes Me for Supreme

And treats his work as Mine own one,

Gets who rid of his restraints

And keeps his faith in Me always,

He who bears no ill-feeling

Ever on move, he comes to Me.

Ends thus:

Nature of Omnipresence,

The Eleventh Chapter

Of Bhagavad-Gita,

Doctrine of Faith:

Bhagavad-Gita Chapter 12

By Maha Yogi Paramahansa Dr.Rupnathji

Continued from "Nature of Omnipresence": Bhagavad-Gita Chapter 11

This chapter of 22 slokas, known as bhakti yoga, Doctrine of Faith, enumerates the human qualities that are endearing to the Supreme Spirit. In this also are discussed the ways in which one still could win the Lord's favour yet failing to set store on Him.

1 Thus spoke Arjuna:

Pray tell who's better realized,
One that devoted as stated
Or relies who on God Obscure.

2 Thus spoke the Lord:

Me in devotion who worships
Him I reckon as well realized.

3 Having said that add I might

Looks as one to God Obscure

4 Doth he fine with senses reined

If well disposed towards the world.

5 But it's tough ask nonetheless

For one to realize God Obscure.

6 Whosoever hath faith in Me
And leans on Me heart 'n soul -

7 Him I help to cross over
Ocean vast of births 'n deaths.

8 If thou develop faith in Me
Take for granted I take thee.

9 Were thee to fail develop faith
It's not thou reached blind alley,
Ever Me having in thy mind
Practice lets thee turn the bend.

10 If thou feel that's hard as well
Indulge then in deeds Me please.

11 If thou find that difficult too
Give thyself to Me Supreme
Act then with thy subdued mind
With no thought for what follows.

12 Scores thought over mere roting
Bettters meditation awareness too
What helps man to find moorings

Are acts his with no axe to grind.

13 Kind-hearted 'n considerate

Friendly natured, forgiving too

Lays no store on highs and lows

Suffers no pride 'n possessive not –

14 Who's patient 'n cheerful

Self-willed as well persevering,

Who's hearty ever at work

Makes he devout My beloved.

15 Troubles he none or perturbs

It's such poised I'm proud of.

16 Who's simple, never in want

Covets he not in vantage post

Shakes him none, he keeps his nerve

It's such who Me please the most.

17 He's My darling who craves not

Yet won't shun the pleasures of life

Takes but things all as they come.

18 Treats he equal friends 'n foes

Scorn or honour minds he not
Keeps he cool in grief and joy
Nurses for none soft centre –

19 Pats 'n slights all in the score
Treats as equal score My man
Takes he in his stride his lot
But won't put the blame on Me.

20 Who in dharma this engage
Them I hold in special esteem.

Ends thus:

Doctrine of Faith,
The Twelfth Chapter
Of Bhagavad-Gita

Field and Farmer:

Bhagavad-Gita Chapter 13

By Maha Yogi Paramahansa Dr.Rupnathji

Continued from "Doctrine of Faith": Bhagavad-Gita Chapter 12

This chapter of 35 slokas, known as kshetra kshetragjnya vibhaaga yoga, Field and Farmer, deals with body and spirit in the first half, and for the rest about Prakruti (Nature) and Purusha (Supreme Spirit). It may be noted that customarily the first verse that is carried here is either omitted altogether or retained unnumbered for reasons none explained. Thereby to avoid confusion in comparison, the same is

numbered 0 in this text. One might notice that s10, advocating asceticism to which Lord Krishna is opposed, doesn't jell with the rest, either contextually or philosophically, and thus should be seen as an interpolation.

S22, which states that the Supreme Soul, lay in beings as a sustainer, consentor, enjoyer and overseer, contravenes its very nature expostulated in s16-s18, ch.15. Besides, as can be seen, it affects the continuity between s21 and s23 of this chapter. S30, akin to s15 is an irrelevant interpolation too.

0 Thus spoke Arjuna:

What is nature 'n its role,

What is spirit 'n its nature,

What is frame 'n who lords it

What makes feeling 'n sixth sense?

1 Thus spoke the Lord:

Sees who body his as field

Sees he all there is to see.

2 Knows who Spirit One dwells in all

Knows he all that's there to know.

