Ishadarshanaṁ
ईशद्धर्शनम्
(मननोपनिषत्)

डॉ. बलदेवराजशर्मा
शिवानी-प्रकाशनम्
दिल्ली
स्वार्थ मुक्त सो मुक्त।
मैं मुक्त ईश युक्त।
ईशादर्शनम्
(मननोपनिषत्)

डॉ. बलदेवराजशर्मा

शिवानी-प्रकाशनम्
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डॉ. बलदेव राज शर्मा

शिवानी प्रकाशन
दिल्ली-110085
ईश-दर्शन
(मनन उपनिषद्)
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डिवाईन प्रिंट-ओ-ग्राफिक्स
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PHILOSOPHY OF GOD
(A Session of Meditation)

Dr. Baldev Raj Sharma

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Delhi-110085
PHILOSOPHY OF GOD
(A Session of Meditation)

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To
M/s. Motilal Bansari Dass

The work entitled-Ishadarshan (Philosophy of God) is dedicated to the M/s. Motilal Bansari Dass. This Publishing Firm has served the cause of Sanskrit language and Indian culture through her various publications. In order to express thankful gratitude to the firm, this work is being dedicated to her.
प्राक्कथनम्

ईश्वरक्षेत्रम्- मननोपनिषताम्यसिमनु पुस्तके यत्किंचितप्रस्तुतं 
सर्वं तत्पूर्वमेव प्रतिपादितम्। यदि किंचिच्यविविधभासते तर्कं तदर्थि 
पूर्वमेव ऋषिभि: प्रतिपादितम् परस्माभिषिष्ठितमनवगतं न।

ग्रंथे मया वेदोपनिषदगीता। दीवारा मूलपाठा यत्र तत्रोदाहता।। 
विचारपर्ययः प्रस्तुमाणेन मया स्वनिर्धारितनिविष्कर्षपरिपेक्षायैवं 
कृतम्।

पुस्तकेः सिमनु ईश्वरस्वरुपविषये, जूजाविधिविषये, स्वात्मस्व- 
रुपविषये, देवन्याच्याविषये, जीवो अनुसरणीयविशिष्टदृष्टिकोणविषये, 
व्यावहारिकजीवनविषये, देवताकारितस्वरूपविषये, तथा स्वरूपविषये 
च विचारितम्। ईश्वरक्षेत्रमिदम्। दीवाराञ्चुषमीश्वरक्षेत्रम्। श्रीर्यके 
‘उपनिषत्’ शब्दो परमर्या गृहविचारार्थं मननाथे सत्तार्थं सूत्रार्थं 
च प्रयुक्तः। प्रस्तुतं पुरावार्थलाभाय भवतु एवं कामः।

समन्वयेन विना संसारे किंचिन् न सम्भवति। असिमून कार्येपि 
बहृतं जनानं सहयोगं संप्रासं।

दिल्लीविश्वविद्यादलयस्य किरोडीमलमहाविद्यालये पूर्वी 
एसोसिएट-प्रोफेसर-पदमलंकूर् वर्णानां श्री शिवनायण- 
शास्त्रिमहोदयानां ग्रंथस्यस्य भाषापरिशोधने र्लाधनीयं योगदानमू। 
तत्स्य कृते तेषां धन्यवादः। क्रियते।
श्री जयकिशनमहोदयानां तथा तेषां जामातार्थां-श्री मनोष्ठार्थ शार्ममहोदयानांमापि धन्यवादः क्रियाते। श्री कृष्णन स्वसारस्थ्यम् यद् योगदानम्मजुनाय दत्ताभ्यामापि तादृशमेव योगदान कृतम्।

डॉ. कांशीराममहाभाग: पूर्वम् एसोसिएट प्रोफेसर संस्कृतविभागे दिल्लीस्थे हंसराजमहाविद्यालये; डॉ. रामनाथज्ञानमहाभागा असिस्टेंट प्रोफेसर विशिष्ट-संस्कृत-अध्ययन-केन्द्रे, नवदिल्लीस्थे जवाहरलाल-नेहरू-विश्वविद्यालये तथा डॉ. प्रवेशकुमारगहलोतमहाभागा असिस्टेंट प्रोफेसर, संस्कृतविभागे, छोटुराम-आर्य-महाविद्यालये, सोनीपतस्थे यथाकालं यथापेशं ग्रन्थस्य कार्यसम्पन्ने साहाय्यं कृतवनतः। तस्य कृते एतेषां त्रयां भूरि भूरि धन्यवादः क्रियाते।

टंकणविषये श्री रियाजसेफकीमहोदयेन महती सहायता प्रदत्ता। तस्यापि कृते धन्यवादः क्रियाते।

सर्व कृत्यापि यद्र् ग्रन्थस्य प्रकाशनं न भवेत् ताहि तस्य उपयोगितापि सीमिता भवेत्। शिवानी-प्रकाशनेन ग्रंथोदयं प्रकाशित:। अस्य च ग्रन्थस्य पाठकेध्यं उपलब्धं: कारिता। तस्य कृते प्रकाशनेन सह संबद्धा: श्रीनरेश्रकुमारशर्मसदृशा: समाजसेविन: महाभागा धन्यवादाहि:।

बलदेवराजशर्मा
प्राकृ कथन

ईश दर्शन- (मनन उपनिषत) नामक इस पुस्तक में जो कुछ भी प्रस्तुत किया गया है वह पहले ही ऋषियों द्वारा प्रतिपादित हो चुका है। यदि कुछ नया लगता भी है तो वह या तो हम पढ़ नहीं पाये या फिर उसे समझ नहीं पाये।

ग्रंथ में, वेद, उपनिषद, गीता इत्यादि ग्रंथों में से, कई जगह, मूल पाठ, उद्धृत किये गये हैं। विचार परंपरा को प्रस्तुत करते हुए जहाँ निष्कर्ष प्राप्त किये गये हैं, वहाँ उन निष्कर्षों को पुष्ट करने के लिए ऐसा किया गया है।

