

Sri Guruvayoorappan Temple.

By Veeraswamy Krishnaraj

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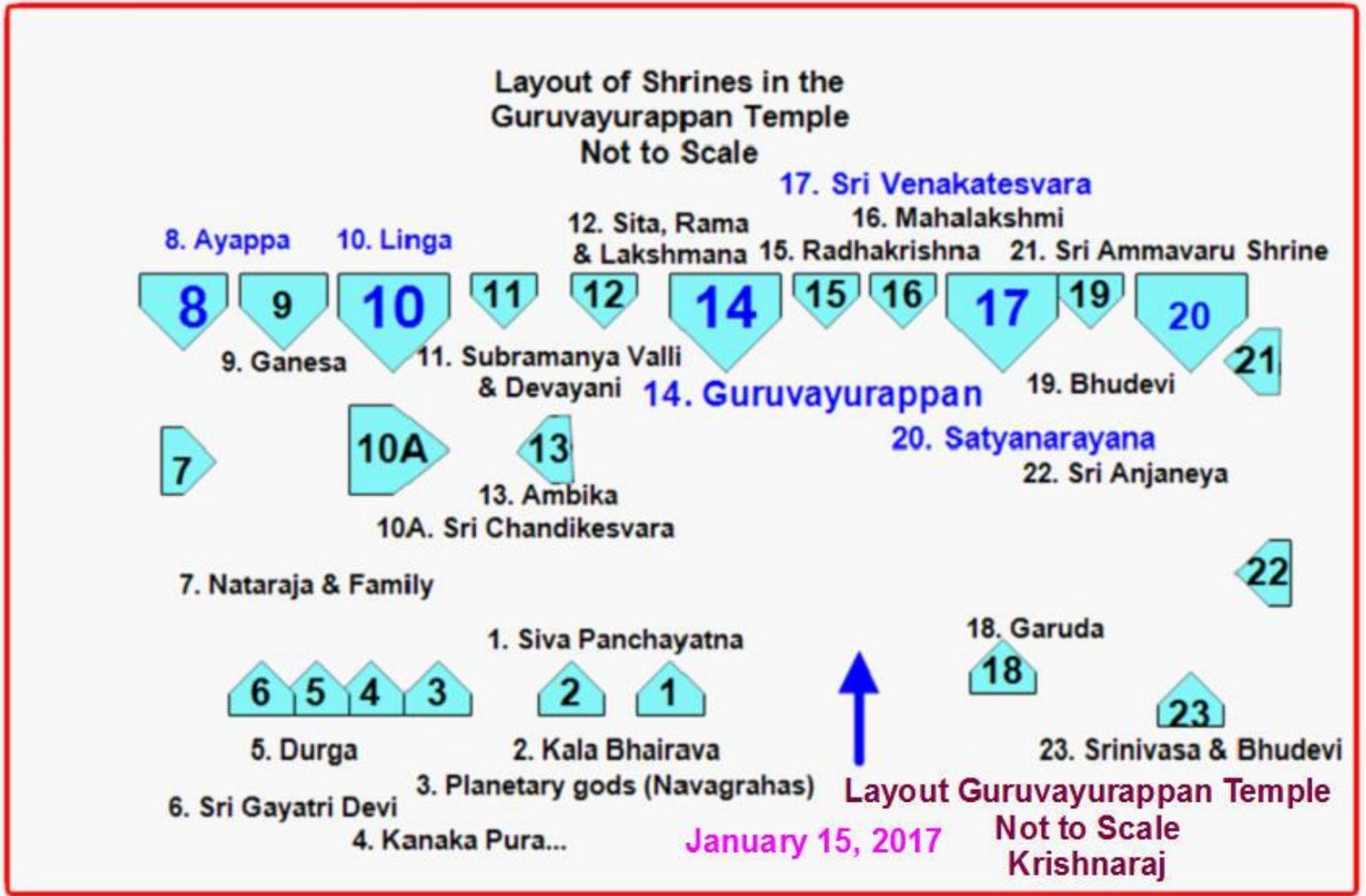
Sri Guruvayoorappan Temple

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Guruvayurappan Temple had a humble beginning in a hall in the said address several years ago, though its greatness was not any less than now. Then, it was a modest shrine; its grandeur is yet to manifest. The devotees saw the girders rise against the azure sky with fluffy clouds. The building rose around the steel girders through rain, shine, storm and snow in the middle of the woods to the delight of the devotees and the astute planners. Its vista is spectacular. I tried to capture its beauty surrounded by verdant woods turning colors from spring to fall. The trees and the spring and the summer leaves bore witness to the devotees coming and going with reverence in their hearts. As the rains came down from the heavens, each leaf shed its tears of joy to see the temple rise from mother earth.

The temple bears rainbow colors on its exterior and its architecture is wonderful. Could this location be Brindavanam of North America? Could this have been where Krishna sported with Gopis in His youth. Such thoughts come up in the mind. See the splash of colors in this portrait bearing witness to the colorful persona of Bhagavan Krishna.



SRI GURUVAYURAPPAN

The Morganville Temple the namesake of Guruvayur Sri Krishna Temple in Kerala houses Guruvayoorappan as the central deity. Its broad appeal is that the temple houses other deities.

The presiding deity is MahaVishnu in the form of Krishna with Tulasi garland, in standing posture with four hands carrying Sankhu (conch), Sudarshana chakram (a serrated disk), lotus and mace. He is worshipped as Balakrishna, the full avatar (Purnaavatara) of Mahavishnu. The idol is made of a rare stone known as Patala Anjana. The temple in Kerala is the Bhuloka Vaikunta. This form of Krishna is what His parents saw when Krishna was born in the jail cell of His evil uncle King Kamsa.

The temple complex in Guruvayur Kerala has in addition shrines for Ganesa, Ayyappa, and Bhagavati. The legend goes as follows. Brahma in Padma Kalpa requested of Mahavishnu to offer Mukti (Salvation) to his creations and himself. Vishnu obliged Brahma by giving a gift of Himself in the form of an idol, made by Him. In Varaha Kalpa, Lord Brahma offered the idol as progeny-bringing gift to the childless devotees of Vishnu, Sutapass and his consort Prasni. In Satya Yuga, Lord Vishnu took the form of Prasnigarbha, the male progeny of Sutapass and Prasni. In Treta yuga, the couple took birth as Kashyapa and Aditi, who bore Vamana, the dwarf form of Vishnu Himself. The couple took birth later as Dasaratha and Kausalya and Rama was born of them. The couple entered Dwapara Yuga as Vasudeva and Devaki and bore Krishna, who took the idol to Dwaraka for daily worship. Krishna taught Bhagavadgita to Arjuna on the battlefield on Ekadasi. More on this later.

Krishna foresaw the sea washing and drowning Dwaraka and entrusted the idol to His friend Uddhava for safekeeping and delivery to Brihaspati and Vayu Bhagavan (Wind god), who took a southern journey with the idol. They saw a beautiful lake in a forest and met Sage Parasurama who promptly took them to Lord Siva and His consort Parvati.

They discovered that Siva worshipped Vishnu in that very place after taking a ritual bath in the lake Rudrathirtham. Prachetas, a handsome handsome princely brothers came to see Siva seeking the title of Prajapati. Siva taught them Rudrathirtham and they uttered the hymns in the worship of Vishnu and earned the title of Prjapati.

Brihaspati and the Wind god, having heard the story decided that it was the place for the consecration of the idol. Visvakarma, upon request to build a temple there, built it in a flash and the twosome deities consecrated the idol, which changed from hand to hand and eventually found a place in what was to become Guruvayoor, the abode of Guruvayoorappan.

Guruvayoorappan Temple is one of the famous Vaishnava sacred pentad, of the which the rest are Jagannath Temple in Puri; Venkatesvara Temple in Tirupati; Nathdwara in Rajasthan; and Dwaraka in Gujarat.

There are 108 Divyadesams in India.

The idol was made of magnetic black antimony. There are several variant narratives in the substance of the idol. Sesame seed oil is used to anoint it. The idol gets a sprinkling of herbs (vaka) and the priests pour on the idol water consecrated with mantras. The devotees receive the healing water as Prasada.

Krishna here is Unni Krishnan. He presents Himself here as a child. Though He is a child, He swallows the universe into his stomach after pralaya (deluge) and yet floats on a leaf, earning a name, Vatapatrasayi (Vishnu sleeping on a banyan leaf).

அகடிதகடனாசாமர்த்தியம்

= akaṭita- kaṭaṇā-cāmarttiyam

akaṭita- kaṭaṇā-cāmarttiyam = versatile doer of the impossible. It appears that the leaf supports Bhagavan. Is it the leaf that supports Bhagavan? Is it Bhagavan who supports the leaf? It is the former (Bhagavan) supporting the latter. He is the one who supports all the weight of the universe and the leaf itself. Akatitam = The impossible; Katana = effort; Caamarttiyam = adeptness. In modern parlance, it is Mission Impossible. Baby Krishna floating on a leaf in the cosmic generative ocean.



வடபத்திரசாயி vaṭapattira-cāyi , n. < vaṭa-patra-śāyin. Viṣṇu, as sleeping on a banyan leaf

Vatapatrasayi. Locality unknown. Leaf with stalk 8.5 cm. Long. Brass. About 17th century AD. This is an inferior image in European rather than Indian style, in which it forms a marked contrast to all others in the collection. [Chennai Museum](#) Dec 25, 2011

akatitakatanasamarttiyam
December 25, 2011

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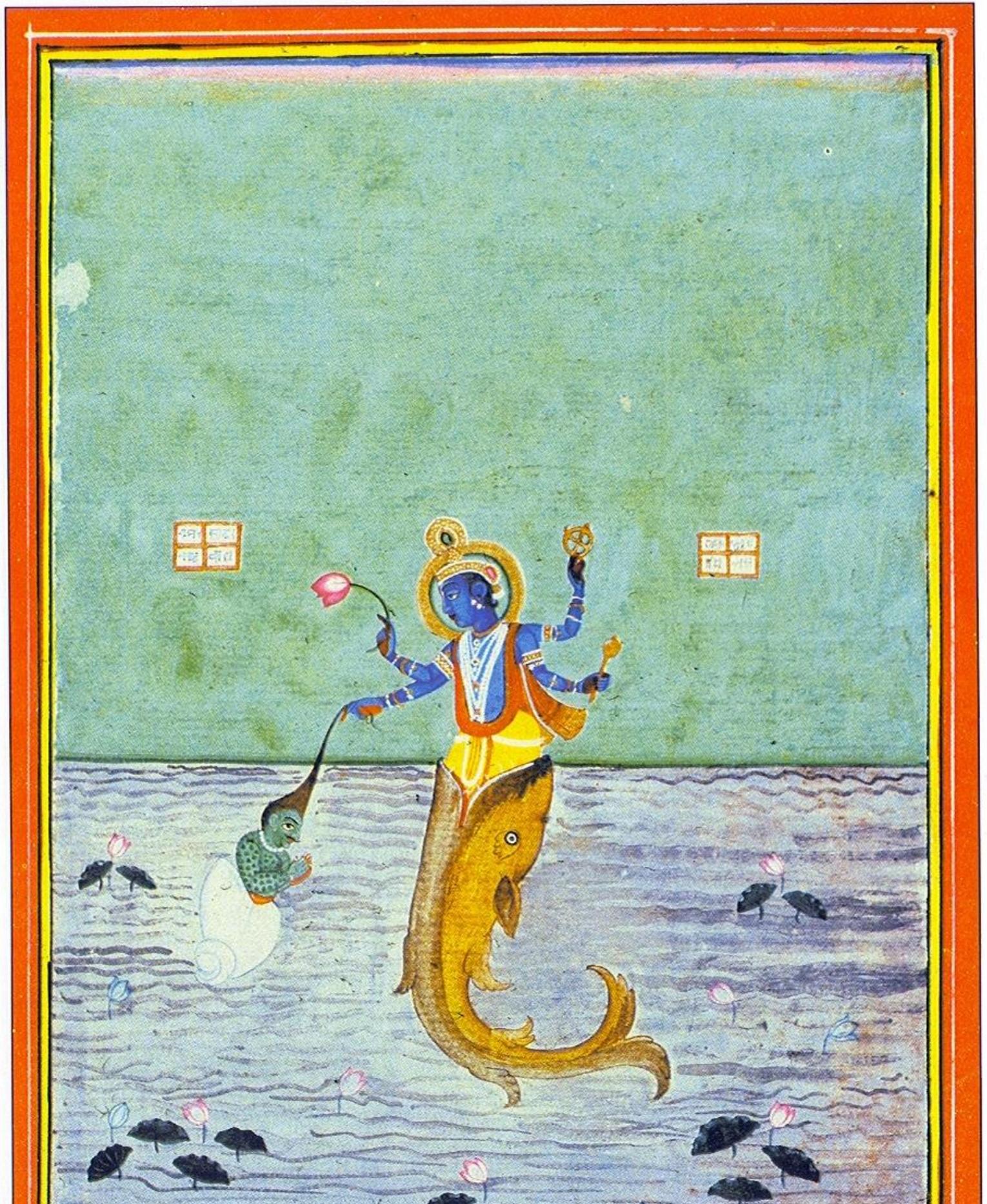
The Guruvayur Temple has 52 elephants, which are the centerpiece of attraction and rituals.

There are several explanations why the town is named Guruvayur. Brihaspati is the Guru and the wind god is Vayu. The name is GURU-VAYU-R.

Narayaneeyam by Narayana Bhattatiri: 1560 to 1656 age 96 years. Compare it to contemporary William Shakespear 26 April 1564 to 23 April 1616

Narayana Bhattatiri (1560 C.E.), the author of Narayaneeyam, came from a distinguished South Malabar family of Brahmana poets, scholars and Bhaktas. Bhatta is the honorific title of a learned Brahmana. Bhattacharya and Bhattatiri have similar import. He married early in life to the daughter of Acyuta Pisharoti, who recognized the lad's talent and taught him Vyaakarana (Grammar). He had teachers, Madhavacharya for Vedas and Damodara for Taraka. Pisharoti (Pisharady) and Narayana Bhattatiri suffered from a similar joint and or paralytic disease; it is presumed that the student took his teacher's disease by Āvāhana (Invitation, invocation). Many physicians treated him to no avail and the story goes like this. (Could it possible that they had paralytic polio with joint contractures? Many were afflicted with paralysis and joint disease. This combination suggests paralytic polio. Many recover from paralytic polio and some end up with paralysis, wasting of limbs and joint contractures.) NB sent a messenger to a scholar and poet about his illness and the latter wrote a cryptic note, "eat with fish." NB took it to mean he should write eulogies on Narayana starting from his Fish incarnation. The journey to Guruvayur and composition of Nārāyanīyam began. The work is an epitome of Bhagavata Purana and comprises 1036 verses. The date of completion of Narayaneeyam was Nov 27, 1586, when he was about 27 . He composed one canto or Dashakam every day and in 100 days he completed his work. Every day, he begged Krishna to give him mercy and bliss and cure his disease. On the 100th day, upon completion of his work, Krishna appeared before him. He cried out, "Here he is before me." He lived to the age of 96 years.