3 Lend thy ear, as I reveal

Nature of thy frame, as well

Spirit that tenants as farmer

Besides Him and His prowess.

4 In chants validate what Vedas

Aspects that well Brahmanas delve
Reasoned wise in varied ways.

5 Subject to reason, ego as well
Steeped is frame in elements five,
Earth, water, fire, ether and air
Organs those ten, as well mind.

6 Desire, derision, pleasure 'n pain
Pitch their tents in frames human.

7 Knowing is being -
Amiable and humble, simple 'n honest
Patient 'n decent, clean and clear
Not to speak of fair and firm -

8 Void of desires, egotism devoid
Passion none for life and times

9 With no craving for possessions
Fondness none for things of life
None the averse, all the same.

11 Naive though fail to follow suit
Tend all wise to probe nature

And strive to see the Spirit in Me

12 Let Me tell thee what's needed
To let thee grasp the State Brahman
Which if done would bring in bliss.

13 All-Reaching, He's All-Seeing
All Hearing, He pervades all.

14 Organs in His likeness made
Unlinked though to their senses,
He that sustains all three worlds
Unattached though to goings on.

15 In beings all 'n objects too
Within He lies, without as well,
If one comes to grasp this well
It's perception that's Supreme.

16 It's how Brahman dwells in all
Till He ends all what that keeps.

17 He's the Light that leaves no shade
He's the One for one to know
He's the Goal of all learning

He's the Tenant in every heart.

18 It's the knowable of the frame

Me who worship come to grasp.

19 Spirit 'n Nature, ageless both

Nature of beings, of Nature born.

20 It's Nature that tends beings

Binding Spirit to one's own acts.

21 Spirit that lay in beings all

Inclines to one's attitudes,

With the ethos it imbibes

Tends it one to like rebirth.

23 Gets one freed, as he grasps

Aspects Nature 'n Spirit as well

24 Indulge who in meditation

Find they Supreme Spirit in them,

Some as divine through wisdom

Others do so by deeds selfless.

25 He who finds this all too hard

May he obtain wise counsel
And be rid of births and deaths.

26 Whatever exists in this world
Designs Spirit in Nature's womb.

27 Sees he well, who would see
What doth perish is just the frame
End there none to Spirit therein.

28 Realize if thou Spirit in thee
Same as one that dwells in all
Hurt thou never thine own self
Thereby attain Me Supreme.

29 Beings act per their nature
Thus the Spirit that lay in them
Hath no hand in deeds of theirs

31 Having none its attributes
Apart being from nature
Spirit hath no qualms of its own.

32 As with ether, spread all over
None the sullied, exposed being

So is the case with Spirit in thee.

33 Sun as one lights all three worlds

It's one Spirit that glows all frames.

34 Aware if thee of Spirit 'n frame

Frees that thou from all bindings

Making way to reach Supreme.

Ends thus:

Field and Farmer,

The Thirteenth Chapter

Of Bhagavad-Gita.

JnAna itself is Bhakti: Krishna

More than the idea that bhakti is an important accessory for jnAna, Lord Krishna has shown that jnAna itself is Bhakti. He mentions four categories of devotees and in naming them he lists 'ArtI, jijnAsu, arthArthI and jnAnI' (B.G. VII – 16: Arto jijnAsur-arthArthI jnAnI ca bharatarshabha). 'Arta' means the distressed sufferer. 'jijnAsu' means the one desirous of knowledge, that is, the one who wants to know the Truth and makes effort to know. 'ArthArthI' means one who desires wealth, money, possessions, property, power etc. The fourth is JnAni himself. The formal order among these should be ArtaH, arthArthI, JijnAsu and jnAnI. For the purpose of metre requirements, the order has been changed in the Gita verse. Our business here is the mention, namely, the jnAnI as the topmost devotee. Why can't we take him as a dvaita (dualistic) JnAni? – may be a quixotic question here. But this has been met with already by the Lord's statement in the next verse : He has one-pointed devotion (*eka-bhaktiH*). The Lord caps this by the further statement *JnAni-tvAtmaiva me mataM* (JnAni and Myself are One – that is my final opinion). Later when he dwells on 'bhakti-yoga' itself and teaches the upAsanA (dualistic saguNa upAsanA) he only uses the words *atIva priyaH* (XII – 14 – 20) (most dear to Me), he never says "he is Myself"; from this it is clear (when he talks about this JnAni here) he refers only to the advaita-

JnAni. In the teaching of bhakti-yoga he says: “The nirguNa-SAdhanA gives difficulties (klesha) and dukha (unhappiness) for those who are conscious of their body” and then goes on to teach the saguNa-upAsanA.