इस पुस्तक में ईश स्वरूप, पूजा विधि, आत्मस्वरूप, दैनिक चर्चा, जीवन में अनुसरणीय विशिष्ट दृष्टिकोण, व्यावहारिक जीवन, देवताओं के आकार एवं स्वरूप के विषय में विचार प्रस्तुत हैं। यह ईशदर्शन है। ईशदर्शन ही दिव्यचक्षु है। शैर्षक में उपनिषदों शब्द परम्परा के अनुसार गृह विचार, गृह मनन, सत्र एवं सार के अर्थ में प्रयुक्त है। प्रस्तुत से सभी लाभान्वित हों- ऐसी कामना है।

समन्वय के विना संसार में कुछ भी संभव नहीं। इस कार्य को सम्पन्न करने में बहुत लोगों का योगदान है।

करोड़ीमल कॉलेज (दिल्ली विश्वविद्यालय) के संस्कृत विभाग में पूर्व एसोसिएट प्रोफेसर के पद पर विराजमान श्री शिव नारायण शास्त्री जी ने इस कार्य के भाषा परिशोधन में बहुत योगदान किया है। मैं उनका मन से आभारात्मक धन्यवाद प्रकट करता हूँ।
ईशवर्णम्

श्री जयकिशन कौशिक तथा उनके जामाता श्री मनीष शर्मा के 
योगदान को भी नहीं भुलाया जा सकता। उन दोनों का इस कार्य में 
वहीं योगदान है जो कि अर्जुन को श्री कृष्ण ने अपने सारथ्य से प्रदान 
किया। मैं, उन दोनों का हदय से धन्यवाद करता हूँ।

दिल्ली विश्वविद्यालय अंतर्गत हंसराज कॉलेज, संस्कृत विभाग 
में पूर्व एसोसिएट प्रोफेसर, डॉ. कांशीराम; जवाहरलाल नेहरू 
विश्वविद्यालयस्थ विशिष्ट संस्कृत अध्ययन केंद्र में असिस्टेंट प्रोफेसर 
डॉ. रामनाथ झा तथा छोटूराम आर्य महाविद्यालय के संस्कृत विभाग 
में असिस्टेंट प्रोफेसर डॉ. प्रवेश कुमार गहलोत ने यथाकाल तथा 
यथापेक्षा ग्रंथ को संपन्न कराने में अपना विशेष योगदान दिया। इसके 
लिए मैं इन सभी का हार्दिक धन्यवाद करता हूँ।

इस कार्य को प्रस्तुत रूप देने में श्री रियाज़ सैफी का बहुत 
योगदान है। शुद्ध कम्प्यूटर सॉफ्टवेयर के रूप में प्रस्तुत करके उन्होंने इस 
कार्य में बहुत योगदान दिया है। उसके लिए वे धन्यवाद के योग्य हैं।

सब कुछ करने के पश्चात् भी यदि ग्रंथ प्रकाशित नहीं होता तो 
उसकी उपयोगिता सीमित होती है। शिवानी प्रकाशन ने इस ग्रंथ को 
प्रकाशित करके इसे पाठकों को समर्पित किया है। इस हेतु प्रकाशन 
से संबंध श्री नरेन्द्र कुमार शर्मा जैसे समाजसेवी धन्यवाद के पात्र हैं।

बलदेव राज शर्मा
Fore Word

Whatever is presented in the book entitled as PHILOSOPHY OF GOD (A Session of Meditation) is, in fact, already professed by seers and if some thing appears new that is because of either we could not get at it or interpret it.

The original mantras or verses have been quoted from the Vedas, the Upanishads and the Bhagawadgita etc. in the book. This has been done in order to support the author’s conclusion of the traditional thought.

The matter related to the nature of God, the way of worshiping, the nature of self, daily routine to be adhered to, attitude to be had in life, myth and nature of God and gods, are discussed in this book. This book is the Scripture on God. Scriptural revelation of God, is the Divine Eye.

The term “Upanishad” in the title, stands for deeper meaning, deeper reflection, a session and condensed meaning. The presentation be of avail to everyone, I wish so.

There is nothing possible without the co-operation and co-ordination of many, in the world.

Shri Shiv Naryana Shastri, former, Associate Professor, Department of Sanskrit, Kirorimal College, Delhi University, Delhi, has a great role in the correction of the language of the work from grammatical point of view. I thank him from the core of heart.
Shri Jai Kishan Kaushik and his son-in-law Shri Manish Sharma also deserve my thanks as they played the same role as Lord Krishna had in the life of Arjuna.

Dr. Kanshi Ram, Former Associate Professor, Department of Sanskrit, Hansraj College, Delhi University; Dr. Ram Nath Jha, Assistant Professor, Special Centre for Sanskrit Studies, Jawaharlal Nehru University, New Delhi and Dr. Pravesh Kumar Gahlot, Assistant Professor, Chotu Ram Arya College, Sonepat contributed to the completion of the work according to time and need. For this, they deserve special thanks.

The present form of the book is because of the efforts of Mr. Riyaz Saifi. His praiseworthy help in computerised setting of the book, deserves appreciations and thanks.

After doing all, if the work is not published, its utility remains confined. ‘Shivani Prakashan’, published it and brought it before the readers. For that the society-well-wisher like Sh. Narendra Kumar Sharma deserves thankful gratitude. May God bless him for this noble work.

Baldev Raj Sharma,
विषय-सूची
(ग्रन्थ का पूर्व भाग)

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xvii
Oh Lord! forgive me for my fault of committing three blunders; firstly, of assuming form for thee, who, in fact, is formless during my meditation; secondly, of transgressing your indescribability through my eulogies of the preceptor of the world and thirdly, of ignoring your pervasiveness through my journeys of holy-places, Says devotee.