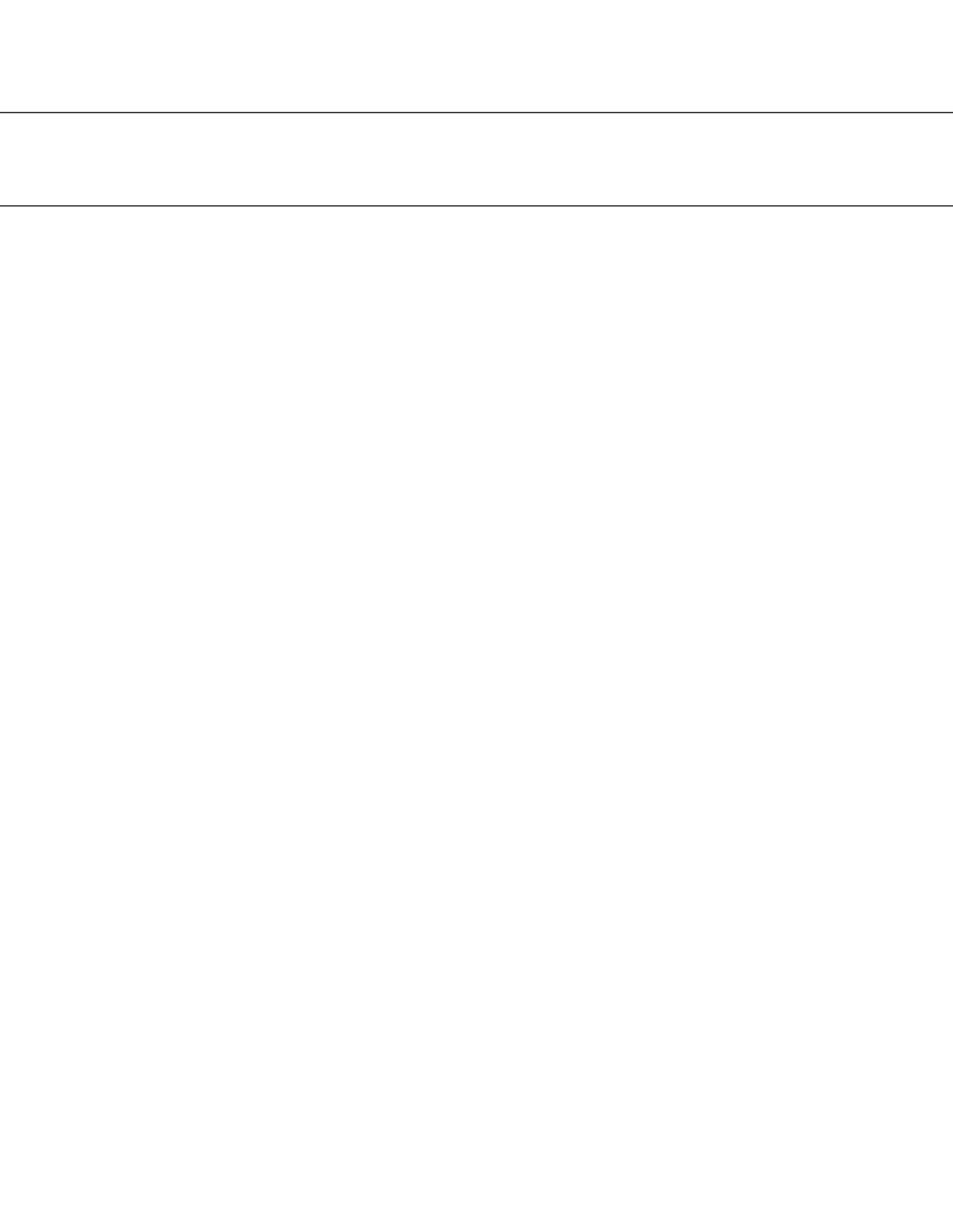
A variation of the story says that NB composed NArAyaneeyam after he contracted the disease; he thanked his disease for inducing him to write the composition. Later only, he paid his second homage to Bhagavan.



Guruvayur Sri Krishna Temple's history goes into the mist of antiquity and it stands 25 km north-west of Trichur in Kerala state. Guru-Vayu-Pura-Mahatmyam in Sanskrit, part of Narada Purana, contains mention of its antiquity. Legend has it that the temple is over 5100 years old; the idol hewn out of black stone is much older. The legend dates it back to Dwapara Yuga. The chief architect was Visvakarma at Guruvayur. The town took the name of Guruvayur after Guru (Brhaspati) and Vayu who brought the idol to shores of the Lotus Lake, now known as Arattu-kulam (Bathing pond). Being the first worshipper, Brahma initially of Padma Kalpa worshipped Krishna. (Visvakarma is the celestial architect for the gods.)

The Guruvayur Temple in Kerala depicts Krishna [Krishnavathara] as he appeared to Vasudeva and Devaki at the time of His birth on this earth with four arms carrying the conch, the discus, the mace, and the lotus, Tulsi garland and pearl necklace. This is the effulgent and majestic form of MahaVishnu. Guruvayur is so sacred that it is the Vaikunta on earth (Bhuloka Vaikunta) with MahaVishnu appearing with four hands.

When Krishna departed to Vaikunta after his sojourn on earth, Dwaraka was swallowed by the sea. (Now we know that tsunami waves --Dec 2004 dealt a heavy blow to mostly the coast of Tamil Nadu and Andhra, Dwaraka was swallowed up by some cataclysmic event. To this list of victims, we have to add Mahabalipuram in Tamil Nadu. Or maybe the oceans rose from global warming.) Uddhava, an old man, devotee, friend and counselor of Krishna during Krishna's Dwaraka days was left behind when Krishna ascended to Vaikunta. Uddhava saved the image of Narayana (Krishna with four hands), according to Brhaspati, the preceptor of gods. Mahavishnu Himself worshipped the idol in Vaikuntham. Varuna, the sea-god swallowed the image and tossed it everywhere by its waves; the sea receded; the image, worshipped for 100 years in Dwaraka, was recovered and the wind-god took it on his head and Brhaspati and Vayu began their journey to find a home for the image. During their wanderings all over India, they met Parasurama who chose a place for the idol near a Lotus Lake, where Siva and Parvati welcomed the Guru and Vayu. The idol was named Guru-Vayu-r-Appan (Guru-Vayu-the Father or Lord--the Lord of Guruvayur). According to the legend, Siva named the place Guruvayur to honor Guru Brhaspati and his disciple Vayu. Siva and Parvati having ceded their site for the installation of the idol, moved to the opposite bank of the lake and had a temple of their own, **Mamiyur temple**. Before Dwaraka had the idol of Mahavishnu-Krishna, many hands had the idol from the time Mahavishnu gave it to Brahma in the first Brahma Kalpa: Sutapas, Kasyapa, Vasudeva, Krishna, Uddhava, Brhaspati and Vayu and lastly Guruvayur. Sutapas and Prsni, Kasyapa and Aditi, and Vasudeva and Devaki over generations served as parents of Vishnu in many forms: Sutapas and Prsni gave birth to Vishnu in Prsnigarbha, Kasyappa and Aditi to Vamana, and Vasudeva and Devaki to Krishna, who installed the idol in Dwaraka, consecrated and worshipped it after the demise of Vasudeva and Devaki.



Mahavishnu takes birth as incarnations.



Mahavishnu



presents Himself as an idol to Brahma

Brahma

Padma Kalpa

Brahma gifts the idol to Sutapas and Prasni

Sutapas

Prasni

Varaha Kalpa

Prasnigarbha

Satya Yuga

Kasyapa

Aditi

Treta Yuga



Vamana

Dasaratha

Kausalya

Treta Yuga

Rama



Vasudeva

Devaki

Dwapara Yuga

Krishna



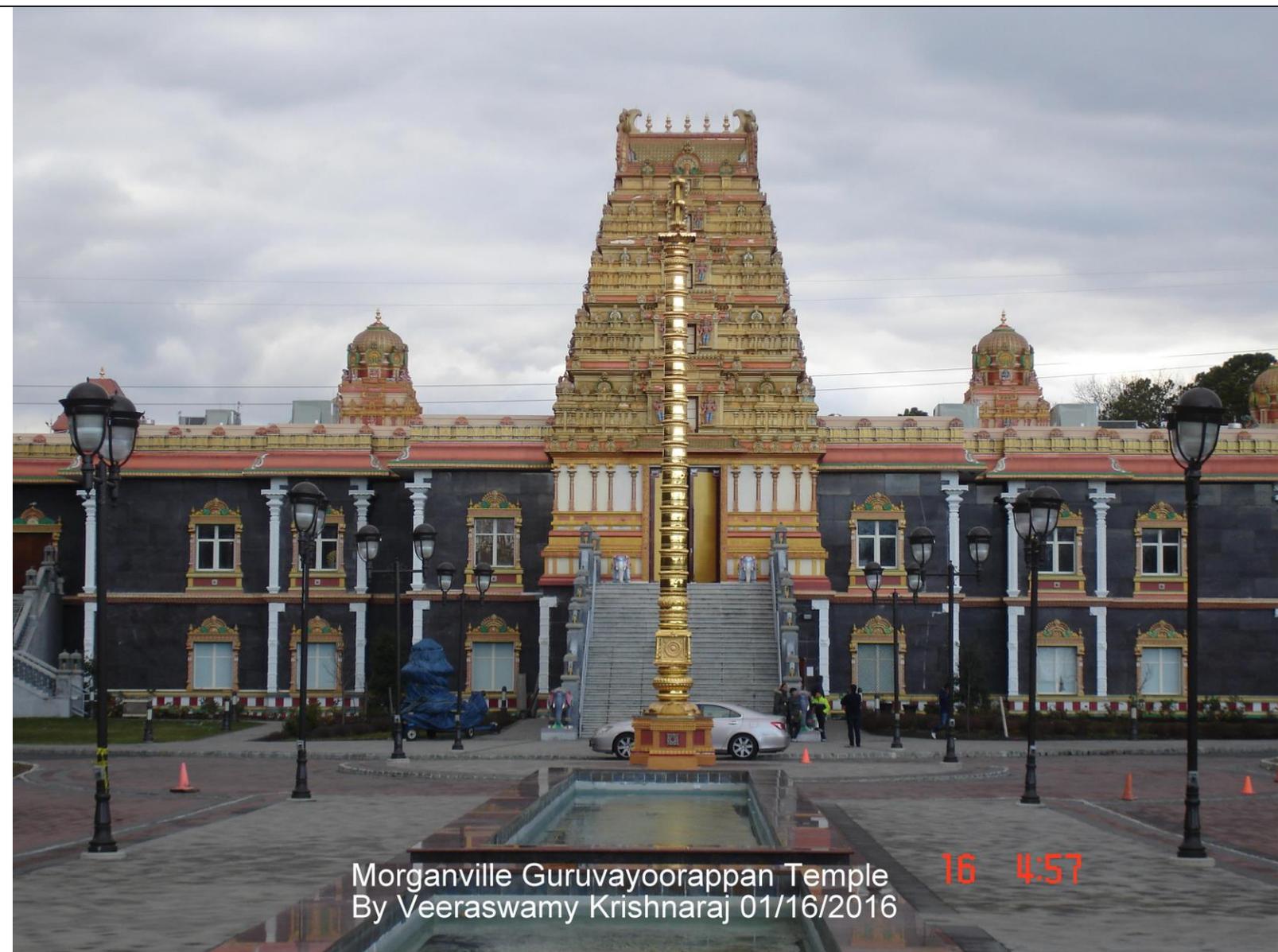
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The idol is passed down the line from Brahma and lastly to Vasudeva.



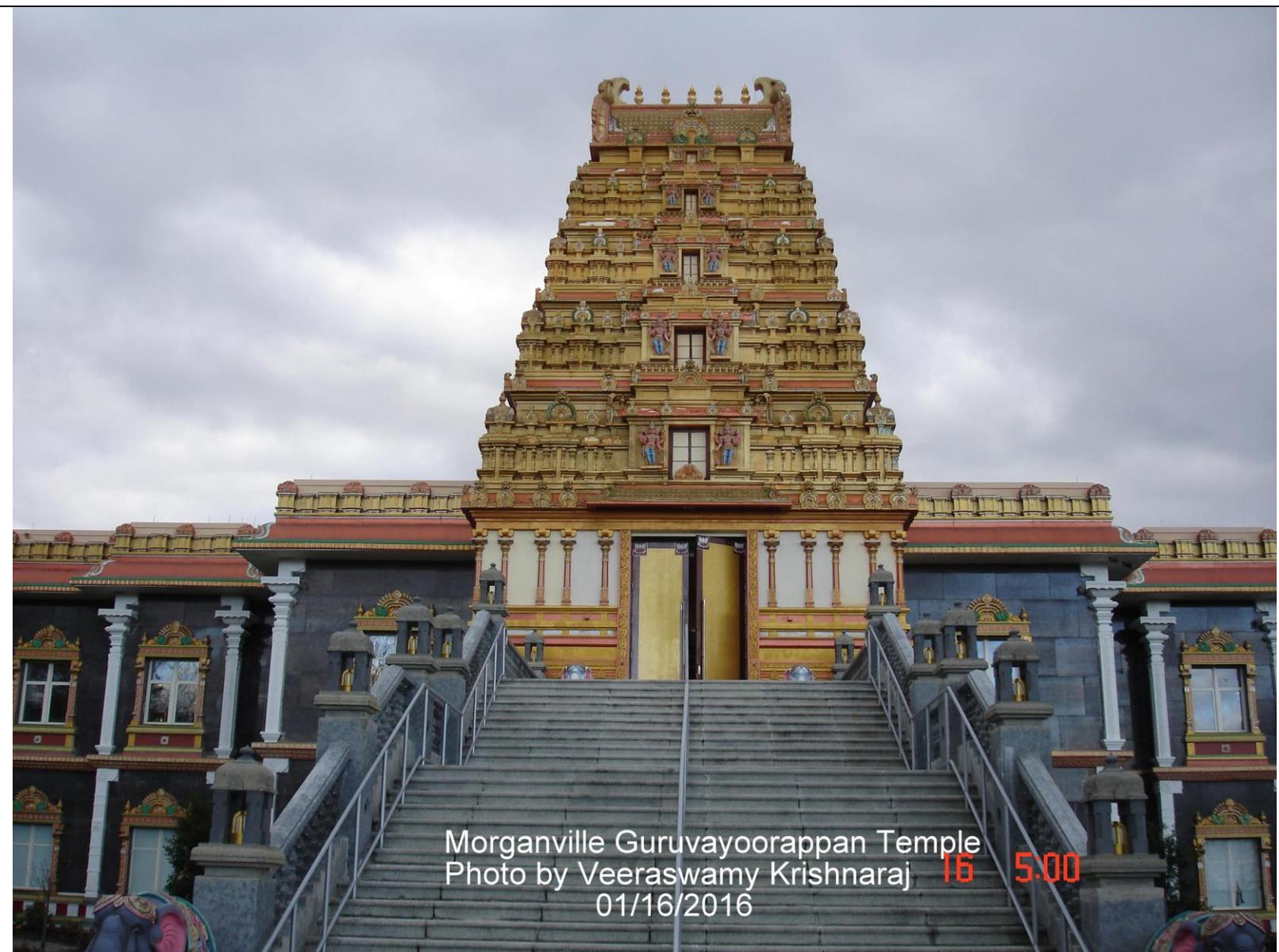
View of Morganville Guruvayoorappan Temple
Phot by Veeraswamy Krishnaraj. 01-16-2016