In other words, for those who are too conscious of their body, the jnAna path is not easy to attain and that is why he teaches the saguNa upAsanA to them; not with the idea that the saguNa upAsanA is superior to the jnAna path. Let that be. Later when he starts talking about the qualities of the Bhakti upAsaka from the shloka *adveshhTA sarva-bhUtAnAM ...* (The one who has no hate towards any being ,,,,) through seven or eight shlokas and winds up the chapter with “Such people are dearest to me”, it will be clear to any neutral observer that whatever qualities he has described here apply only to a JnAni. Nowhere has he said in Bhakti yoga, about revelling in the multifarious qualities of Bhagavan, weeping, laughing, dancing, singing, going into unconscious trance, establishing relationship with God through various moods like, servitude, filial affection, etc. or enjoying the ritual bathing (abhisheka) or decorating the deity, etc. The qualities that He enunciates, viz., love and affection to all beings, getting rid of the feelings of ‘I’ and mine, equanimity with respect to happiness and misery, fear and delusion, contentment with whatever one gets and being independent of possession and property – all these qualities are only those of the JnAni! There is also one shloka which describes devotees:

Mac-cittA madgata-prANAH bodhayantaH parasparaM |

Kathayantashca mAM nityaM tushhyanti ca ramanti ca // B.G. X – 9

Those who have turned all their mind toward Me, who have reposed their very lives in Me, who are constantly enlightening each other and talking about Me and for whom that is the satisfaction and that is the delight! But note that this statement does not come in Bhakti Yoga or about those generally termed to be bhaktas. It comes under ‘VibhUti Yoga’ where the Lord’s Glory and Power is declared to be manifested in the whole universe. In short He says those who see such Godly Power and Glory in everything repose their mind and life in the Lord and revel in thinking and talking about Him. However they are not dry philosophers, but ‘bhAva-samanvitAH’, that is, knowledgeable people (budhas) who are involved in God with Love. In other words they are like JnAnis as described by the Acharya. Further on when the Lord continues, He does not propose to give them Bhakti Yoga. He specifically promises to Grace them with the path of JnAna, that is, buddhi yoga; and burn any remnants of darkness of ignorance in them by the Lamp of Wisdom (jnAna deepena).

In the final chapter also He says “bhaktyA mAm abhijAnAti” – by bhakti one knows Me right; and thus emphasizes the jnAna angle. The root ‘jnA’ gives rise to both the words ‘jnAnaM’ as well as ‘jAnAti’. ‘Through Bhakti one knows Me as I am, thereby enters Me and by My Grace obtains the eternal Immortal position’ -- so ends His message in the advaita fashion. In pursuance of the same, while giving

it to Arjuna, He says 'Adopt Buddhi Yoga' – not Bhakti Yoga! Thus there is no ringing of bells, no offering of flowers, no relationship in several moods. However it is the mood of Love with which one gives Himself up to the Universal Life-Source and this apex bhakti is what plays an important role in the path of jnAna.

108 Names of Krishna with English Meanings

- 1) Achala – God without any change or the immovable one
- 2) Achyuta – Infallible Lord
- 3) Adbhutah – Wonderful God
- 4) Adidev – The Lord of the Lords
- 5) Aditya – The Son of Aditi
- 6) Ajanma – One Who Is Limitless and Endless
- 7) Ajaya – The Conqueror of Life and Death
- 8) Akshara – Indestructible Lord
- 9) Amrit – Heavenly nectar or elixir
- 10) Anandsagar – Compassionate Lord
- 11) Ananta – The Endless Lord
- 12) Anantajit – Ever Victorious Lord
- 13) Anaya – One Who Has No Leader
- 14) Aniruddha – One Who Cannot Be Obstructed
- 15) Aparajeet – The Lord Who Cannot Be Defeated
- 16) Avyukta – One Who Is As Clear As Crystal
- 17) Balgopal – The Child Krishna, the All Attractive
- 18) Chaturbhuj – Four-Armed Lord
- 19) Danavendra – Granter of Boons