God replies - In spite of being formless, I assume multiple forms of various worlds. I am indescribable still being extolled by all, expressed by all things. I am All Pervasive, even then, I am manifest as planets, constellations and stars and still unmanifest as widely spread void-like zones, in between. I am like this, like that, and still different from both.
मेरे परम गुरु हनुमान जी
वन्दना

हरति गुरुर्जानं गुरुर्जानं प्रयच्छिति,
संशयानपहाया श्रद्धायां निदभाति च।
श्रृंगिःपरम्परां वन्दे पितृगुरुगणं तथा,
गोपालं रसिकं वन्दे गुरुं रामविहारिनम् ॥ १ ॥

dोलायमानं: ठाकुरं तुष्टितह निश्चयनं,
सुगन्धं सेवमानायाथ पुष्टं च प्रयच्छिति।
भक्तोऽपि च भागवत्या ननु प्राप्तोंिि सर्वस्वम्,
शिवस्तस्य शाम्भूतं मयंकरोऽद्वारारिष: ॥ २ ॥

dिनेशमुदू दिव्यांशो हि,
रामगीत्या राजते स:।
आदर्शमहिंसा सौम्य:,
आद्वांनेयो देवदेव: ॥ ३ ॥

शिवस्वरूपो गुरुमें,
मर्तकुलभूपण: स:।
प्राणं विचारं: सर्वरामस्,
आज्ञनेयो महादेव: ॥ ४ ॥
Beginning of things and their end is here, it is there, (in other worlds), it is everywhere. The orderliness in this scheme of worldly change, points to some underlying controlling conscious principle which is beyond all comprehensions and worldly limitations.
(2)

अथ जायते बालायते युवायते व्यवहरते वृद्धायते।
सुखायते दुःखायते जिज्ञासते किमिदं मननपरों यदा॥

इस संसार में इन्सान पैदा होता है, बालक तथा युवा होता है।
संसार में विचरण और व्यवहार करते करते वृद्ध हो जाता है। यहां
संसार में कभी सुखी कभी दुःखी होता है। और अगर कभी सोच शुरु
हो जाये तो जानना चाहता है— सब क्या है?

After being born in the world, one grows as a child and as a young man. Thus dealing in the world, he grows old. He is some time happy and some time unhappy. And if he happens to ponder over, he wants to know what this all is.

*गमनपरों यदा*
Enquiring about this matter, our predecessors, somehow, through austere process, got at the Truth. And told that the one who produces, sustains and promotes the world and us, is known as all regardful God.
God is in me, God is in thee, God is everywhere in the whole world. He projects one and all through his imagination and controls them all from within and hence is known as God.
As we receive the tradition related to the thought of God and as we could understand it, we have presented that over here for the sake of meditation, reflection and practice, in order to get happiness.
वेद, शास्त्र और सांसारिक वस्तुएँ निरन्तर बता रही हैं कि उनका रचने वाला कोई तत्त्व अवश्य है। वेद उसे इन्द्रियों और मन की पकड़ से परे ज्ञान तत्त्व मानते हैं। वहीं चित्त (ज्ञान) सब में जीवन अथवा प्राण हेतु मारुति रूप से प्रकट है। वहीं हमारे सदगुरु हैं, वे नित्य श्री राम के ध्यान में लीन रहते हैं।

The Vedas, the scriptures, and the manifestations of the world do foretell that there is their creator. The Vedas tell that the creator is substantive knowledge (Intelligence) beyond the scope of senses and mind. That principle has assumed the form of god-Maruti for the sake of the life and breath of all beings. He is our Preceptor (Guru). He is always engrossed in the meditation of Lord-Shri Ram.
(7)

श्रीराम: स्वरूपं सर्वस्य,
दैवतस्याथादैवतस्य।
आभासात्मकं देवशास्त्रम्;
सच्चिदानन्दो गुरुर्भ्रह्म।।

श्री राम, देव रूप संसार के और देवताओं के अतिरिक्त संसार के, मूल स्वरूप (अन्तिम कारण) है, मूल तत्त्व हैं। जितना भी दिखाई देने वाला परिवर्तनशील संसार है-वह देव शास्त्र है। (इसमें रह कर हम बहुत कुछ सीखते हैं) गुरू अनिवा परमेश्वर सतू चित् आनन्द स्वरूप हैं।

Shri Ram (One of the names of God) is the ultimate cause of divine and ordinary creation. The visible world is the divine scripture (as we living here learn a lot). Our preceptor Hanumanjii and Lord Shri Ram are of the nature of Supreme Existence-Intelligence-Bliss.
The Supreme Cause who is also the preceptor and final cause having become elephant faced, Ganesh viz., applying ego, became world of multiple forms. He through sattva, rajas, and tamas becomes controller of everything. He, on being prayed in the beginning of any work, gives success and accomplishment.
परब्रह्म ही गणेश रूप से आपके मध्य अन्य रूप वाले बने हुए हैं। सारे संसार को रचने के कारण वे ही सारे कर्मों के अध्यक्ष भी हैं। कार्य के आरम्भ में समर्पण किये जाने पर वे महान् गणेशजी सब विद्वान् को हर लेते हैं और सिद्ध देते हैं।

Supreme Lord Himself assuming the form of Ganesh viz., applying ego on him, has become elsewise, i.e., many amongst you. On account of producing all, he is the supreme authority of all actions. On being remembered in the beginning of work, he, the supreme, wards off all obstacles and gives accomplishment.
After having paid our homage to Lord Ganesh, Kamakhya Devi, Hanumanji, the preceptor; Brahma, Vishnu, Mahesha, the trinity as the abiding deities of Sattva, Rajas and Tamas Gunas, the basic fabrics of creation; to the animate and inanimate boundless cosmos, we propitiate the supreme Lord of multiple creations Who is essentially, Existence-Consciousness-Bliss.
Lord Shiva is the Ultimate Cause beyond the scope of senses and mind. By Shivani, viz., the creative impulse, He assumes multiple forms of the world. By ego, viz., Ganesh, He becomes Lord of every things. By five senses and sixth mind, He becomes Lord Karttikeya; by five fold vital breaths, He becomes five faced Hanumanji. Let Lord Shiva with the multitude of names and forms protect and be auspicious to us.
God, the inner controller, is propitiated even in the form of Mother-Goddess. The Truth is dimensionless as well as the faculty of faith which can grasp it, is also limitless. The magnificence of Truth is also limitless as well as its eulogies are also limitless.
Mother-Goddess is manifest as Indra in the east; as fire in the south-east; as Yama, the Death in the south; as Rakshasa, the demon in the south-west; as Varuna in the west; as Air in the north-west; as Kuber in the north, and as Mahesh (Shiva) in the north-east.
(14)