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Morganville Guruvayoorappan Temple
By Veeraswamy Krishnaraj 01/16/2016

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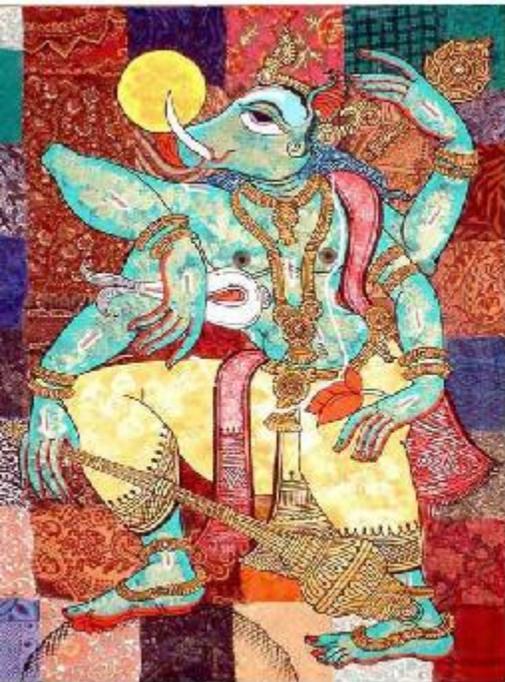
Morganville Guruvayoorappan Temple
Photo by Veeraswamy Krishnaraj 16 5.00
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The idol in Guruvayur according to the legend is neither Svayambhuva nor an artifact made by human hand. It is a Vighraha (life-like image) of Narayana carved out of stone, **PAthAla Anjanam** (subterranean dark-

colored stone). Anjanam = அஞ்சனம் == அஞ்சக்கல் == Sulphuret of antimony, black bismuth. See elsewhere for an alternate opinion.) His form in the temple is called **Divyakaisoravesham** (Divine boy form--- 10-15 years of age). Devotees feel the Chaitanya (Divine Cosmic Consciousness or Intellect) in the temple. This Chaitanya is pure innocence of child Krishna. The High Priests (Melsanthi) of the temple in sacred deference to worship of Child Krishna remain in temple premises in voluntary celibacy for a period up to 6 months.

The Lord of Guruvayoor is easy to please; His appearance is one of puerile levity of divine kind, quick forgiveness, and liberal munificence. Sankaracharya composed *Govindashtakam* and *Bhajagovindam* when he was on a visit to Guruvayur.

The present is **Sveta Varaha Kalpa (White Boar Kalpa)**, meaning that Vishnu in his incarnation as White Boar lifted the earth from the netherworld Rasatala after Hiranyaksa hid it there. In the present Kali Yuga of 432,000 years, 5000 years have gone by. The immediately preceding Kalpa was Padma Kalpa (Padma = Lotus).



Varaha Avatar
WD24.exoticindia.com

Table: The Kalpas

Brahma Units	Kalpa Units	Man-years
One Day of Brahma	1	4,320,000,000 (4.32 Billion)
Day and Night	2	8,640,000,000 (8.64 Billion)
1 Month	60	259,200,000,000 (259.2 Billion)
1 Year	720	3,110,400,000,000 (3.1104 Trillion)
100 Years	72,000	311,040,000,000,000 (311.04 Trillion)

Brahma lives for 311.04 Trillion years and dies; a new Brahma replaces him.

He is known as Unni Krishnan (உன்னி கிருஷ்ணன் = Krishna fit to be meditated upon) in Guruvayur. He appears as a child and yet harbors the universe in his stomach. The couples married at the temple live a long life and thus many weddings take place here. The rich rituals happen in well established tradition. Here the priests observe physical, mental and spiritual purity before and during their service shifts at the temple. The devotees take a dip in the Rudra Tirtham and go for worship donned in the wet clothes and obtain great merits from the Lord.

People with Vitiligo (Depigmentation of the skin) mistakenly called White Leprosy worship here to alleviate such condition.

When the supplication and worship come to a fruition, the devotees offer Thulaparam (துலாபாரம் *tulā-pāram*, < *tulābhāra*. 1. Ceremony of weighing a great person like a king (here a devotee) against gold (any object of value), which is then offered as a gift to the Lord). The offer is usually in the form of grains and other edibles.

Parents offer the first solids to the child in the temple, hoping that the person will have nutritious food for the rest of his or her life.

There are many festivals here. Eleventh day of Bright Half of the Moon phase as Virchika Ekadasi (விருச்சிக [கார்த்திகை] ஏகாதசி) is important. The temple maintains a herd of 52 elephants, which open the temple doors, carry the Lord on the back. The temple opens at 3 AM and the Lord in Nirmalya Puja (நிர்மாலியம்) morning worship of a deity before the removal of the decoration done on the previous day, wears flowers from the day before.

Ritual ablution (அபிஷேகம் *apiṣēkam*, n. < *abhi-ṣēka*. 1. Bathing of an idol with water follows.

Festival celebrated on the full moon day in the month of Cittirai draws crowds. மேல்சாந்தி *mēl-cānti*, Chief priest, in a temple performs கைநீட்டம் *kai-nīṭṭam*.

கைநீட்டம் = *kai-nīṭṭam* = Presents; கொடை. 1. the first devotee gets a coin as gift from the Lord 2. First cash-payment for the first article sold after opening the shop for the day; . Kerala politicians get the *kainittam* all day long. This means the coin received will keep the recipient in wealth.

Guru (Jupiter) and Wind god established the temple. Jupiter removes all malefic forces. Vayu bhagavan comes in as a benevolent breeze to Pandavas and a virulent storm to the Kauravas.

The story of Pracinabarhid Saatarupa:

Pracinabarhi, son of Svayambhuva Manu and Satarupa, had ten sons, collectively called Pracetas, who upon attaining majority declined married life and entered the ocean to perform penance for ten thousand years after receiving instructions from Siva. Before such an act, Pracetas came upon a tranquil lake with aquatic animals, lotus flowers of many colors and a shore with luxuriant vegetation. They heard musical sounds and saw lord Siva emerging from the water along with his attendants and musicians. His body was molten gold in motion, his throat blue, and his eyes three. They fell at the feet of Siva like ten sticks and paid their obeisance. Siva, impressed with their piety and sattvic behavior, wished them well and told the princes that anyone who was devoted and surrendered to Krishna was very dear to him. He continued to speak. "Any person who performs his duty well for one hundred births becomes equal to Brahma. With longer performance, he can come close to me. Any one who surrenders to Krishna or Vishnu earns his privilege of going to high spiritual domains. (Lord Siva and lesser gods go to these domains after Pralaya [Great Deluge]). All my devotees are dear to me. Now I reveal to you a Mantra chanting which will take you to the ultimate realization.

Having said that, Siva eulogized Lord Krishna, "You are the Supreme Lord, all glories to you. You are the most realized Soul in this universe. Please let me partake of your auspiciousness. You are the most worship-worthy Supersoul (Unni Krishnan) and I offer my obeisance." He went on further singing his panegyric hymns. Siva having said the hymns disappeared. The Pracetas stood in the water of the **lake of Tranquility** and repeated the hymns of praise to Vishnu. Legend has it that the **Lotus lake of Narayaneeyam** was the ancient **Rudrathirtham** (presently called **Arattukulam**) extending to Mamiyur and Thamarayur, 3 km away. The site of Guruvayur temple is known as Rudrathirtham

This passage of the idol from antiquity to the present is for the express purpose of conferring salvation (moksa) to the devotees and worshippers of Lord Krishna in His four-handed form. Though the idol is Mahavishnu, it is commonly worshipped as Krishna in Guruvayur.

The outer enclosure of the temple houses a 33.5 meter-tall gold-plated Dwajastambham (flagpost) and a 7 meter-high Deepastambham (lamppost). Srikoil constitutes the sanctum sanctorum with other deities, Ganesa, Ayyappa, and Bhagavathi.

There is another legend associated with the temple at Guruvayur. King Parikshit was killed by the serpent Chief, Takshaka. Parikshit's son Janamejaya avenged his father's death by raising a sacrificial fire which killed many innocent snakes. The king of the serpents cursed Janamejaya to suffer from leprosy. The leprous king was in great distress and decided to commit suicide; sage Dattatreya appeared before him and recommended worshipping and propitiating Lord Krishna in Guruvayur. The king was cured of leprosy after many years of worship of Lord Krishna. Another version says that Janamejaya was afflicted with painful rheumatism and sores, visited Guruvayur with his Guru Atreya, prayed to Guruvayurappan and after four months of worship and devotion, was free of his rheumatism and sores.

The temple was renovated by Pandya King. Court astrologers predicted that the king would die of snake bite within 12 months. The king undertook a pilgrimage to holy places and visited the Guruvayur temple. At the

end of the 12-month period of uncertainty and fear of death, the king chided the astrologer for causing distress to him and false prediction. The astrologer told the king to look for the healed mark of snake bite on his left leg. There was one and the astrologer explained that Ananta-Adisesa (the serpent bed of Vishnu) protected him from snake-bite because at the time of bite he was inside the temple and promised to renovate the temple. The king accepted the explanation and forgave the astrologer. The king rebuilt the temple at a date unknown to us.

It is beyond any doubt that Guruvayurappan is the God of health, healing and welfare. As NB was narrating the story of Krishna, Guruvayurappan (idol) nodded His head in approval and agreement and instructions. His rheumatism ameliorated with the passage of time and later he was completely cured. NB addresses Guruvayurappan in the first person Plural, presents in verses the exploits of the Lord, and seeks his assent by asking Him, "Is'nt that so?" He also begs to cure him of his disease. For all, the Lord nodded his head in approbation. His 1036 verses are the epitome and essence of 18,000 verses in 12 Cantos of Bhagavata Purana. In addition, Ramayana and Sankhya philosophy are presented in their essence. His ardent heart-felt devotion shines in each verse. It is a face-face conversation with the Lord, where NB utters the verses and the Bhagavan nods the head in reply.

In Canto 100 in Narayaneeyam, NB experiences the Vision of the Lord. Translation is rendered in prose for clarity. This is what NB says:

1. I see the grand radiance (Tejas) of the Lord excelling the thicket of Kalaya flowers (Ruby Saltbush-- *Enchylaena tomentosa*-- Emu Bush). I am drenched and immersed in the nectar of Bliss as the Tejas suffuses me from all around. I see in the midst of the glow a divine youngster blossoming into a beautiful youth, surrounded by sages like Narada delightfully horripilated by the glow and immersed in Brahmananda and a bevy of beauties, who are the deified Upanishads.

2. I see your thick luxuriant black curly hair coiffured into a thick and heavy coil (Kondai or braid) on the top of the head, adorned with jewels with precious gems, a wreath of Mandara flowers (*Erythrina Indica*, one of the five celestial trees), and many-colored plume of peacock. Your broad and rising forehead reminiscent of waxing moon looks beautiful with the upstroke of sandalwood Tilakam (mark on forehead).

3. O Guruvayurappa, Your beautiful eyes, bound by eyebrows oscillating like gentle waves of Ocean of Mercy, attract my heart and mind, are lined by lustrous eyelashes along their lids, shine with splendid pupils, appear as long, tender, and red Lotus Petals and by their playful dancing glance of Mercy cool the worlds. Please cast such glance of yours on destitute me.

4. Permit me to visualize your face endowed with a majestic nose, mirror-like emerald cheeks which reflect the two fish-shaped earrings that adorn your ears, and two red ruby lips showing the soothing benign smile that proceeds from thy inner Bliss.

5. Jewels adorn your coral-red hands; your lustrous finger nails cast many colors on the flute held to your lotus-like lips and face; your flute emanates cool sweet melodious sounds that soothe all worlds. Drench my ears with your ambrosial music, which is Sabdabrahman.

6. I meditate on your neck sporting Kaustaba jewel casting its radiant luster, adorning and rendering your handsome neck crimson and your chest splendid with Srivatsa mark sporting brilliant sinuous undulating pearl necklace and a Vanamala made of wild flowers and sprigs with buzzing bees seeking nectar.

Srivatsa : a mark or curl of hair on the chest of Vishnu or Krishna, white in color and represented in pictures by a symbol resembling a cruciform flower (Sanskrit Dictionary).

Vanamala: Garland made of wild flowers and sprigs.

7. O Guruvayurappa, I meditate on You who attracts the whole world with fivefold wondrously fragrant unguents; though you contain the Brahmānda in your stomach, your waist is slim and slender like a vine; you wear an yellow Pitambaram brilliant like molten gold set on a sapphire rock of bluish tint; Your waist band is adorned with shining gems and tinkling small bells.

Pitambaram = yellow robe

Brahmānda = Brahma + Anda = Brahma's + Egg; the universe.

8. I meditate on your radiant, firm, sturdy thighs, the cynosure and stealer of Ramah's heart and mind, which are covered by Pitambaram for fear they may induce raucous excitement in the world; on your box-like knees containing the precious gifts of life to the humble devotees prostrating at your feet; and on your tapering forelegs with strong, sturdy, and beautiful calves.

Eulogizing the Lord and his body parts are very common among devotee-saint-poets of India. Alwars, the worshippers of Vishnu, stand in the forefront in such poetic panegyric. They also assume the role of a spouse in relation to the Lord. The worship of the body parts first and later the whole body and still later the void, is the progression of worship from Sagunabrahman to Nirgunabrahman. Ordinary people need an object to concentrate on during meditation; body part is such an object. Once the votary becomes proficient, he can visualize the whole body; later he can focus on the nameless, formless, and attributeless Nirgunabrahman, which is in the realms of the Yogi. Extraneous thoughts do not jostle Yogi's mind; His mind and body forget their substance and merge with Nirgunabrahman, which is the highest form of worship

9. I meditate on your anklet whose sweet soft sounds profess the importance of worshipping your feet; on your feet which rescue your votaries drowning in the sea of ignorance as you rescued and stabilized the sinking churning pin of a Mandara Mountain in the Milk Ocean for Ambrosia by letting it rest and churn on your back in the form of a Tortoise; and on the aggregate of your crimson toes with moon-like radiant nails which dispel the suffering from the mind of worshippers.



Churning of the ocean. The tortoise (Transmuted Vishnu) serves as the stable base for churning; his form is sitting on the top of the mountain, the churning pole, to stabilize it, as Asuras (demons) on your left and Suras (gods) on your right churn the ocean for nectar of immortality. The Suras (the gods are here represented by Siva and Brahma. They may not have actually participated in the churning. Lesser gods and demons did all the churning.