- 20) Dayalu – Repository of Compassion
- 21) Dayanidhi – The Compassionate Lord
- 22) Devadidev – The God of the Gods
- 23) Devakinandan – Son of Mother Devaki
- 24) Devesh – Lord of the Lords
- 25) Dharmadhyaksha – The Lord OF Dharma
- 26) Dravin – The one who has no Enemies
- 27) Dwarkapati – Lord of Dwarka
- 28) Gopal – One Who Plays With the Cowherds, the Gopas
- 29) Gopalpriya – Lover of Cowherds
- 30) Govinda – One Who Pleases the Cows, the Land and the Entire Nature
- 31) Gyaneshwar – The Lord of Knowledge
- 32) Hari – The Lord of Nature
- 33) Hiranyagarbha – The All Powerful Creator
- 34) Hrishikesh – The Lord of All Senses
- 35) Jagadguru – Preceptor of the Universe
- 36) Jagadisha – Protector of All
- 37) Jagannath – Lord of the Universe
- 38) Janardhana – One Who Bestows Boons on One And All
- 39) Jayantah – Conqueror of All Enemies
- 40) Jyotiraaditya – The Resplendence of the Sun
- 41) Kamalnath – The Lord of Goddess Lakshmi
- 42) Kamalnayan – The Lord with Lotus Shaped Eyes
- 43) Kamsantak – Slayer of Kamsa
- 44) Kanjalochana – The Lotus-Eyed God

- 45) Keshava – One Who Has Long, Black Matted Locks
- 46) Krishna – Dark–Complexioned Lord
- 47) Lakshmikantam – The Lord of Goddess Lakshmi
- 48) Lokadhyaksha – Lord of All the Three Lokas (Worlds)
- 49) Madan – The Lord of Love
- 50) Madhava – Knowledge Filled God
- 51) Madhusudan – Slayer of Demon Madhu
- 52) Mahendra – Lord of Indra
- 53) Manmohan – All Pleasing Lord
- 54) Manohar – Beautiful Lord
- 55) Mayur – The Lord Who Has a Peacock Feathered–Crest
- 56) Mohan – All Attractive God
- 57) Murali – The Flute Playing Lord
- 58) Murlidhar – One Who Holds the Flute
- 59) Murlimanohar – The Flute Playing God
- 60) Nandakumara – Son of Nanda
- 61) Nandgopala – The Son Of Nanda
- 62) Narayana – The Refuge Of Everyone
- 63) Navaneethachora – makan (butter) chor
- 64) Niranjana – The Unblemished Lord
- 65) Nirguna – Without Any Properties
- 66) Padmahasta – One Who Has Hands Like Lotus
- 67) Padmanabha – The Lord Who Has A Lotus Shaped Navel
- 68) Parabrahmana – The Supreme Absolute Truth
- 69) Paramatma – Lord Of All Beings

- 70) Parampurush – Supreme Personality
- 71) Parthasarthi – Charioteer of Partha or Arjuna
- 72) Prajapati – Lord Of All Creatures
- 73) Punyah – Supremely Pure
- 74) Purshottam – The Supreme Soul
- 75) Ravilochana – One Who Eye Is the Sun
- 76) Sahasraakash – Thousand-eyed god created by Hindu devotional blog
- 77) Sahasrajit – One Who Vanquishes Thousands
- 78) Sakshi – All Witnessing Lord
- 79) Sanatana – The Eternal Lord
- 80) Sarvajana – Omniscient Lord
- 81) Sarvapalaka – Protector of All
- 82) Sarveshwar – Lord of All Gods
- 83) Satyavachana – One Who Speaks Only the Truth
- 84) Satyavrata – The Truth Dedicated Lord
- 85) Shantah – Peaceful Lord
- 86) Shreshta – The Most Glorious Lord
- 87) Shrikanta – Beautiful Lord
- 88) Shyam – Dark-Complexioned Lord
- 89) Shyamsundara – Lord of Beautiful Evenings
- 90) Sudarshana – Handsome Lord
- 91) Sumedha – Intelligent Lord
- 92) Suresham – Lord of All Demi-Gods
- 93) Swargapati – Lord of Heavens
- 94) Trivikrama – Conqueror of All The Three Worlds