Again) Mother-Goddess is manifest as Adityas (signs), planets and constellations in the heaven; as earth, below, the support of all. She has become all forms as are apparent before us. Further, She has assumed the form of all creatures as they appear. She is the vital force of life inside all beings and externally, She is manifest as multiple forms. I pay my homage to Mother-Goddess as time, space and directions and again in her true nature as all-embracing pervasive consciousness.
Brahma, Vishnu and Shiva, Sun, Moon, Earth, Mars, Mercury, Jupiter, Venus, Saturn, Rahu, Ketu and all other forms of God-- let them be auspicious to us.
(16)

प्ररोक्षप्रिया हि देवा अहंप्रिया असुरा मानवाशः।
देवो भूत्वा यजेद् देवं नोचेद् ध्यानमर्चनं वा व्यर्थकम्।।

देवता परोक्ष प्रिय (अहंकार रहित) तथा असुर एवं मानव
अहंप्रिय होते हैं। देवभाव अपना कर अर्थात् अहंकार भाव से रहित
होकर भजन करना चाहिये अन्यथा पूजा, ध्यान, अर्चन, व्यर्थ हो
जाते हैं।

The gods do not want to expose themselves (they
are egoless), the men and demons are fond of ego.
Becoming god, viz., free of ego, one should worship
God, otherwise, meditation and prayer are, of no avail.
ईशंदर्शनम्

ईशो मयि ध्वातमरूप ईशो तात! मयि च प्राणरूपः।
ईशो मयि मनोजहंशरीररूप इति देवभावनम्॥

ईशवर, मुद्ग में आत्मा रूप से, तथा ईश, हे तात! मुद्ग में
प्राणरूप से विराजमान है। ईश ही मुद्ग में मन, अहंकार तथा शरीर
रूप है—ऐसी भावना ही देवभावन है।

Lord (Isha) is as soul and vital breath in me; Lord
is, as well, mind, ego and body in me. This attitude is
known as Deva-bhavana.
The prayer done with the attitude of deva-bhava viz., all is God, certainly, leads to well-being. This causes thrill in the heart and leads to the experience of God pervading everywhere.
All forms are, in fact, the forms of God. Exercising this meditation, certainly, one happens to have the vision of Vishva-rupa as Arjun had.
O, desirer of well being! Mother Goddess is operating all functions but out of ignorance, we impose that on our ego, viz., think that our ego or we are doing this. This is ignorance. It can be done away with, by the prayer of Mother-Goddess.
Till there is ego, there is duality, there is attachment, animosity and disturbance. As soon as there is rapport with the world and its Lord, the ego is transformed to oneness with all, and hereafter, one knows no limits.
Because of the historicity of ego from many births and because of the lack of knowledge, one recognises oneself as doer and enjoyer and hence goes on leading rudimentary style of life as he gets from nature.
On being tortured time and again in manifold ways, in the world, one is curious to know what he and his world are. Hereafter, one wants to find out the solution thereof.
(24)

The seers of foremost excellence, on being inspired by nature, unfolded that, in fact, nature does everything here and ego is just an instrument thereof.
(25)

By prayer of Lord, study of scriptures and purification of thought, one establishes rapport with multiformity and is thus, established in bliss.
(26)

अहंकारो यदाधिक: शान्तिस्तदा हि न्यूना।।
श्रद्धा यदा बलवति शान्तेस्तथा समृद्धि: ।।

अहंकार जब अधिक होता है तो शान्ति कम होती है। श्रद्धा जब बलवती होती है तो शान्ति की तब समृद्धि होती है।

When there is more ego, there is less peace, when there is strong faith there in the prosperity of peace.
अस्ति नियामकं तत्त्वमस्ति नियामिका शक्ति: ।
एषा मान्यता श्रद्धास्थित अतोछन्या च नास्तिकता।।

संसार को चलाने वाला नियामक तत्त्व है, नियामिका शक्ति है—
ऐसी मान्यता श्रद्धा है और इसके अतिरिक्त, अन्य नास्तिकता है।

There is the controlling principle of the world and also there is the controlling power of the world. This conviction is faith and contrary to this is non-faith.
Faith is essential in life, non-faith must be done away with. Faith is light in the life, non-faith is darkness in the life.
(29)

आस्तिकता जीवनेआशाविश्वासकारिणी।
नास्तिकता जीवने निराशासंशयविष्टिनी॥

आस्तिकता जीवन में आशा विश्वास जगाती है, नास्तिकता
जीवन में निराशा और संशय को बढ़ाती है।

Faith causes optimism and trust in life, non-faith is
responsible for frustration and doubtful disposition.
Man of faith is successful in his efforts and is therefore prosperous in life. Man who does not believe, fails in his efforts and hence, is poor.
Man of faith has a special lustre because of prayer and worship but man with no faith has more ego and hence, has the retarded discretion.
I pay my respectful homage to Bhawani and Shiva as the symbols of conviction and faith. Without their grace, none of the accomplisher, can perceive God though enshrined in the heart.
Generally, there is non-intelligence all around. It is the great blessing of lord that one gets the power of faculty of direct perception. After that one is to get the chance of faculty of inference- power or gift of logic. Thereafter through great luck and grace of God, one is blessed and bestowed on with the faculty of Shraddha, the faith, a special faculty of mind by which, one can perceive and conceive subtle objects of truth.
जन्मजन्मान्तरे क्रमिकोत्थानेन पुनःश्रापि,  
जन्मजन्मान्तरे गृहानुभवेन चाथः पुंसाम्।  
जन्मजन्मान्तरे संस्कारपरिमार्जनेन च,  
पूजास्था जायते कस्यचिदू देवकृपया।।