10. Your feet, of all parts, are the most beloved by the Yogis; serves as the refuge for the Muktas; and are like the Kalpatru yielding all wants of the votaries. O Krishna, let those feet of yours abide in my heart, expunge all my suffering and grant me Brahmananda.

Muktas: The liberated souls.

Kalpatru: wish-yielding celestial tree.

Brahmananda: Brahma's Bliss; Supreme Bliss.

11. Forgive me for saying things here in my ignorance not knowing your greatness in its entirety. May this hymn consisting of more than 1000 verses be the source of Prasadam. This piece obtained the name of Narayaneeyam on account of the fact that it is an eulogy of Sri Narayana and the author also bears the name, Narayana. This hymn adheres to the Vedic Pramanam describing your Lilas. May it bring long life, health and happiness to all its listeners and readers.

Prasadam = Grace

Pramanam = Vedic authority

Lilas = sports (activities) of the Lord

End of Narayaneeyam, the Last Canto (100) and the last verse.

The history of the Temple: continued.

The rulership of the area in and around Guruvayur came under Perumals, who being Siva devotees neglected the Guruvayur temple and supported the nearby Mamiyur temple of Siva and Parvati. The Krishna temple came into disuse and temple lights went dead for lack of support. One day a Sannyasi went to the Mamiyur temple and asked for food and shelter for the night; the temple priests told him derisively that they

ran out of food and he could find plenty of food and shelter in the rich Krishna Temple. What he found on arrival was a decrepit and destitute temple; a Brahmana boy received him and provided him with sumptuous food and shelter.

The Sannyasi conferred his blessing on the poor temple and said that the Mamiyur priests' prediction would come true in that Krishna temple would be rich. Thus, Maiyur temple declined and Krishna temple ascended in fame and riches. Swami Tapasyananda in his commentary on *Narayaneeyam*, says that the temple kept no records before 17th century. He further states that Alvars (era ending in 8th century) did not make any mention of the temple in Divyaprabhandam. Kuruvayur was the name mentioned by a 15th century poet for the temple town and the name took Sanskrit flavor, Guruvayur, later. The Dutch in 1716 and Tipu in 1789 attacked the temple and stole what they could. The main idol was stashed away by the temple priests elsewhere and brought back after fall of Tipu. The temple came into its intrinsic worth when the devotee-saints received mystic experiences including recovery from paralysis by Bhattatiri.

The philosophy of Narayaneeyam

Brahman is THAT, knowing which everything is known. Timeless Brahman is eternal, immeasurable and expansive. Bhagavata Puranam and its epitomic successor, Narayaneeyam expound Vedic and Upanishadic Truths couched in stories of Krishna.

Upacana or worship. Concept of Mayabrahman and Avidyabrahman not accepted. Pancadasi paradigm not accepted in Krishna worship.

Brahman is **Parabrahman** (Supreme Brahman).

Isvara is **Mayabrahman** (Brahman with Maya).

The individual soul is **Avidyabrahman** (Brahman with ignorance).

Mayabrahman and Avidyabrahman are terms coined by me to show the three levels of Brahman.

We are all Brahman with a difference. We came from him and we go back to him. He took two forms **Mayabrahman** (also known as **Isvara**) and **Avidyabrahman** or **Brahman with ignorance**. When Isvara sheds his Maya and Avidyabrahman sheds his Avidya or ignorance, both go back and merge with Parabrahman. Isvara is God, while Avidyabrahman is man.

*The above concept advanced by Panchadasi is **NOT** accepted as such by the advocates of Acintya Bhedabheda. Go to [BG04](#) for Acintya Bhedabheda.*

Isvara is a powerful intermediary between Avidyabrahman and Parabrahman. The Isvara and avidya states are a clinical condition, while Parabrahman transcends these states. Mayabrahman, commonly

known as Isvara, the Controller or simply God, uses Maya to create, maintain, and destroy this world and helps the soul expunge its sins and impurities, infuses the soul with Brahman Knowledge (Brahma Vidya) and eventually facilitates re-absorption (involution or merging with Brahman).

Coming to Isvara and Brahman, Upacana is worshipping ParaBrahman through Isvara (worshipping **Vakya** Sakti through **Vacaka** Sakti). Ishtamantra is the Deity-specific Mantra, which brings the aspirant to Ishtadevata (god or goddess of his liking). **Vakya** Sakti is Parabrahman without attributes; he is the goal of Upasana; ordinary mortals except perfected Yogis cannot realize him. Tantrics worship Vacaka Sakti, the clinical Brahman, Sabdabrahman, Saguna Isvara, Saguna Brahman, Mayabrahman or god with form and name--all preceding names are synonyms.

Vacya = Vakya = meaning of Mantra

Vacaka = Vasaka = words, phrases and sentences of Mantra.

Every Mantra has two Saktis (powers): **Vakya** Sakti and **Vacaka** Sakti; the former is the seed and latter is the flesh of the fruit. The former is life of Mantra and the latter is the sustainer of life; the **Vakya** Sakti is subject and transcendent, and **Vacaka** Sakti is object and immanent. One cannot get to the seed without going through the fruit; one cannot understand the meaning and true nature of **Vakya** sakti without worshipping **Vacaka** Sakti (they are like Brahman and Isvara). **Vakya** sakti is without attributes (Brahman), **Vacaka** Sakti is with attributes (Isvara); **Vakya** sakti is seed and **Vacaka** Sakti is the tree; seed and **Vakya** Sakti are latent and dormant, and tree and **Vacaka** Sakti are awake and florid. **Vakya** Sakti is white light and **Vacaka** Sakti is spectral or rainbow colors, yellow, blue, red and more of Kundalini Devi. Paramatma is **Vakya** Sakti, while the son of Devaki (Krishna) is **Vacaka** Sakti. **Vakya** is meaning; **Vacaka sakti** is words, phrases and mutterings of Mantra. **God, who is the subject of Mantra, is Vakya Sakti and Pratipaadya** (to be explained, meaning); **Devata and god, who is Mantra itself** (god's sound body = Mantra), **is Vacaka Sakti in his manifest form.** **Vakya** Sakti is like clouds and **Vacaka** Sakti is like rainwater. (one cannot quench his thirst with the cloud; rainwater serves the purpose well; Nirguna Brahman is the cloud and Saguna Brahman is water.) **Vakya** Sakti is unlimited; **Vacaka** Sakti is delimited. **Vakya** sakti is all-pervasive and unmanifest, while **Vacaka** Sakti is all-pervasive and manifest. Siddhi of Sadhakas awakens the **Vacaka** Sakti of Mantra; with the help of Devi, they step into the monistic world of Brahman knowledge. (White light, spectral or rainbow colors, seed and tree, cloud and rainwater are input from author.) **Vacaka** Sakti is the road to **Vakya** Sakti; the former is the means and the latter is the goal. Yogis are capable of meditating on Brahman without going through the preliminary step of worshipping and meditating on Isvara (**Vacaka** Sakti). In this instance, the yogi is the seeker of Cashew Nut, which is outside the fruit; somehow the Yogi coaxes and brings out the nut from inside the fruit; it takes a Yogi to meditate on attributeless Brahman--author's opinion.

Manifest God or Goddess, Sabda Brahman or Sound Brahman is the object of worship. Sabda Brahman is immanent and pervades the universe and beings; Virat Purusa is the one with manifest body

(Virat sarira) and comes down to earth as Avatara (incarnation). Five gross elements, ten senses (five of motor organs and five sensory organs), five vital airs, Manas (mind as an organ), Buddhi (intellect), Ahankara (ego), and Citta (thinking) make the body of Sabda Brahman. Worship of Sabda Brahman is at the level of human consciousness and worship beyond that is Turiya, where the Sadhaka and formless Brahman become one. That is **Vakya** Sakti.

When you see jewelry, you see gold; when you see pots, you see clay; when you see the world and the universe, you see Brahman. When you see people you see Brahman (That Thou Art); He is the Knower in each one of us. For more details on Brahman and Atman, go to [PANCHADASI \(ATMAN AND BRAHMAN\)](#).

Bhattatiri equates Parabrahman with Mahavishnu / Narayana, and Krishna with the manifest Brahman (Mayabrahman, Sagunabrahman or Isvara), Guruvayurappan. Parabrahman without attributes or conditions is not an entity receptive to worship or approach. His manifest surrogate with complete potency (Purna avatar), Krishna-Guruvayurappan is the manifest god or Saguna brahman for worship. What is unapproachable and unreachable in Parabrahman becomes approachable and reachable in Krishna. Parabrahman is Niskala (without parts), while Krishna is Sakala with parts. Although Parabrahman is omnipresent in the universe, Bhattairi worships Him in the likeness of Krishna-Guruvayurappan, because he cannot see Him in the universal form. There are very few people who saw Him in His universal form; one among them was Arjuna.

His medium of worship is Bhakti, devotion or love of Ishta-devata. His Bhakti colors all he sees, feels, says and writes about Guruvayurappan.

In the first canto, Narayana Bhattatiri (NB) describes the Glory of the Lord, " Your form is Suddha Sattva, which is like the waves on the surface of a deep ocean, that is Pure Supreme Brahman, a treasure-house of pearls of liberated souls."

We mortals have in our constitution three Gunas: Sattva Rajas and Tamas (Virtue, Passion and darkness.) Krishna's constitution is Pure Sattva: Suddha Sattvam.

Since Krishna is a manifestation of attributeless Parabrahman, Vyasa states that His constitution is Pure Sattva without the contaminating Rajas and Tamas. Pure Sattva does not exist in nature; it is always admixed with Rajas and Tamas. Suddha Sattva is His internal constitution (Swarupa Sakti) in contradistinction to his external sakti, Prakrti, which in its equilibrium consists of equal amounts of Sattva, Rajas, and Tamas. He is Purna avatar as opposed to other partial avatars.

Krishna has a special place among Vaishnavites. He is Bhagavan.

Bhagavan: One who is endowed with **Bhaga** (Grace) is Bhaga-van. Bhaga consists of six attributes: (Transliteration from Tamil) Aisvaryam, Viryam, Pukaz, Tiru, Jnanam, and Viaragyam (Supremacy, Power, Glory, Sacredness, Wisdom, and desirelessness or detachment. others list the following attributes: knowledge

of creation, maintenance, destruction, origin and sublation of all life forms, Supreme Truth, and Avidya or ignorance. Yes, He is Ignorance and Knowledge at the same time; He is everything; there is nothing He is not. Some say that the attributes correspond to nine angles of Yantra, which is a mystical diagram made of lines, curves, alphabets and syllables etched on metals and stones, whose purpose is to invoke god for progeny, health, and wealth.

Others list the following: Sri (Auspiciousness), Virya (Power), Jnana (Wisdom), Vairagya (Dispassion), Kirti (Glory), and Mahatmya (Greatness).

Bhaga is Grace and any desirable quality such as dignity, majesty, distinction, excellence, beauty, loveliness, love, affection.

NB seems to make such fine distinction between Parabrahman and Bhagavan (Clinical or Sabdabrahman) that they are one and the same except in philosophical analysis. Krishna being the waves and Parabrahman being the ocean, he sees no difference. To the stickler to semantics, there is a world and ocean of difference.

Achintya **Bheda-abheda**: (Incomprehensible **difference - nondifference**) According to this, the individual souls are like sparks in the fire and depend on Krishna. These atomic souls are like the rays of the sun, but the rays are not the sun. The individual soul is the wave and the Parabrahman is the ocean. The wave is different and yet there is non difference between the wave and the ocean. Each soul is partly divine in its likeness to God and partly animal because of its animal nature; the latter is ignorance, and māyā affects it. Once the jiva earns release, it goes to God but never merges with God.

The same simile is applied to Parabrahman and Krishna. There is **a difference** between the Krishna-waves and Parabrahman-ocean and yet there is **no difference between the waves and the ocean**. To reduce Krishna as a surrogate and Parabrahman as Higher Being runs counter to the notion that Krishna is real and resides in the idol. Why would anybody parley one's devotion into liberation by worshipping a lesser or a surrogate god? **NB sees the non-difference between Krishna with form and the Supreme Brahman without form**.

Ramanuja and Sankara

Ramanuja and **S**ankara agree that Reality is One; for **R** the Real has internal complexities (Vishishta, qualified), while **S** says that Reality is simple. Brahman has three Reals in his Complex: Isvara, Cit and Acit. 1. **Isvara**: **The Soul of the Universe**, The Transcendant Lord, Sagunabrahman, Mayabrahman, SatChitAnanda (the **liberated souls are the Bliss body of the Lord**). 2. **Cit**: a Community of Jivas or individual souls, dependent on Isvara; **the subtle body of the Lord** 3. **Acit**: Prakrti, matter, the **Gross body of the Lord**. **R** becomes the strong proponent of Bhakti movement (coming into full fruition) that began with Bhagavad Gita as laid out to Arjuna by Lord Krishna.

Ramanuja advances his qualified nondualistic philosophy (**Vishishtadvaida**) that the Soul of the universe and the community of individual souls are one with the qualification that the individual souls are identical with God but not equal. Let me explain this apparent contradiction with an example. **Vishnu and liberated souls move as one unit, but there is Vishnu as one identity and the myriad souls as the second entity. Vishnu is**

heavy water and the souls are light water. Heavy Water and light water are chemically identical but not equal. Chemically Heavy Water (D₂O or ²H₂O) and light water (H₂O) are the same and yet they are different. The two Hydrogen atoms in light water are replaced by heavier Deuterium atoms in D₂O. The atomic nucleus of Deuterium has one proton and one neutron and one orbiting electron. It is the extra neutron that makes D₂O heavier than H₂O by 10%. D₂O and H₂O exist in lake water in a proportion of 1 to 20 million water molecules. When you drink water it is a mixture of both. Likewise your body is soaked in Heavy Soul and light soul. An infinitesimal tad of Heavy Water Vishnu is necessary for you to sustain life. Vishnu is the Inner Soul (AntarAtman) in you. You are the ubiquitous abundant light-weight individual soul compared to the all-pervasive Heavier Soul of Vishnu. Just remember that Vishnu is zillion times heavier than the individual soul, though Vishnu and the pure soul are (chemically) identical. Though they are identical, the light-weight individual souls cannot create, maintain or destroy the universe and beings; that is the exclusive domain of



Baby Krishna
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Baby Krishna
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Vishnu. There are myriad qualities of Vishnu that we do not have. As the Heavy Water is not radioactive, Vishnu is not dangerous to your health; He exists in minute quantity in your Spiritual Heart.. Pralaya (destruction of the body) by Vishnu through Rudra is recycling of soul, until they merge with him. This merger is the merger of light water of individual souls with Heavy Water of Vishnu. During Pralaya, Bhagavan is portrayed to be floating on a banyan leaf. How is it possible for a Being who has swallowed the whole universe to float on a leaf? That quality is what is called **Akadithakatanaa Saamarthiyam** --Tamil Lexicon--

அகடிதகடனாசாமர்த்தியம்-- (versatile doer of the impossible). It appears that the leaf supports Bhagavan. Is it the

leaf that supports Bhagavan? Is it Bhagavan who supports the leaf? It is the former supporting the latter. He is the one who supports all the weight of the universe and the leaf itself. **Akaditam** = The impossible.