- 95) Upendra – Brother of Indra
- 96) Vaikunthanatha – Lord Of Vaikuntha, The Heavenly Abode
- 97) Vardhamaanah – The Formless Lord
- 98) Vasudev – All Prevailing Lord
- 99) Vishnu–All Prevailing Lord
- 100) Vishwadakshinah – Skilful and Efficient Lord
- 101) Vishwakarma – Creator of the Universe
- 102) Vishwamurti – Of the Form of the Entire Universe
- 103) Vishwarupa – One Who Displays the Universal Form
- 104) Vishwatma – Soul of the Universe
- 105) Vrishaparvaa – God of Dharma
- 106) Yadavendra – King of the Yadav
- 107) Yogi – The Supreme Master
- 108) Yoginampati – God of Yogis.

Paths of Yoga

The four main spiritual paths for God-realization are Karma Yoga, Bhakti Yoga, Raja Yoga and Jnana Yoga. Karma Yoga is suitable for a man of active temperament; Bhakti Yoga for a man of devotional temperament; Raja Yoga for a man of mystic temperament; Jnana Yoga for a man of rational and philosophical temperament or enquiry. The practice of Yoga leads to communion with the Lord. Whatever may be the starting point, the end reached is the same.

Karma Yoga is the way of selfless service. The selfless worker is called the Karma-Yogin. Bhakti Yoga is the path of exclusive devotion to the Lord. He who seeks the union through love or devotion is called the Bhakti-Yogin. Raja Yoga is the way of self-restraint. He who seeks to have union with the Lord through mysticism is called the Raja Yogin. Jnana Yoga is the path of wisdom. He who seeks to unite himself with the Supreme Self through philosophy and enquiry is called the Jnana Yogin.

Man is a strange complex mixture of will, feeling and intellectual thought. He wills to possess the objects of his desires. He has emotion and so he feels. He has reason and so he thinks and ratiocinates. In some the emotional element may preponderate, while in some others the rational element may dominate. Just as will, feeling and thought are not distinct and separate, so also work, devotion and knowledge are not exclusive of one another.

Some maintain the practice of Karma Yoga alone is the means to salvation. Some others hold that devotion to the Lord is the only way to God-realisation. Some believe that the path of wisdom is the sole way to attain the eternal beatitude. There are still others, who hold that all the paths are equally efficacious to bring about perfection and freedom.

To behold the One Self in all beings is Jnana, wisdom ; to love the Self is Bhakti or devotion, to serve the Self in all is Karma, or action. When the Jnana-Yogi attains wisdom, he is endowed with devotion and engaged in selfless activity. Karma Yoga is for him a spontaneous expression of his spiritual nature, as he sees the One Self in all. When the devotee attains perfection in devotion, he is possessed of wisdom and activity. For him also Karma Yoga is a

spontaneous expression of his divine nature, as he beholds the one Lord everywhere. The Karma Yogi attains wisdom and devotion when his actions are wholly selfless. All the paths are in fact one, in which the different temperaments emphasize one or other of its inseparable constituents. Yoga supplies the method by which the Self can be seen, loved and served.

The Yoga of Synthesis is the most suitable and potent form of Sadhana. In the mind there are three defects, Mala or impurity, Vikshepa or tossing, Avarana or veil. The impurity should be removed by the practice of Karma Yoga. The tossing should be removed by worship or Upasana. The veil should be torn down by the practice of Jnana Yoga. Only then Self-realisation is possible. If you want to see your face clearly in a mirror, you must remove the dirt in the mirror, keep it steady and remove the covering also. You can see your face clearly in the bottom of a lake only if the turbidity is removed, the water that is agitated by the wind is rendered still and if the moss that is lying on the surface is removed. Even so is the case with Self-realisation. The Yoga of Synthesis will bring about integral development. The Yoga of Synthesis develop the head, heart and hand harmoniously and lead to perfection.