जन्म जन्मान्तरो में क्रमिक उत्थान के द्वारा और पुनः  
जन्मजन्मान्तरो में गृहानुभवों के प्राप्त होने पर, मनुष्यों के संस्कारों के  
परिमार्जित होने पर कई जन्मों के बाद अवसर प्राप्त होता है तब  
जाकर कहीं पूजा अर्थात् ईश्वर को मानने की बुद्धि और उसे पूजने  
की आस्था मन में आविर्भूत होती है।

By gradual development in successive births and  
again by having deeper experience in many lives, and  
further by refinement of behaviour and taste in many  
births, one is destined to have a bent of mind and faith  
in God and worshipping Him by His grace.
By prayer ensues the divine Grace, by prayer mind is purified, by prayer ego is diluted and by prayer, supra-intellect is achieved.
There is divine grace by prayer; prayer leads to friendship with all, prayer leads to worldly-success, and also prayer blesses with the knowledge of Final Truth.
There is feeling of God, here and every where by prayer. Prayer also enhances (promotes to) magnetism and strength. Prayer is also responsible for alleviation of three types of agonies. And by prayer, the death is easy, viz., without pain.
पूजायां यदि चित्तम्, तर्हि पूजाया: फलम्।
अन्यत्र यदि चित्त तर्हि तत्रत्यं फलम्॥

पूजा में यदि चित्त है तभी पूजा का फल मिलता है। यदि चित्त
पूजा में न हो कर अन्यत्र चला जाता है तो वहीं का फल प्राप्त होता
है।

If the mind is in prayer, then prayer is successful; if
mind goes elsewhere during prayer, then the result which
we get, is as per inclination of mind (where it has gone).
(39)

पूजाया: भद्र! स्पष्टप्रभावः,
तत्कालत: आध्यात्मिकस्तरे।
सांसारिकता तथ:प्रधाना
प्रभावोज्ज्वल तु कालेन सिद्धः॥

अरे भाई! पूजा का, आध्यात्मिक स्तर पर, तत्काल प्रभाव होता है परन्तु क्योंकि सांसारिकता तमस्त्र प्रधान है, इसलिये यहाँ पूजा का फल अभिव्यक्त होने में समय लगता है।

O My friend! The effect of prayer is there and then at spiritual level. The world is gross because of Tamas Guna, hence it takes time to show the effect over here.
(40)

परमेश्वरे हि श्रद्धा पूजा, परमेश्वरस्य जपः पूजा।
पूर्वेषां वाक्यमननं पूजा, तत्त्वस्य चानुचिन्तनं पूजा॥

परमेश्वर में श्रद्धा रखना भी पूजा है, परमेश्वर का जप भी पूजा है। पूर्वों के वाक्यों का मनन भी पूजा है और तत्त्व का अनुचिन्तन भी पूजा है।

To have faith in God is also prayer, to chant the name of God is also prayer. To meditate upon the words of predecessors is also prayer and to reflect upon the nature of UltimateTruth is also prayer.
The philosophers describe the extremely indescribable principle as Truth and Energy (Shakti). The cult of Brahmanas call it Brahman and Maya; Vaishnawas call it as Vishnu and Vaishnavi; the Shaivas call it through logic, devotion and wisdom as Shiva and Shivani. The Truth, in fact, is indescribable. We pay our homage to it, as it is.
Let the truth be given any name but be careful that it must be understood as Existence-Consciousness-Infinite (within and without) you must know that ego is, just as an instrument. By continuous reflective meditation, you should restore to your original nature.
Bhringa, a kind of slightly bigger insect, stings smaller insects and making them semiconscious, shuts them in mud-made shells and flies over these shells (Cells) making Brim Brim sound. In this way, the shut-ins are converted to Bhringas.
(44)

अन्तर्मननानुरूप हि बाहिरः
बाहिरः दर्शनानुरूप चान्तरम्।
यथा यथोपासतेतद्भवति;
सत्यसंकल्पा मनोमयः मतः।।

अन्तर्मन के अनुरूप ही बाहर दिखाई देने लगता है और ऐसे ही बाहर संसार में नित्य ध्यान करते रहने से अन्दर का सोच विचार भी वैसे ही हो जाता है। जैसे ध्यान में लीन कोई रहता है वह वैसा ही हो जाता है। सारे मनोधारी जीव ध्यान के अनुरूप, संकल्प के अनुरूप हो जाते हैं।

As one thinks internally, so he sees outside and likewise if he remains engrossed in the external world so he starts thinking. As he meditates so he becomes. All, those possessing mind, become, according to the disposition of their mind.
Man is possessed of mind and hence he is always a thinking being. Thinking small, he becomes small, Thinking high, he becomes high.
The truth realized by seers only is to be meditated on by your mind, otherwise, you lose and there is successive deterioration of life conditions.
He who believes that there in Ultimate Truth he starts existing well and he who takes it that it does not exist, he loses his own existence.
As is the mode of meditation so is the achievement, is the conclusion of the accomplished people. Therefore, one should choose the object or thought of meditation carefully. This is the cautioning suggestion of the experts in the area.
By meditating upon inanimate, one becomes inanimate, by meditating on animate, one becomes animate and through the meditation of infinite, one becomes infinite. As is the nature of the object of meditation, so becomes the meditator.
By austere long penance, our predecessor realized the nature of Truth. That must be meditated upon with concentration. It is certainly, beneficial, leading to well-being.
(51)

 Somehow man has confined himself to ego and has thus been established to the behaviour of differences. When he again knows his true nature: Existence-Conciousness-Bliss, he is restored to himself and is established in his true nature.
There is fear when there is difference. There is no fear when there is non-difference. In fact, there is non-duality. This is confirmed on practice and this leads to bliss.
Through mind, one should understand, that there is no multiformity of any kind. He is led from death to death i.e., continues the cycle of birth and death, who is grounded here in multiformity i.e., who takes multiformity as true.
(54)