Saamarthiyam = adeptness.

Canto 2

Sri is known not to stay in one place thus reversing the fortunes of many a being. The Lord was grateful to Bhrgu Muni for guaranteeing Sri to stay on His chest permanently for He had a large debt to repay to Lord Kubera, Croesus of heavens. Sri is known as **Cancala** which literally means " **moving to and fro, unsteady**". NB injects a humorous strain in Sri being a vacillator. He states in Verse 14, that Mahalaksmi (Sri) is enamored by the divine beauty of her consort, Vishnu; and yet (in the next verse to highlight her fickleness, he says that) she becomes attached to the Bhaktas who eulogize the auspicious qualities of her Consort. Sri and Vishnu have an understanding between them. They do not like to be eulogized right on their face. They know a sycophant, a million miles away. Yes, Sahasranamam is an exception. Vishnu likes to hear Sri eulogized before Him and Vice Versa. Vishnu is the **DECIDER** (word borrowed from President Bush, April 2006) and Sri is the **MEDIATOR** between the devotee and Vishnu. Vishnu always checks with Sri on the veracity and genuineness of a devotee and plays the role of a **DECIDER** to confer boons.

(A scenario to consider: George W, the DECIDER checks with Laura before he decides. This information is not confirmed by the author.)

Nammalvar says that Sri, Lord's consort, removes the karma and facilitates attainment of moksa at the feet of Vishnu / Narayana. The **Tenkalais** believe that Sri is very high up in the ontological status, but separate and unequal to Vishnu, simply because she is a finite soul. But **Vadakalais** believe that Sri is an integral part of Vishnu and infinite and therefore enjoys equal status. All the Alvars and the followers agree that Vishnu has become tender, understanding, loving, auspicious, creative, life-sustaining and is in a constant state of bliss because of Sri. Sri is regarded as a facilitator and mediator between man and God, Vishnu.

Vishnu Purana (chapter eight) discusses Sri enjoying equal status with Lord Vishnu. He is meaning and She is speech; He is understanding and She is intellect; He is the creator and She is the creation; He is the sun and She is the radiance; He is the moon and She is the light; He is the ocean and She is the shore; He is the lamp and She is the light; He is the tree and She is the vine; and He is the Male and She is the Female.

Canto 4 V10

The devotee who desires for **Sadyo Mukti**, sheds his desire and attachment; he abandons his Linga Sarira (because it does not anymore carry a frontload of Karma, Samskaras and Vasanas;) thus he merges (**Laya = lysis**) with Paramatma. (His Linga Sarira actually "**lyses**" in Paramatma.) Before his physical body goes back to the elements; his five breaths, mind, buddhi, and ten Indriyas depart through Brahma Randhara on his head. This instantaneous liberation or lysis is called **Sadyo Mukti**. **Sadyo = instantaneous; Mukti = liberation.**

Bhagavad Gita States the following, coming from the very mouth of Bhagavan Krishna Himself.

8.24: The paths of the departing souls, who attain Brahman because of Brahman knowledge, are the fire, the day, the bright half of the month and the six months of sun's northern passage.

Chāndyogya Upanishad 4.15.5 and 5.10.1-2

The knower of Brahman, at the time of departure, reaches the Brahman by following the paths of the deities presiding over the fire, the day, the bright fortnight of the waxing moon and the six months of sun's northern passage. These deities take the soul in the fashion of a relay race handing over the soul to the deity in the next relay station. The light and time are the common factors; the deities of fire, day, bright fortnight, and six months of sun's northern passage travel progressively longer distances, carrying the soul. Thus, the soul lands in the abode of Brahma for eventual attainment of the Supreme or returns to the earth in the embodied form. This is the "**Path of Light**" (aka, Northern path or Path of Gods) for the passage of souls which are endowed with Brahma knowledge (Brahma-Vido Jnāna), but not realized knowledge (Vijnāna), possessing which would have liberated them right here on earth. He, who practices austerities and goes on the path of deva-yāna (Path of Gods), never takes a birth again in this world. He, who practices actions and ceremonies

with expectation of a reward, goes on the path of pitr-yāna to the land of the ancestors and returns to the earth. Those who go on the [Path of Light](#) go to [Maharloka](#) and keep company with Siddhas. The Northern Path is evolutionary salvation taking the Path of Light. The House-holder practicing [Panchagni Vidya](#) ([Knowledge of five fires](#)) and inveterate life-long Brahmacharins take the Path of Light. This is the Path of gods. If there is no karmic load on the soul, they live with the gods for ever. **Stealing, drinking, consorting with married woman esp the wife of a Guru, killing, and consorting with the former four are the five fires.** One who knows this and avoids these fires becomes clean and virtuous and goes to the world of gods.

Chandogya Upanishad says the following about Path of the Gods. C5.S10. it is the Path of the Gods. Those who [in the know](#) meditate with faith and austerity go to light, day, the bright half of the month of the waxing moon, and the northern passage of the sun during six months. The Northern passage takes the route to the sun, moon, and lightning; a celestial picks up the soul and takes it to Brahma. The Path of Gods derives its cartographic details from Rg Veda, which mentions that Fire (Agni) is the go-between between gods and men. Agni takes the oblations of men to the gods by the path specified above; the accomplished sacrificer also takes the same path to the gods. Dr. Radhakrishnan states that we should not take this path as a literal edict; the stopovers on the Path to the Gods indicate progressive knowledge and light, while Pitr Yana (path of forefathers) is a path of darkness and corruption.

[Narayaneeyam Canto 15 Verse 8:](#)

The Grahasta (householder) who worships and offers sacrifices to Pitras and Devas, goes on the Southern Path of Smoke; as Punyam runs out on him he falls (to Samsaric life on earth or returns to earth as a human being). He who surrenders himself to Me and performs action without desire, goes on the Northern Path of Light and attains liberation. You in the form of Kapila taught Devahuti. Isn't it correct?

[Bhagavadgita 8.25](#): Smoke, night, also the dark (half of the month), the six months of sun's southern passage are the paths the departing yogi takes, attains the lunar light, and returns (to earth after a sojourn).

Similar sentiments are expressed in Bhagavad Gita (8.25) and Narayaneeyam 15.8

The path of the souls who perform rituals and sacrifices: [the path of smoke, also known as Dhumadi Marga.](#)

The paths of the departing souls, attached to desires are the smoke, the night, the dark fortnight, and the six months of sun's southern passage, reach the light of the moon and return to earth after a sojourn.

Chāndyogya Upanishad 5.10.3

Again, the deities presiding over the smoke, the night, the dark fortnight, and the six months of sun's southern passage take the departed soul who wallows in desires to the world of fathers, space, and moon, who is the king of Soma. They become the servant of the gods and develop mutual liking for each other. Once the meritorious Karma is spent, they return to earth to resolve the residual karmic overhang.

Those who do not perform any sacrifice go to the Kingdom of Yama, never to leave.

The return path is just retracing the path back to where they began the journey.

The returnee resides for a while, but comes back to the earth on account of residual karma. Once the positive karma from meritorious deeds is spent, he comes back to the earth in a form that transforms from one substance to the next substance: space, air, smoke, moisture, cloud, rain, rice, barley, trees, and plants. They take birth as rice, barley, herbs and trees. The fate of soul trapped in the plant kingdom depends on the merit of the animal or person who eats or sows the vegetable matter. From this stage onwards, the soul takes residence in an animal or a person depending on the deeds. The soul with the good conduct takes its birth in a Brahmin, Ksatriya or Vaisya; the evil ones take birth as a dog, a hog or a Chandala.

Chādyogya Upanishad 5.10.8 says: He, who is wise (Vijnānam) takes the path of the gods and goes to the gods; he, who works with expectation of a reward, takes the path of the manes and returns to the earth as a person; he who does neither continues to ride the wheel of life as animals.

The stealer of gold, the wine drinker, the paramour of teacher's wife, a Brahmana killer and they who consort with the former four take a fall into abysmal hell.

These paths attest to the spiritual development of a person. They will tread the lesser path until they become spiritually enlightened and take the path of gods, never to return to this world of Samsara.

Bhagavadgita 8.26: Light and darkness are the two eternal paths of this world. By (the former) one, he goes, not to return; by (the latter) the other, he returns (again).

Jiva takes on the qualities of Sattva, Rajas and Tamas. Jiva's body is Avidya while Isvara's body is Maya. Subtle and gross bodies of Jiva come out of Avidya causal body. Lord's will (Ichha) is **Maya Sarira** (body) and the creator of the world. Here the term "body" does not mean a palpable body with head, trunk and limbs, in the same sense that a "body of knowledge" does not walk on feet. Isvara's Maya Body is creative (of the

universe) while Jiva (man's individual soul) is the causal body, creative in its own limited sense because it gives rise to subtle and gross body--**Suksma** and **Sthula Sarira**). Jiva's causal body (**Karana Sarira**) is pervaded by Avidya (ignorance) of its true nature that it is part of Brahman; it is temporary amnesia (loss of memory or forgetfulness, that). In its amnesic state, Jiva is not contaminated with **Vikshepa** (projection, dispersion) until it takes on the gross body with head, trunk and limbs. Jiva without **Vikshepa** is closer to Isvara (Supreme Consciousness and Supreme Knowledge) than the Sthula Sarira (gross body). Though it forgets its true nature, the causal body is closer to Isvara than the gross body; therefore, it has supreme knowledge within ignorance (**Prajna** within **Praajna--knowledge within ignorance**). This ignorance is both **veiling** and **projecting** (**Avarana** and **Vikshepa**). This ignorance veils Sat and Cit (Being and Consciousness) of Brahman and projects the phenomenal world by Vikshepa. **Vikshepa**: power of ignorance that causes the world seem real. This projection is mediated by Tanmatras: Principles of Sound, touch, vision and color, taste and smell, which are pervaded by qualities Sattva, Rajas and Tamas. The Sattva of Sound becomes the sense of hearing; that of touch, the sense of touch and so on. These in combination form an entity called Antakarana or inner organ which has three components: Manas, Buddhi, and Ahamkara. These were discussed elsewhere. The Rajas-dominated sound, touch, vision (color and form), taste, and smell become the respective organs.

C5:V1 Narayaneeyam

This verse describes the effects of Brahma Pralaya and subsequent events. After Brahma Pralaya, there was no existence to speak of, neither this world nor heaven, neither in the gross nor subtle form (**Vyakta-avyaktam**). *Maya, (the potent and fecund precursor of the building blocks of the universe)*, subsided (Laya-lysed or dissolved) in You, having entered a latent phase due to rendering of the three Gunas into equilibrium. Neither existence, nor non-existence, nor Time, nor day nor night existed. Only You existed as Parānanda Parakāsāthman (Supreme Bliss-Radiant Super Soul = Sat-Chit-Ananda = Being-Consciousness-Bliss)

Explanation with example: Vyakta-avyaktam = manifest-unmanifest or partially manifest. In another context God's form (Murti) is spoken of Vyakta-avyaktam. Murti (form) is unmanifest, manifest or partially manifest. Sivalinga is aniconic (an-iconic or A-Vyaktam), while Nataraja is Vyaktam or manifest. An intermediate form, Vyakta-avyaktam, is the Muka Linga which depicts a face on the Linga.

Note: The sequence of creation differs from account to account.

Garuda Purana (Book one, chapter four) tells us in the words of Lord Hari the details of creation as narrated to Rudra. Nara-Narayana is the Supreme soul. The visible universe with the manifest and the unmanifest abide in Spirit (Purusa) and Time. The Lord has no beginning and no end (death). He came Avyakta, the Unmanifest from which the Soul was born. In a cascade fashion, entities started evolving from the Soul: Mahat or Intellect, mind, firmament, air, fire, water, and earth. He creates a cosmic golden egg (**Hiranyagarbha**), which is infertile until he penetrates it. The four-faced Brahma in Rajas mode becomes busy with creation of the movable and the immovable. The whole universe and beings emerge from the **golden egg**. At the end of the Kalpa, the Lord in the form of Rudra dissolves the universe. The **first** creation (Sarga or Sristi) is Mahat,

cosmic Intellect from Brahman himself. The **second** creation (**Vi-sarga or Vi-Sristi**) is Bhuta sarga, the subtle elements (Tanmatras). The **third** creation is **Vaikarika sarga** (transformational creation). It is also known as Aindriyaka sarga (creation of sense organs). These three preceding creations are called Prakrta sarga (elemental, natural, or original creation – building blocks). The **fourth** creation is **Mukhya sarga** (chief or principal creation). Insentients and immobile objects belong to this category. The **fifth** creation is Tiryak-yonasyah or **Triyaksrotas**. (Tiryak=oblique, horizontal + yonasyah=womb) = animals. (Tiryak=oblique, horizontal + srotas=canal) = animals, whose propulsion of nutrients go horizontally or have horizontal canals (intestines). Srotas means canal and therefore, it is natural to think that they (birds and beasts) have intestines that run parallel to the ground in their standing position. Some other explanations are offered. They are called Tiryaksrotas, not because their bodies move obliquely, but because their nature is full of ignorance (**Ajnabahula**) and ego and their ways are wrong. The **sixth** creation is **Urdhvasrotas**, the gods who have canals going up or whose nutrients go upwards. The **seventh** creation is **Arvaksrotas**, the human beings whose flow of nutrients goes downwards. Though the literal meaning says that their canal and nutrients go downward, another explanation is given: They live below the heaven; they are full of brilliance, but are contaminated with darkness (Tamas) and stimulated by Rajas. They are enlightened both inside and outside. The **eighth** creation is **Anugraha sarga**, meaning creation of mental conditions like Sattva and Tamasa gunas. It is of **four types**: **Viparyaya, Sakti, Siddha, and Mukhya**. The immobile creation such as mountain is **viparyaya**, meaning it is **unconscious**. The last five creations from the fourth to the eighth are called Vaikrta sarga, transformational creation. Vaikrta sarga is a product of meditation by Brahma. The ninth creation is Kaumara, belonging to both Prakrta and Vaikrta creations.

In all living beings, the Lord exists in four forms: Viparyaya, Sakti, Buddhi, and Siddhi.

Viparyaya in this context means that the lower principal creation such as trees and plants is deprived of consciousness. In **animals**, the dominant mode of his presence is sakti or **physical power**. In **human** beings, he exists as buddhi or **intelligence**. In realized souls like **yogis**, he exists as **Siddhi** or **spiritual attainment**. **Mountains** and **other immobile objects** belong to this opaque, principal creation (**Mukhya sarga**) because of the cover of avidyam (ignorance).

All of the above process is a centrifugal evolutionary force going away from Atman; the matter cannot come together and give life to itself; the glance of the Lord is essential for the incorporation life into these assembled elements.

Coming to the Kaumara or Kumaras (Sanatkumara, Sanandana, Sanaka, Sanatana and Rbhu), that is the **ninth** creation. These are the mind-born sons of Brahma, who refused to raise a family, remained bachelors and enjoyed youth (kumara).