तदेव भजनीयं येनाभेदतामनन्ततां सर्वज्ञतामीयात्।
इदमस्य स्वरूपमेष पुरुषार्थं: एषवं च परमा गतिः।।

उसी का भजन करना चाहिये जिससे अभेदता, अनन्तता और 
सर्वज्ञता प्राप्त हो। यही उस (साधक) का स्वरूप है, यही पुरुषार्थ है 
और यही उस द्वारा प्राप्त करने योग्य परम गति है।

Only that should be meditated upon by which the 
meditator may rise above differences and be established 
in Non-duality, Infinite and Omniscience. This, in fact, 
is, his true nature, this is what he is to achieve and this 
is what is his final goal.
Brahman is said to be final cause of all, in the Vedas. He is said to be the individual essence of everyone and all as Existence-Consciousness-Bliss in the Taittiriya Upanishad. He, on account of projecting all the worlds through the imaginative flashes, rising in consciousness, on account of, limiting the pervasiveness through limiting adjuncts of apparent names and forms, is known as upholder of Maya, the creative agent and as having multiple forms.
Brahman-Existence-Consciousness-Bliss, is also known as Shiva elsewhere. Shivani, the Energy of Lord Shiva is known as Chitti Shakti. By sattva guna, world is planned by her, by rajas, it is formed and sustained and by tamas guna, She recycles it for new forms.
Cit-Shakti, in the beginning of Creation, gets Herself possessed of three gunas. It is known then as Citti-Shakti. On account of creating the three worlds, it is known as Trilokeshwari or Mayeshwari.
गुणा वस्तुतः शक्तेरचना-प्रक्रिया, ।
सत्त्वन रचनायः प्रारूपविचारः।
रजसा रूपाकारप्रदानप्रयतः; ।
तामसेन सम्पन्नता पुनर्विकरणाम्।

गुण वस्तुतः शक्ति की रचना प्रक्रिया है। सत्त्वगुण के द्वारा रचना का प्रारूप बनाया जाता है। रजसू गुण द्वारा रूप आकार प्रदान किया जाता है और तामसू गुण द्वारा पूर्णता प्राप्त करने के अन्तर्विकरण (क्षय) आरम्भ होता है।

Gunas, in fact, represent the creative process of Shakti (Mother-goddess). Through sattva-guna, the creation is planned, through rajas-guna, the creation is formed and protected and through tamas-guna the creation is finalized and again set for recycling.
Because of Shakti (being at the base), there is mutuality amongst gunas. They cannot function in isolation. When one is propelled by others only then it is capable of functioning. And that too under the controlling supervision of Shakti.
Without Shivani (Energy), there is neither power, nor knowledge, nor even name of Shiva as there is no other means of knowing honey without the taste of sweetness. Shivani has also no existence without Shiva as there is no sweetness without sweetmeat.
(61)

शिवे शक्ति: ‘इ’ रूपा,
तथा विना स शवः।
निरालम्बा शक्ति: कवः;
एकीभूत्य तौ शिवः।।

शक्ति, शिव में ‘इ’ रूप से विराजमान है। यदि शक्ति रूप ‘इ’ को शिव में से हटा दिया जाये तो शिव-शव हो जाता है। सहारे के बिना शक्ति असंभव है। अतः शक्ति के संज्ञन से ही शिव है।

Shakti resides in Shiva as letter ‘i.’ If ‘i’ letter is removed from Shiva, He becomes Shava (Corpse). Shakti can also not exist without Shiva. Both of them, together, are Shiva.
Mother-Goddess (Shakti) is what appears as world. Shakti is also the controlling power of Shiva. Without Shakti, Shiva becomes void-like as without desire mind looks, nothing-like.
Oh Dear aspirant! be it well known to you that the character and the characterized are one at the ultimate level as heat and light both culminate to form fire. If one of them is absent, the other is also absent and there is null and void.
चित्ति परम तत्त्व है और निर्विष्ट है। वह तो संसार की सत्ता के द्वारा अप्रत्यक्षत: जाना जा सकता है क्योंकि अगर चित्ति नहीं है तो संसार भी नहीं हो सकता। वह संसार का कारण है (जैसे वृक्ष का कारण बीज होता है) चित्ति का धर्म, ज्ञान और प्रयत्न है और सृष्टि और प्रलय करने में वह स्वतंत्र है।

Consciousness is the Final Cause. It is only indirectly known by the world as world is its creation. Knowledge and efforts are the characteristics of Consciousness. It is free to create or destroy the world.
Consciousness is inherent with the characteristics of knowledge and effort. If the free will or freedom to do, is absent, Consciousness appears as null and void.
The unending stream of imagination goes on and on, in Consciousness. This is known as Shakti. This is also known as the threefold (trigunatmaka) creating will. This is the evidence of the existence of Ultimate Consciousness (Brahman).
Shakti is visible in the form of ego, in the form of vital breath and as natural forces of the world. Shakti is visible in the form of sensory objects within and without. Faith in Shakti, is the grace as well as boon of liberation.
The Mother-goddess gives the sense of ego and covers the knowledge. On being pleased she gives knowledge. The intense faith in Divine-Power is to be taken as her blessing leading to liberation.
The devotees give the forms of gods to certain philosophical principles and some excellent manifestations of nature (like sun, moon, water, fire, light etc.) through the devotional fervour of their imagination to worship them in their daily life.
The forms of these gods are imaginary but their essential nature is as per philosophical concepts of principles for which they stand for. They are directly perceptible to the devotees through the repetition of the eulogies of their true nature.
शिव निर्विश्वयज्ञान तत्त्व है (इसे इन्द्रिय अन्तःकरण नहीं जान सकते), शिवानी शिव की सृष्टि सृजन की इच्छा शक्ति है। ऐसे अनिर्वच्य तत्त्व की अर्धनारीश्चर के रूप में परिकल्पना की गई है। संयुक्त शरीर द्वारा-दोनों में भेद नहीं है- ऐसा विचार पुष्य अथवा प्रतिपादन करने हेतु किया गया है। हमारे पूर्वजों ने ध्यान हेतु ऐसे प्रतीकात्मक रूप की परिकल्पना की है।

Shiva is unknowable Transcendental Consciousness. Shivani is His creative will. They have been designed halfman and half woman through imagination, as a symbol for worshiping them.
( 72 )

शिव: शिवायामोत: प्रोत:, शिवानी एवं शिवे तथा।
एत्योर्योर्योन्यभाव:;
अनयोरेरमद्वैतता॥

शिव शिवानी में ओत प्रोत है, ऐसे ही शिवानी शिव में ओत प्रोत है। इन दोनों में परस्पर भाव है। इसलिये ये दो नहीं अपितु एक ही है, अद्वैत हैं।

Shiva is part and parcel of Shivani, and also, Shivani is likewise for Shiva. There is mutuality amongst them. They, infact, are not two. They are rather one nondual.
The worship done for Lord Shiva, also goes to Shivani. Like-wise anything performed for Shivani, also serves to stand for service of Shiva.
The Transcendental Principle is projected as man and the very same principle when is volitional for creation-sake, is known as woman. This, in fact, is only for philosophical purpose. The difference between them in fact, is not actual.
The Ultimate Principle is neither man, nor woman nor eunuch. As the worshippers pray him, he becomes likewise. He assumes form accordingly, and surely protects them through that very form.
He is with form, without form and also other than both. He is as per imagination and otherwise of our imagination and still other than both. He is consciousness, He is non-consciousness and other than both. In fact, He assumes shape and character as per the faith of His devotees.
क्या ईश रूपवान् है अथवा अरूपवान् अथवा दोनों ही नहीं है। ईश वस्तुतः अनिर्वचनीय है। भक्तों की श्रद्धा अनुरूप वह हो जाता है।

Has Lord form? Has Lord no form? Has He both or neither? In fact, He is indescribable. He becomes according to the faith of devotees.
अप्रत्यक्षोऽपि संसारे स प्रत्यक्षः;
अरुपोऽपि विश्वरूपेण रूपवानूः।
यदि हि नितान्तप्रत्यक्षं भवेत्;
केन पूज्यो जिज्ञास्य ऊद्धोपोह्याः॥

अप्रत्यक्ष होते हुये भी वह संसार के रूप में प्रत्यक्ष है। अरूप होते हुये भी विश्वरूप में रूपवान है। यदि वह नितान्त: अप्रत्यक्ष रहता तो कौन उसे पूजता, कौन उसकी जिज्ञासा करता और कौन उसके विषय में दार्शनिक ऊहापोह करता।

In spite of being invisible, He presents Himself in the form of world. In spite of being formless, He assumes all forms of the world. Had He been invisible altogether, who would have worshipped Him, would have been curious about Him and would have surmised about his characteristics.
न तं विदाथ य इमा जनाना
जन्यदृ युभाकामनां भवौ।
नीहारेण प्रवृत्त जल्या चा-
उपसुतप उवथशामशानति।।

-ऋ.वे. X.82.7

तुम उसे नहीं जानते जिसने यह संसार पैदा किया है। वह आप के मध्य में अन्यरूप से प्रकट हो गया है। उस के सम्बन्ध में कथन करने वाले कुहरे से प्रवृत्त है और अटपटे कथन से स्वयं को अतृप्त मानते हैं (असमर्थ समझते हैं)।

You do not know Him, who has produced this world. He, in fact, has become elsewise amongst you. Those who try to express Him, are, in reality surrounded by mist, and their words to express Him are just babbling as they themselves feel dissatisfied in their effort.
At the highest level of reflection about the Ultimate Truth, language, becomes incapable of expressing the Truth. Then only realization has the scope to grasp the Truth.
The logic and evidence both fail there. Only the silent realization of the truth is for verification.
The Eternal Truth is never bereft of the worldly manifestations nor He beholds it constantly (had He been engrossed, world would not have changed). See the wonderous poetry of world of Divine, which neither dies nor gets old.
The Eternal Truth is neither graspable by senses nor by internal organs of knowledge (mind, intellect etc.). In the tranquillity of meditated mind, he sees himself by himself.
The Eternal Truth does not like immobility, Hence He is manifest in the form of world. The tranquillity of meditational Samadhi is like null and void, hence, the aspirant should, rather, prefer the attitude of equanimity rather than tranquillity of meditation.
Whatever is seen during meditation, that is not the Truth. That is mere imagination of mind fabricated by mind.
When there is nothing visible during meditation, the mind becomes non-mind and there is no thought at all. That is the state beyond consciousness and non-consciousness.
(In meditation) when there is void-like, some thing indescribable. This is the Final Truth whence forth evolves the world. This very is the Final Truth viz., God.
The meditational tranquillity is for the realization of Ultimate Truth. It is also for the sake of going beyond the habit of attachment and hatred. The dissolution is described in the Upanishads as death. Hence, Lord did not cherish it and became Lord of the world.
( 89 )

प्राणेव प्राणे नाम भवति वदनः वाचः पश्यन् चक्षुः,
श्रुवन् श्रोत्रं मन्वानो मनस्तन्यस्येतानि,
कर्मनामात्येवाकृत्त्वानि तानि,
यत्रतात्येकं भवन्ति तत्सत्यं तद्व्रत्यं तत्त्वमार्थम्।

-बृ.उप.1.4.7 (पाठभेदसंहिताम्)

प्राण लेने ही वह प्राण बन जाता है, बोलने ही वाचा, देखने ही
चक्षु, सुनने ही श्रवण (कान) बन जाता है, मनन करने ही मन बन
जाता है। ये उसके कर्म परक नाम हैं। ये अपूर्ण हैं। जहाँ ये सभी एक
हो जाते हैं, वही सत्य है, वही ब्रह्म है, वही परमार्थ है।

Breathing, He becomes breath, speaking as speech, seeing He becomes eyes, hearing as ear; imagining, He becomes mind. These are His functional names. They are incomplete. Where all these become one that is Truth, that is Brahman and that is Ultimate Truth.
If the Ultimate Cause be inanimate, there is neither knowledge, nor effort nor even option of freedom to do. Hence from such cause, the wonderous and well organized creation is impossible. If on the other hand, the Ultimate Cause be animate, there will be consciousness, effort and freedom of action. Hence creation is possible and logical only from animate-cause.
If consciousness be absent there will neither be imaginative planning neither the systematic creation. And if the imagination be not there, the consciousness will not be traceable. That is why Brahman without Shakti is called neuter and voidlike in the Vedas. The consciousness associated with volitional energy, the non-dual entity, thus is complete principle of creation.