Dissolution sequence: Time reigns supreme in involution of the manifest universe and the gunas into undifferentiated matter (Mula Prakrti, or undifferentiated primordial matter) Avyakta. Mula Prakrti means original germ or root substance.

First let us look into partial dissolution before we go to total dissolution. After a thousand MahaYugas, Brahma laya (Naimitika laya, occasional, partial, periodic, kalpal dissolution) takes place. (Varaha is the present kalpa preceded by padma kalpa.) It will be one hundred years of no rains. Seven blazing suns will

light up the sky, turn everything in the path of their rays dry and burn the three worlds, the earth, Bhuvah and Svah, and Mahar loka. The nether worlds will undergo incineration at the sight of Rudra, Vishnu's form. Mysterious clouds emanate from the mouth of Lord Vishnu, which, for 100 years, will pour down rains that flood the whole world. Fire and floods will destroy all mobile and immobile things. This dissolution coincides with the onset of Brahma's sleep. The primary creation remains intact and only secondary creation has undergone dissolution.

It would be raining, not cats and dogs, but "elephants' trunks" meaning that each drop would be the size of an elephant's trunk. There is water everywhere, fire subsides, wind dies down, there is no light, and there is total darkness. Brahma with his thousand eyes, thousand feet, thousand heads, thousand mouths and thousand arms presides over this watery grave of cosmic size. He is learned in three Vedas. He has the radiance and the color of the sun. He is Virat, he is Hiranyagarbha, and he is beyond thought and imagination. All came beings, now dead, are wrapped in darkness. In Maharloka the sages see Time sleeping. The survivors of this great deluge are the Time, Saptarishis and [Satya](#) in Maharloka; Sri, Bhu, Siva, and Sanatkumara in Janaloka; Brahma and Sankarsana in Satyaloka; Narayana and his devotees in Vaikuntha; Krishna, Radha and Sridhama in Goloka. Vishnu sleeps on the coils of serpent Ananda taking the form of supreme Brahman. Vishnu wakes up from Yoganidra after a thousand divine years and will create the universe once again in the form of Brahma, who creates the world and beings again and again at the beginning of each Kalpa. He is both Vyakta (manifest) and Avyakta (unmanifest).

The other dissolution is Prakrtika Pralaya (total, natural dissolution; retrograde involution; elemental involution, Brahma's dissolution). When Brahma dies after one hundred Brahma years (311.04 Trillion man years), Lord Hari destroys the universe and absorbs into his body the creator, Brahma. The significance of this is that Brahma who was responsible for secondary creation of the universe from the elements supplied by Lord Vishnu is no more, and the universe has reverted back to its primordial state in Vishnu.

According to Saiva belief, Mahadeva (Supreme Siva) destroys the universe, beings, gods including Brahma, Vishnu and Siva (adjunct status of the same Gods). Saiva Siddhantists consider Supreme Siva, Paraparam (Beyond the Beyond, Supreme Supreme) as their God of gods; Siva, one of the Holy Triumvirate, is a mere god of the triad. The students from the west believe that Saiva Siddhantists selectively elevated the status of Siva of the earlier Triad to the Super-supreme status. Supreme Siva stays while Brahma and Vishnu come and go in this and many other countless universes. But Vaishnavites believe that Siva and Brahma come and go while Vishnu remains for ever.

Henotheists of Hindu religion are of the belief that Siva and Vishnu are of equal status, though Siva and Vishnu may stride up and down the parallel hierarchal ladders of their respective sects; Siva and Vishnu do not knock each other's ladder for supremacy; they switch their relative vertical positions with amity.

MahaVishnu is superior to Vishnu and is equal to Sadasiva, the revealer of Grace and the third Consciousness in Suddha Tattvas. Lord Siva performs his Tandava (wild dance) wearing a garland of skulls. The universe undergoes retrograde involution; each substance (like earth) or element falls back into its previous state until the state of Mahat is reached, when Mahat and Devi (Siva's spouse) merge into the body of Siva. Pradhana (Primary essential progenitor substance, matter) and Purusa (Spirit) exist separately in him and the gunas are inert.

At the onset of Prakrtika Pralaya, there will be a drought followed by scorching sun, which will be followed by heavy downpour for one hundred years. Now the egg of the universe will rupture and dissolve in water, which marks the death of Brahma.

Sankarsana, Vishnu's manifestation, sends forth the poison-fire from below. The egg of the universe catches fire on all its sides. The wind blows violently for one hundred years. The universe is reduced to dust and smoke. The universe and beings vaporize to a subtle state of smell.

Smell from conflagration dissolves in water. Involution takes place from the gross to subtle elements until it reaches the element sound. In a linear retrograde fashion the earth dissolves (or involutes into) in the water, the water in the fire, the fire in the air, the air in the ether, the ether in the senses, the senses in the subtle elements, the subtle elements in their subtle sources, the latter in Mahat, and Mahat in three gunas. The sensory and motor organs (Indreyas) merge into their respective deities. The deities merge with their inner controller. The mind merges with Sattvika ahankara, sound with Tamasa ahankara. Ahankara itself merges into Mahat, which dissolves in three gunas, which dissolve in the unmanifest Prakrti, the latter in the imperishable and the latter in the darkness. Darkness becomes one with the **transcendent**, which is neither existing nor nonexisting. Joseph Campbell explains what *transcendent* is. **In Occidental theology, the word transcendent is used to mean outside of the world. In the East, it means outside of thought.** Brahma, the creator merges or involutes into avyakta or Mula Prakrti. The earth, the fire, and all other elements lose their intrinsic properties and merge or fall into Mula Prakrti. As you see, the universe is came from the undifferentiated (Unmanifest) Mula Prakrti; and on dissolution, it retraces its steps backwards. Mula Prakrti merges with Time-Spirit, which stops all its functions. Time-spirit merges with the final repository and the wielder of Maya, the Atman also known as Purusa. The Lord refers to Eternal Atman as Me.

Bhagavata Purana states in Book twelve, Chapter four that the Unmanifest Primordial matter is Pradhāna (Mula Prakrti), which is the progenitor unmanifest substance, not subject to Time, modification, death, and decay; it has no beginning, no end and is the cause of everything. It has no form and all elements are present in a potential state.

Sankara's view: Between the Brahman and the Universe, there is Brahman's māyā (time, space, and causation) as the divine mysterious driving or projecting force.

Here is a table of the Indriyas and the respective presiding deities

Eye	Ear	Nose	Tongue	Skin	Voice	Hands	foot	Anus	Genitals	Manas	Buddhi	Ego
Sun	QTR*	Asvins	Pracetas	Wind	Fire	Indra	Vishnu	Mitra	Prajapati	Moon	Brahman	Siva

QTR*: The quarters of the world.

When Perialvar sings the praise of Baby Krishna in verse 40 of Divyaprabhandam, he describes the pralaya or dissolution: “You swallow the earth, the mountains, the oceans, and the seven worlds and keep them in your protective custody.”

According to Samkhya theory, the evolution and involution are linear starting from the Transcendent and ending in the world and vice versa. In involution, the world burns up. Dissolution (retrograde involution, Centripetal march of souls and matter to their source) takes place until the stage of the Transcendent. The next cycle of evolution starts.

Creation according to Bhagavatam, Vishnu Puranas and other sacred texts

Bhagavatam contains the views on creation in question-answer sessions.

There are ten features: Sarga, Visarga, Vritti, Raksā, Manvantra, Vamsas, Vamsānucharita, Samsthā, Hetu, and Apāsraya.

Sarga is primary elemental creation. Another descriptive name for it is subtle creation. The principal product is **Maha-tattva**, the Great Principle also known as Cosmic Intelligence, came by the disturbance in the equilibrium of Sattva, Rajas, and Tamas, the three modes of matter or Prakrti. This is the first part of the primary creation; the will (**Iccha**) of the Lord provides the fillip. In all, Mahat, Ahankara, five tanmatras, five gross elements, five janendriyas, Sattva, Rajas, Tamas, ten presiding deities of five motor and five sensory functions, mind and its presiding deity, moon, and Time make **Sarga**. These 33 elements form the building blocks for launching the secondary creation (**Visarga**).

Five gross elements (pancha Bhutas).	Five Tanmatras.	Five Janendriyas.
Earth, Fire, Water, Air, and Ether.	Sound, Vision, Taste, Smell and Touch.	Ears, Eyes, Tongue, Nose, and Skin.

From the Cosmic Intelligence proceeds Aham or **ego**, the second element, in a downstream fashion. The third is the evolution of **Bhūta sarga** (matter). The fourth is the evolution of knowledge and work (**Sarga – jñāna and kriya**). The fifth is the appearance of **divinities** in the mode of Sattva (goodness), and the **mind**. The sixth is the assertion of **Tamas** (darkness) of ego, resulting in abuddhi (lack of judgment).

Visarga: This secondary creation is an act of Brahma under the direction of the Lord of lords, Nārāyana or Vishnu, who came all the elements and the mind in primary creation. Brahma's other name is Virat (manifestation) Purusa. In reality, **Virat Purusa** is the Lord himself in the form of Brahma. Brahma's assignment is to assemble the elements with the help of Sattva, Rajas and Tamas, which help the elements undergo combination, recombination, mutation, and permutation in so many ways that the whole universe appears as many disparate objects and beings. Another name for it is gross creation. "Internatal" (from birth to birth) Karma clinging to the subtle body is the invisible entity that gives form, character, and destiny to living beings. Neither Brahma nor the Lord of the lords normally interferes with Karma or Time, though the Lord of the lords can expunge karma by His grace.

The seventh creation is that of plants and trees, which have feeling of touch but are wanting in mental function. The eighth is the creation of animals and birds. The ninth is the creation of humankind (Nri or Nuri). Here all the living beings come to life out of elements made by the Supreme Purusa in the primary creation. Note the order in which beings are came differ from system to system. They differ in other things also.

According to Sākta-Sāṅkhya theory, the Parā Sakti (the Supreme Power) of the Lord MahāVisnu is the force behind creation. The power has three components: Prakṛti, Purusa, and Kāla (Time). When the equilibrium of Prakṛti becomes unstable from glance of Time-Spirit, a cascade of events and products takes place in a linear fashion, where the preceding product is the substrate for the next substance or entity: Prakṛti, Mahat, Ahankāra, Tanmātras, Mahā Bhūtas, Ākāsa (Ether), Vāyu (Air), Agni (Fire), Jala (Water), and Bhūmi (Earth). Once the basic elements are in place, Brahma goes to work using guna, which is of three types: Sattva, Rajas, and Tamas. Tamoguna (darkness, delusion, and ignorance) becomes the basic quality of the winged creatures like insects and birds, quadrupeds, and worms. Sattvaguna (Virtue and Truthfulness) is the basic quality of the gods. Rajoguna (motion and passion) is the basic quality of the bipeds (humans). Progenitors, came by Brahma, populated the world and contributed in increasing the population.

According to Kurma Purana Book two, chapter three, Kāla manifests from the union of Purusa with Pradhāna, matter or Prakṛti. Brahman is the repository of Purusa, Pradhāna and Time, which have no beginning or end. Time is the begetter and the destroyer of living beings. Siva admits that he owns Tamasi (also known as Time), the annihilator of the world, having taken the form of Rudra. No one controls Time except **Brahman**, who owns it, and is beyond its effects. Time controls all animate and inanimate, mobile and immobile entities, and all products of Mahat including mind, matter, moods, and modes. Brahman is an entity, claimed by both Vaisnavites and Saivites. Brahman accordingly manifests as a personal God in the form of Narayana and Siva for their respective sects. That is his Maya (illusion).

The Puranas describe the following.

Vṛtti or Sthana: Mode of life, and means of sustaining life. The ontological hierarchy is described. This describes the various planets and its inhabitants.

Raksā: Protection and preservation. This depicts all the descents and incarnations of the Lord for the benefit of humanity, including sinners. It talks about the eternal and endless grace of the Lord.

Manvantara: The reign of the Manus, and the life and times of gods, rishis, and sages are discussed with reference to the benefit they offered to all living creatures.

Vamsa: Genealogy or lineage. Brahma and the saptarishis (seven sages) and their disciples, the royalty and the genealogy tree starting from Brahma are described along with their achievements and service to humanity.

Vamsānucharita (Vamsa + Charita means genealogy or dynastic history of the pious kings and rulers who served God and their subjects.

Canto 5, Verse 4-10

5.4 O Guruvayurappa, You are characterized as the Witness in the Vedas, remaining by Maya and not entering into it. You appear as Pratibimba (reflected image) in the products of Maya; one such reflection is Jiva, which has no independent existence without You. Directed by You, Maya through its medium of Kālam, (Karmam, and svabhāvam) came Buddhi Tattva, which is known as Mahat.

Kālam, (Karmam, and svabhavam): Time, Karma and inherent quality.

Buddhi Tattva: Intelligence principle.

5.5. Prakrti has three qualities: Sattva, Rajas and Tamas. Sattva-dominated Mahat (product of Prakriti) gives rise to a generic sense of Aham. Tamas-dominated Mahat generates in a Jiva a specific sense of Aham, which regards itself different from others.

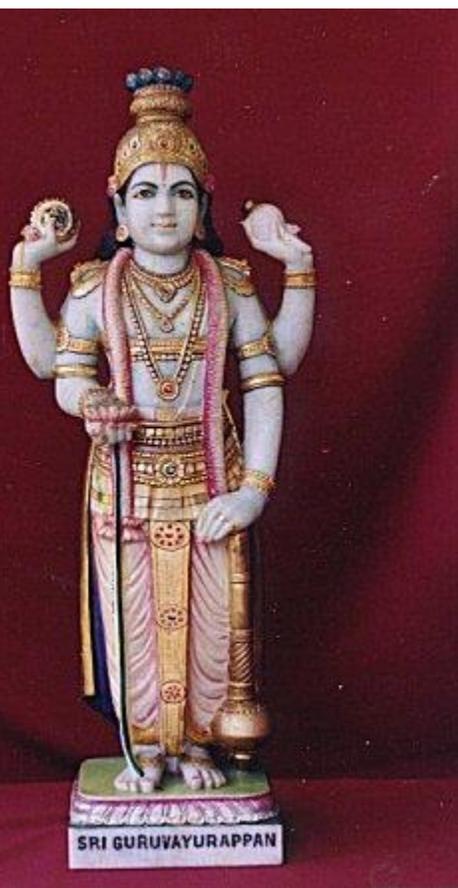
Sattva, Rajas and Tamas: Virtue and goodness; motion and passion; darkness, ignorance, sloth and sluggishness.

Aham: I am; "I" sense; I, My, Mine. I as different from you, them, it; Ahankara

Jiva: individual, individual soul.

5.6. This Aham (Ahankara) at its onset differentiates into Sattvika Ahankara, Rajasic Ahankara and Tamasic Ahankara. Sattvika Ahankara also known as Vaikarika Ahankara generates the indwelling deities of Indriyas (organs): Dikpalas, Vayu, Surya, Varuna, Asvini, Agni, Indra, Mitra, Prajapathi, Chandra, Brahma, Rudra, ksetrakjan.

5.7. O All-pervasive Guruvayurappa, Upon your direction, Sattvika Ahankara generated Citta consisting of Manas, Buddhi, and Ahankara.



Likewise, Rajasic (Taijasa) Ahankara generated ten Indriyas (organs). Tamasa Ahankara came the Tanmatras, Sound.

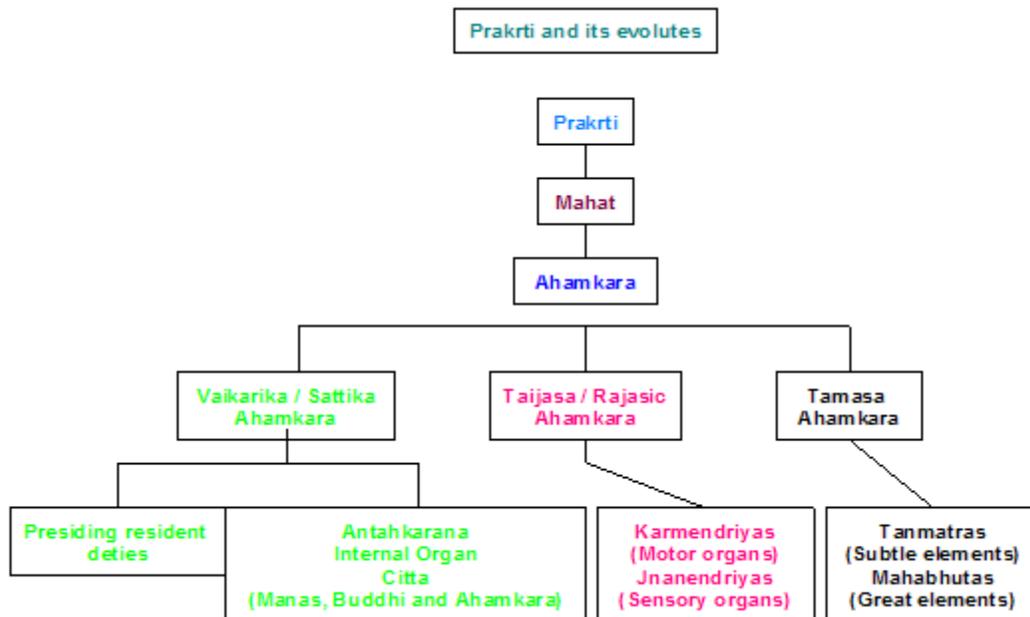
5.8. O Guruvayurappa, under your guidance and direction, from Sound came Ether; from Ether came Touch; from Touch came Air, from Air came Form; from Form came Fire; from Fire came Taste; from Taste came Water; from Water came Smell; from Smell came Earth. Thus, O Bhagavan, you created the Five Maha Bhutas (Great elements).

5.9. The Maha Bhutas, Indriyas, and their respective deities did not have the power to create this living world. The deities prayed and pleaded with You and thus, you pervaded into the Maha Tattvas. You infused them with the action power and created Hiranyagarba-Brahmādam.

Hiranyagarba-Brahmādam: Golden Egg / Brahma's Egg = this universe.

5.10. O Guruvayurappa, You created water in which remained the Brahmādam for a thousand years. You broke through the Egg and assumed the form of 14 worlds of Virat Purusa. With thousands of hands, feet and heads, you appeared in the form of many Jivatmas. I plead with you to cure and protect me from all kinds of illnesses. Hearing the supplication of NB, Bhagavan nodded his head in assent.

In the following write-up you may notice some minor internal variations which speak of the different sources and interpretations.



We are spirit and matter, which are recycled according to the merit or demerit of karmic load. It is Samsara, birth and rebirth. Samkhya philosophy of dualism: Kapila was the founder and propounder of Samkhya philosophy. Its basis is not Vedic; it treats two juxtaposed contrary polar principles: Prakrti and Purusa. In Samkhya, Prakrti does not contaminate Purusa but the latter lights up Prakrti.

Purusa is Consciousness and Supreme Unparalleled Intelligence, and Prakrti [Pra (before) krti (creation)] is **matter**, unconscious, indiscriminate, and insentient. If PRAKRTI sounds similar to PROCREATE, it is so in meaning too. Prakrti indicates an urgency to produce, as Prasavam (parturition) has the imminence to deliver a baby. It is the same as PROCREATIX in Latin.

Matter in Saiva Siddhanta has the following qualities:

1. unconscious element.
2. anything that obstructs consciousness and its working.
3. anything that obstructs obtaining right knowledge.
4. anything that imparts false, incomplete and partial knowledge.
5. senses which do not have intrinsic consciousness or omniscience.
6. a mind that does not present knowledge of things as they truly are.
7. all physiological and psychological processes.
8. all organs.
9. Space, Time.
10. Aparavidya, not supreme knowledge as opposed to Para Vidya.

Aparavidya covers arts and sciences.

Andakosa, the cosmic egg, represents matter. The cosmic egg has seven layers: water, fire, Hara, ether, ahankara (ego), Mahat, and gunas. Vishnu pervades the egg as Vairaja and makes it viable and productive. The individual souls emanate from the Lord's Para Prakrti (Supreme Nature), while the universe emanates from his Aparakrti (Inferior [not supreme] Nature). The cosmic egg is Aparakrti, while Vairaja is Para. Aparakrti (inferior nature) consists of elements, mind, ego and intellect. Since the Lord is the owner of Para and Aparakrti, He is Man (Purusa) and all created beings are women (Striyah).

Nothing new can come out in this world that does not exist in Aparakrti in its potential form. Also from Prakrti evolves, **Citta** which consists of **Mahat, buddhi, ahankāra, and manas**. Mahat has the unique ability to undergo transformation into this universe when it comes under the field of vision of the Lord, (influence of) Time, and three gunas, according to Bhagavatam 3.5.28.

Mahat

Mahat is the Great principle and results in buddhi, from which develops ahankāra, I-ness or individuation. Mahat and buddhi are the cosmic and individual counterparts of intellect. Sixteen entities such as five faculties of action, manas (instinctive mind) five faculties of sense, and five tanmatras namely sound, touch, color, taste, and smell arise from ahankāra (ego). This pluripotential Prakrti (nature) results in gunas – Sattva, Rajas, and Tamas. These three constituents of gunas are inseparable and form a complex – Sattva-Rajas-Tamas complex, which is inert, if it is in equilibrium. Only one of the three constituents is dominant in a

person or entity. Sattva is knowledge, intellect, light, and balanced emotion; Rajas is the motor behind Sattva and Tamas; Tamas is darkness, passivity, or negativity. Without Rajas, Sattva, and Tamas are inert; dominance of Rajas naturally means revved-up emotions. These three gunas, complex or strands condition the manifest world, both animate and inanimate; the force behind this complex or strands is excitatory Purusa, which agitates these strands or gunas and causes disequilibrium and subsequently diversity and polymorphism. Bhagavatam (3.10.14) states that God created the first product Mahat by causing disturbance in the equilibrium of the gunas.

Ahankāra (ego), the second product, is subject to Sattva, Rajas, and Tamas: The **Sattvika ahankāra** gives rise to the mind and the presiding deities of the senses; the **Rajasic ahankāra** gives rise to the sensory and motor organs; the **Tamasika ahankāra** gives rise to the subtle elements like sound, touch, color and vision, taste, and odor.

Ego by nature does not express satisfaction and is in a state of restless motion. Ego has ignorance, likes and dislikes: 1. ignorance of the difference between the eternal and the noneternal, 2. mistaken belief that body and mind are the same as self, 3. love and attachment to gratifying objects, 4. hatred and avoidance of unpleasant things, and 5. love of life and fear of death.

The sensory and motor organs are called Jnanedriyani and Karmendriyani. (Jnana +Indriyani = perception organs. Karma + Indriyani = action (motor) organs.) Organs of perception are eyes, ears, nose, tongue, and skin. Motor organs are larynx, hands, feet, anus and genitals and their functions are speech, grasp, locomotion, evacuation and reproduction. Citta, the command and control center or inner organ (antahkarana), presides over the vital functions of the universe of the body. These vital functions go by the generic name Prana which consists of five parts: Prana, Samana, Apana, Udana, and Vyana. Please refer to the commentary on verse, BG10.9 for more details on Vital breaths. Here breath does not exclusively mean physiological respiration. Implicit in the terms is the fact that all the organs to work optimally need breathing of air (prana) by the lungs.

Saiva siddhantist says, **soul is the ever-awake knowing entity in wakefulness, deep sleep and dream sleep. The sense organs receive their respective stimuli (eyes perceive color and form, ears receive sound.) and pass them on to Antakarana, the inner organ which consists of Manas, Buddhi, Ahamkara, and Citta (Citta covers manas, ahamkara, and buddhi: mind, ego and power of discernment or judgment). Perception received by the inner organ reaches the soul, as the wave rolls to the shore.**

The subtle elements proceed in their formation in a cascade fashion starting with sound, which gives rise to ether. The elements combine under the enzymatic action of Time, Maya, Jiva, and the glance of the Lord. Ether, treated with these enzymes, becomes touch, which transforms to air; the air and ether combine in the presence of enzymes to become color; from color evolves fire; fire and air combine to produce water, whose special quality is taste; water and fire combine to form earth, whose special quality is odor. Source: Bhagavatam 3.5.27-37.

The elements starting with Ether going forward in their combinations and permutations sequentially and progressively pick up qualities of the previous elements and display their own special qualities. Bhagavatam 3.5.36

Table:

Element(s)	Resulting Product	Cumulative & Special quality
Sound	Ether (all-pervasive, one quality)	Sound
Ether	Air (two qualities)	Sound and Touch
Air and Ether	Fire (three qualities)	Sound, Touch, and color/form
Air and Fire	Water (four qualities)	Sound, Touch, Color, and Taste
Water and Fire	Earth (five qualities)	Sound, Touch, Color, taste and odor.

As I said earlier, the elements need four factors for transformation and they are Time, Maya, Jīva, and the glance of the Lord; time connotes change; Maya is illusion plus distraction; Jīva is the life force; the most critical deciding factor in the combinations, permutations, and transformations is the glance of the Lord. Maya is the cause of the universe, which, in its female form, derives its energy and support from the Lord. Avyakta (the Unmanifest) is the father of Maya.

According to Saiva Siddhanta and its main proponent Tirumular, Sakti is the mother of Maya. Space, air, fire, water, and earth were born of Maya in succession. From Maya came the subtle elements **Tanmatras**, from which the gross elements were born; thus, Maya is the Mother of the Universe and beings.

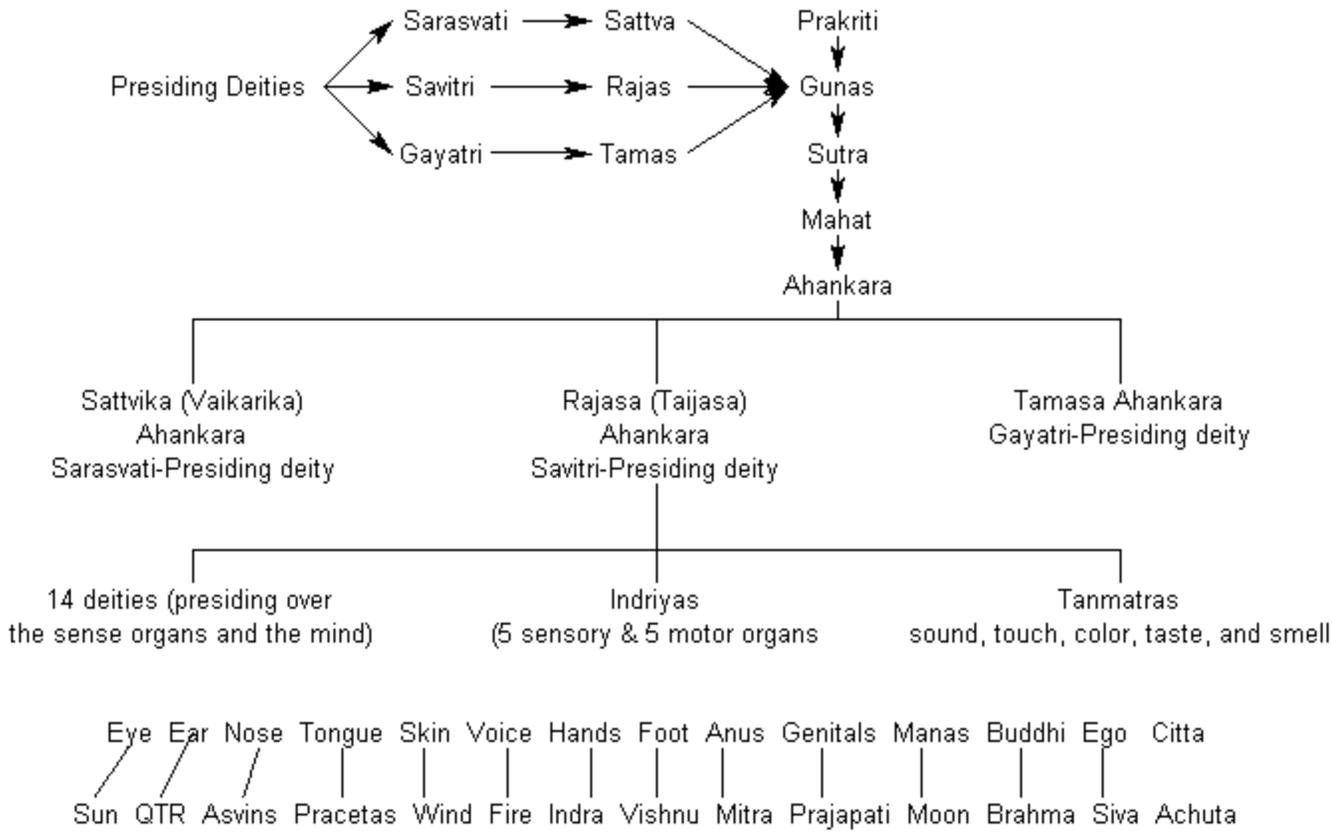
Maya according to Ramakrishna Parmahansa

On attainment of Nirvikalpa Samadhi, Ramakrishna Paramahansa sees Maya as Brahman in its twofold aspect: Avidyamaya and Vidyamaya. (Avidya = ignorance; Vidya = wisdom) Avidyamaya in terms of Kundalini Chakras is living in the pelvis and abdomen--Muladhara, Svadhisthana and Manipura Chakras of lower order; it is living a life of animal passions, Kama, Krodha, lobha, Raga and Dvesha (lust, anger, greed, passion and hate). One should transcend the lower Chakras and ascend to higher chakras. Avidyamaya keeps man in samsara, a cycle of birth and rebirth. Vidyamaya represents the higher centers and consciousness of Anahata, Visuddha, Ajna and Sahasrara Chakras or stations of life. Once Avidyamaya is conquered with Vidyamaya, the round of birth and rebirth is abolished and one enters a state of Mayatita, end of Maya or freedom from Maya. Maya is the power of Kali who transcends both types of Maya. She shines far above the clouds of Maya, under whose spell and shadow man lives.

Let us take cloning as an example: The biologists have mastered the physical art of cloning. The product is not as perfect as nature because the main factor – glance of the Lord – is lacking.

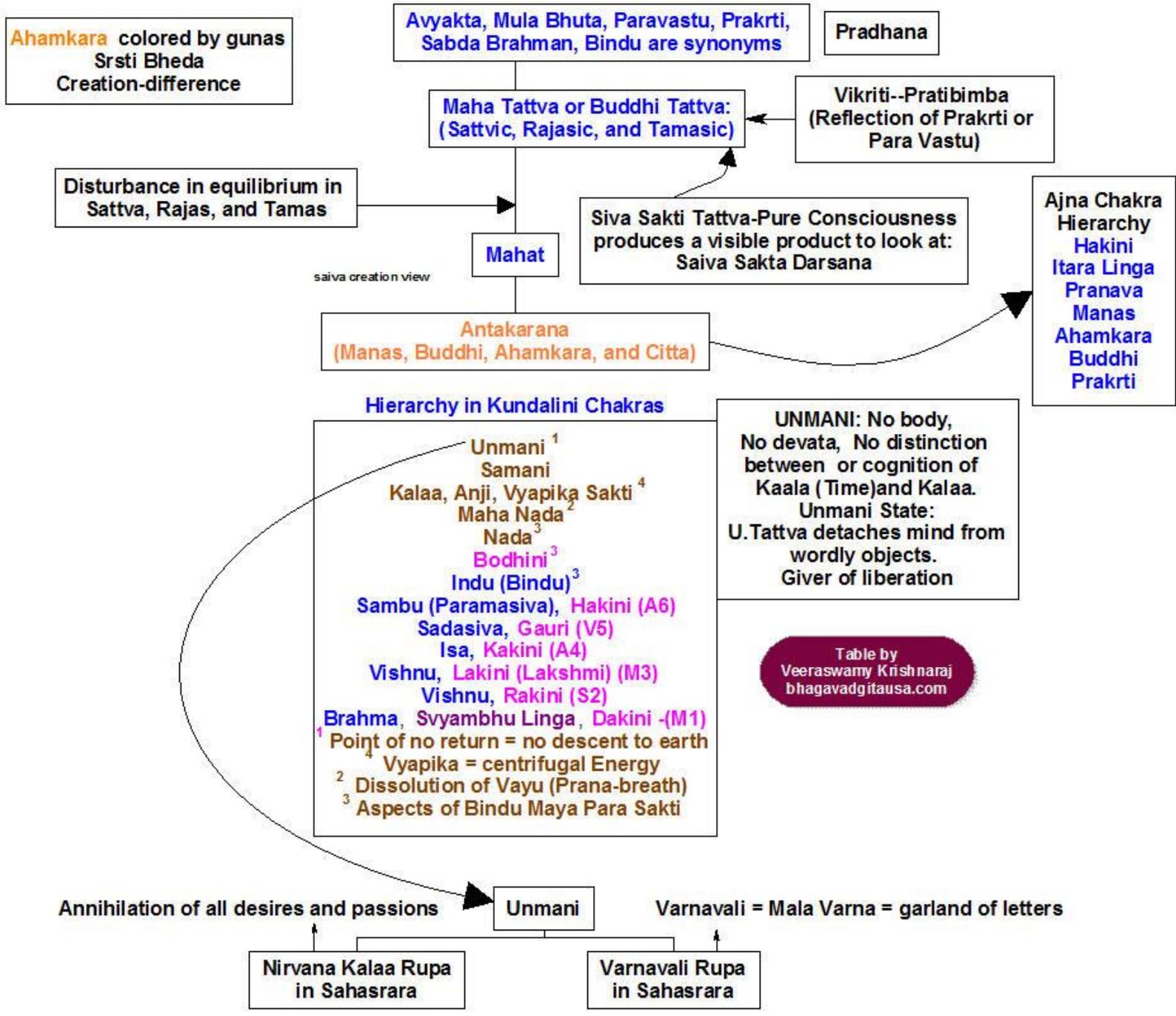
In the following diagram, the concept of Sūtra, not found in Sankhya system, is a contribution of Bhagavata purana. Sūtra means thread or aphoristic rule. Sutra is the functional counterpart of Mahat, the Cosmic Intelligence. Both work together --Intelligence and function—to evolve Ahankara. Sutra is subtler than Mahat. (Sutra and Suture are cognate words.)

Here is another version of the evolutes of Prakrti (Bhagavata Purana).



Here is the Saivite view of Prakrti and its evolutes.

Creation: Saiva View (note internal variations and differences from Sankhya philosophy.)



Karmendriyani are five motor organs, voice box, hands, feet, rectum and genitals, causing speech, grasp, locomotion, evacuation, and generation. **Janendriyani** are five sensory organs, ear, skin, eye, tongue and nose involved in hearing, touch, vision, taste, and smell.

Sarasvati, Savitri and Gayatri preside over the gunas, Sattva, Rajas and Tamas respectively.

NA16.8

Sakra (Indra) took one look at Urvasi and heard the narration of Your greatness. Krishna Avatar is Purna Avatar and greater than Your descent as Nara-Narayana.

Nara-Narayana was a Rishi of impeccable character. His austerities alarmed the gods. So Indra (Sakra), the chief of gods, sent celestial nymphs to induce passion and confusion and terminate the austerities. **Nara-Narayana** put a flower on his thigh; immediately a nymph of incredible and inimitable beauty, charm and grace blossomed forth from the flower, putting Indra's nymphs to shame. The newly blossomed nymph was named **Urvasi**, because she came from the **Uru** (thigh) of the Rishi. **Urvasi**, upon request from the sage, went along with the crest-fallen celestial nymphs to heaven. Manmatha accompanied them and related the story of the Sage, celestial nymphs and Urvasi. He praised Nara-Narayana for his extreme Tapas, lack of anger, steady-mindedness, and presentation of Urvasi to the heavens. Indra became indisposed upon hearing the greatness of an earth-bound Sage. NB says in this verse that Krishna is even greater than Narayana for the following reasons. Krishna Bhagavan is endowed with auspicious qualities. **Bhagavan**: One who is endowed with **Bhaga** (Grace) is Bhaga-van. Bhaga consists of six attributes: (Transliteration from Tamil) Aisvaryam, Viryam, Pukaz, Tiru, Jnanam, and Viaragyam (**Supremacy, Power, Glory, Sacredness, Wisdom, and desirelessness or detachment**). Vairagyam is the most important quality in Krishna. As Nara-Narayana showed complete Vairagyam towards the celestial nymphs, Krishna exhibits the same quality. Krishna was married to 16 thousand wives and besides had more or less equal number of lovers. And yet he was an inveterate Brahmacharin.

M A H A V I S H N U



Each rectangle represents one of four parts of Narayana. The lowest half of the fourth box (1/8 th part) is the perceptible creative part of Vishnu; the rest is imperceptible. diagram not to scale.

Each rectangle represents one of four parts of Narayana. The lowest half of the fourth box (1/8 th part) is the perceptible creative part of Vishnu; the rest is imperceptible. diagram not to scale.

Pic. Credit : <http://4krsna.wordpress.com/2008/06/24/sri-bhu-nilagoddesses-of-vaikuntha/>

Maha-Vishnu with **Rajasa Guna**
Saguna Narayana with Bhu Sakti
--Imperceptible

Maha-Vishnu with **Sattva Guna**
Saguna Narayana with Sri Sakti
--Imperceptible

Maha-Vishnu with **Tamasa Guna**
Saguna Narayana with Nila Sakti
--Imperceptible

Imperceptible MahaVishnu

Vasudeva
Narayana + Sri
Narayana + Bhu
Imperceptible

Perceptible part of Vishnu
Vasudeva
Narayana + Bhu
Pradyumna
Ahamkara

Imperceptible MahaVishnu

Perceptible MahaVishnu

Perceptible MahaVishnu

Prepared by
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narayana-sri-bhu-nila
11022011

Emanations, Derivatives and Tattvas

Narayana + Sri

Narayana + Bhu

Narayana + Nila

Aniruddha (Sattva)
Ahamkara Murti (Drahm A)

Ten Indriyas and manas
(5 Motor and 5 sensory organs)

Sankarshana (Tamas)
Maha Tattva
Ahamkara + Nila

**The body parts of Vishnu and the various stations.
His body is the universe.
AUM is a filler.**

The World	Body Part of Vishnu	Living Entity	Comments
GOLOKA	AUM	KRISHNA , RADHA	EXCLUSIVE
Vaikuntha	AUM	Vishnu Bhaktas (devotees)	AUM
Brahmaloka	Head	Brahman	Eternal, indestructible
Satyaloka	Head	Brahma	AUM
Taparoka	Breasts	Vairagins . Free from impurities	AUM
Janaroka	Neck	Sanat-kumara , abode of the gods, Siddhas . Free from impurities	Also Sri, Bhu , Siva (Rudra)
Maharoka	Chest	Bhrgu , saints, and gods, Siddhas . Free from impurities	AUM
Svaroka	Heart	Indra's heaven, abode of the gods	AUM
Bhuvaroka	Navel	space between the earth and sun	AUM
Bhurloka	Navel	The earth	AUM
Atāla	Waist	AUM	AUM
Vitāla	Thighs	AUM	AUM
Sutāla	Knees	AUM	AUM
Talatāla	Shanks	AUM	AUM
Rasatāla	forefeet	AUM	AUM
Mahatāla	Ankles	AUM	AUM
Patāla	Soles of the Feet	Netherworld	AUM

TO READ NARAYANEYAM IN ENGLISH, GO TO: <https://app.box.com/shared/j1ubgrcr0e>

Narayaneeyam and Bhagavan Krishna.

- 1.1. Brahma Tattva is Supreme Reality, which is replete with bliss and free of maya and shines in the form of Krishna in the Guruvayur Temple.
 - 1.2. Guruvayurappan is the embodiment of all the souls in the universe.
 - 1.3. Your constitution is Suddha Sattvam devoid of Rajas and Tamas, meditating on which leads us to Bliss and wisdom.
 - 1.4. Your immutable Suddha Sattvam makes you the complete One.
 - 1.5. Your glance propels Maya in the beginning of Kalpa without diminution of your glory and Suddha Sattvam.
 - 1.6. Your divine form is like the dark nimbus clouds and the blue Kalaya flower. You are the abode of Lakshmi and the source of nectarine bliss drowning the devotees in it.
 - 1.7. I was wrong thinking that your creation put us in the misery of birth, death and rebirth. Now I know our souls are liberated by our eyes and ears drinking the nectar of supreme bliss.
 - 1.8. Not knowing what true bliss is, we are mired in the worldly pleasures. Men look for Parijata tree when you are the liberating Kalpavriksha.
 - 1.9. You are the God of gods and men. You are the Inner Controller of all. The lesser gods offer what is within their power. Only You can offer Bliss and Liberation. Homage to thee.
 - 1.10. You are the God of gods beginning with Sankara. Your prowess excels. Sages sing your praise. Lakshmi abides in your bosom. You are all-knowing and free from attachment. Bhagavan as a term finds meaning in you.
 - 2.1. I meditate on you with a diadem that rivals the sun, a head sporting Tilakam, expressive eyes full of mercy, a smile dancing on your lips, a beautiful nose, resplendent cheeks reflecting the fish pendants from the ears, the neck radiant from the Kastubha gem, your neck and chest with Vanamala, precious faceted lustrous stones and gold on your chest and the auspicious Srivatsa.
-

Krishna's Consorts

Ashtabharya = 8 Wives
Rukmini, Satyabhama, Jambavati, Kalindi,
Mitravinda, Nagnajiti, Bhadra and Lakshmana.

Prepared by V. Krishnaraj

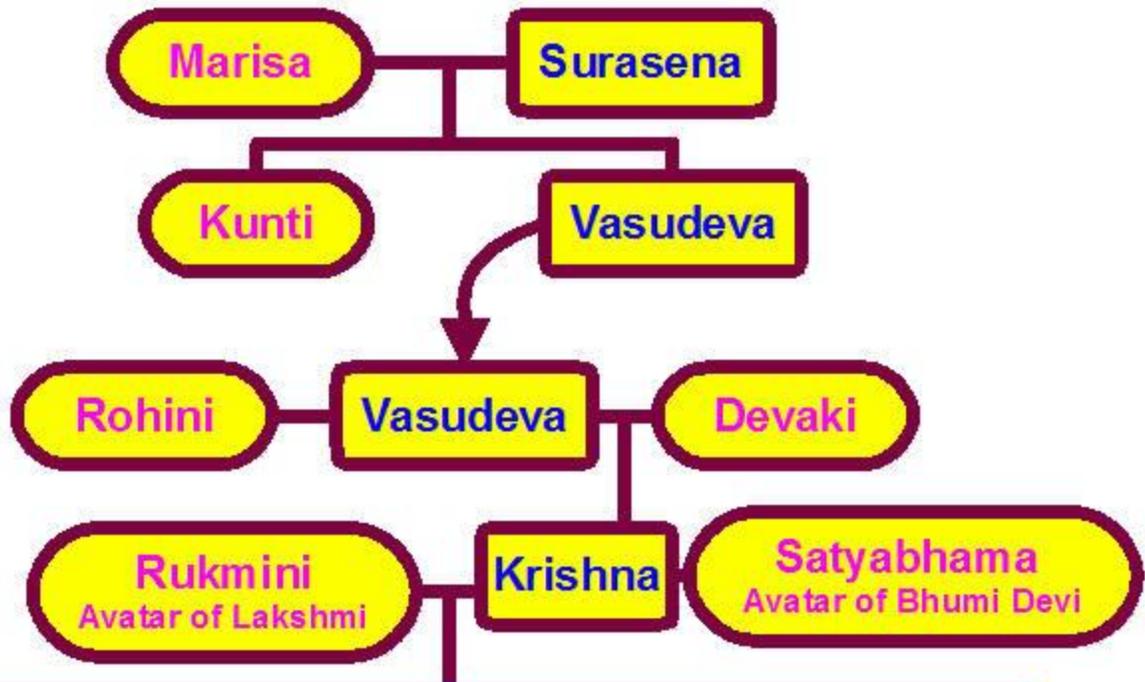
Krishna

Satyabhama, Vratini and Prasvapini
Sisters

consorts of Krishna

16000 Junior Wives of Krishna.
daughters of gods, siddhas (saints), demons and kings
Rohini is the head of the Junior Wives

Radha-Krishna are the combination of both the feminine
as well as the masculine aspects of God.



Pradyumna, Charudeshna, Sudesna and Charudeha, Sucharu, Charugupta, Bhadracharu, Charuchandra, Vicharu and Charu. Of them, Pradyumna was the crown prince of Dwaraka.

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Krishna with his two principal queens. (From left)
Rukmini, Krishna, Satyabhama
and his vahana Garuda.



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To beContinued.