* स ईश्वरो जगत् सः
God (cit) is knowledge beyond any means of perception. It is indirectly inferred through world which is His fabrication. Rather, He Himself has become world. That God is all in all in you. Hence, you must have full faith in His existence (Without his existence nothing can exist).
Your goal is endless. You can get at it by the prayer of Infinite (God). If you are attached to what is momentary then you are likely to be frustrated on the destruction of that where you are attached.
The Karman (effort) is to fulfil the needs of your long cycles of births and death. Knowledge is your intrinsic controller and guide of your personality. Both of them are the part and parcel of your personality in life after life-cycles.
Karman (effort) is for the sake of your life and knowledge initiates that. If knowledge be inert, the effort is impossible.
The Karman viz., effort is your inborn urge of life, the knowledge is the intrinsic means of guiding it. Both of them are complementary to one another and also they hint one another.
You should do and think that so that you be free of the mental and physical ailments. If you are unhealthy, there is neither effort nor there is the possibility of upliftment in life.
The body gets nourished by suitable food, mind is purified through good behavior, the intellect is chiseled by true knowledge and soul gets purified by the prayer of God.
(99)

स्वहितस्थ एकाकी भवति,
सर्वहितस्थ: सर्वविभेदः।
स्वस्थ ईश एकाकी भवति;
सर्वकारकत्वात् सर्वेश्वरः सः॥

मात्र अपने हित में स्थिति एकाकी हो जाता है। सबके हित में स्थित सबका प्रिय हो जाता है। खुद भगवान् को ही देखिए, जब वह अपने स्वरूप में टिका रहता है तो एकाकी होता है परंतु जब सब कुछ रच देता है तो सब का सर्वेश्वर कहलाता है।

One centered to one’s personal gains, ultimately, gets isolated and who serves the well-being of others is all popular. The God, when is confined to Himself is alone but when He creates all, He happens to be the Lord of all.
By karmans viz., efforts, you should accumulate the useful for life and by knowledge you must solve the problems rising in life. You should neither be absolutely busy in amassing the wealth nor you should ever over look your duties.
Extreme is troublesome everywhere, extreme causes damages to what is to be achieved and what is already achieved. Extreme is neither good in this world nor even in the other world. Hence knowing the repercussions of extreme, one should decide for moderate behaviour.
( 102 )

मर्यादायां धराज़ले,
मर्यादायां तेजोवायू।
जीवनाय कल्याणाय;
महदू भयमन्यथा।।

यदि धरा और जल मर्यादा में रहते हैं, यदि तेज और वायु मर्यादा में होते हैं, तभी जीवन है, तभी जीवन में खुशी और कल्याण है अन्यथा जीवन के लिये विभीषिका और बे-आरामी ही है।

when, water and earth are within limits of their daily functioning, when fire and wind are within the normal functioning, only then, there is life and well-being. On the other hand, there is great fear and destruction.
Fire should be employed from distance and water should be used by touch. One should know the nature of things. And in accordance should be the behaviour otherwise one invites a great risk.
नात्यन्तं गुणवत्किलितः
न चात्यन्तं निर्गुणम्।
उपयोगास्तु ज्ञातव्यः;
प्रयोगश्चापि वस्तूनाम्॥

कोई भी वस्तु संसार में न तो आत्मन्तिक रूप से गुणकारी है और न ही गुण रहित है। वस्तुओं का उपयोग और उनका प्रयोग जानना चाहिए।

Neither all is good nor all is bad. You must learn the property and use of things.
The one what is utilizeable when and where, should be utilized then and there. At times poison is also useful. In fact, nothing in useless in the world.
Every thing, in the world, is related through cause and effect relation. The Highest cause is God, who is Ultimate Fabricator of all.
The knowledge which pertains to the relation of cause and effect is scientific knowledge. The utilization of this knowledge in life is wonder. All wonders bereft of this relation are mere tricks and fallacies.
Those who set into their adventures after thoroughly fore-seeing the result, they are successful in their life and they become ideal examples for others.
If the inferential assessment is perfect, there is success in life. If on the other hand, it is wrong there is possibility of failure at every step of life and even there can be death.
The prayer helps and improves the faculty of inference to get at the right result. Hence, we should sharpen the faculty of inference and logic by regular prayer.
By prayer, the devotee establishes a rapport with the series of cause and effect and thereby becoming one with the power of God, he gets whatever he likes in his life.
When ego is disciplined by prayer, then God-hood reveals there. All divine luxuries appear there to serve the devotee and he is fulfilled with all his desires.
अहंभाव: प्रवृत्तिमूलक: स्वरूपस्य च स विस्मारक:।
छिन्ने मूले यथा पादपः स्वरूपं विस्मृत्य तथा मानवः।।

अहंभाव सब प्रवृत्तियों का मूल है और इस प्रक्रिया से मानव को उसका स्वरूप विस्मृत करा देता है। जैसे मूल के कट जाने पर पेड़ की हालत होती है ऐसे ही स्वरूप के विस्मृत हो जाने पर मानव की हालत होती है।

Ego is the primary agency of all types of inclinations towards world and thereby causes forgetfulness of the true nature of man. As root being cut off, the tree withers, so, on forgetting his true nature, man falls into miseries.
If there is balance between the worldly matters and spiritual matters, the life is exalted to heavenly and even better than heavenly life but on the other hand, if there is an imbalance between these two because of ignorance then life is hell, even, lower than hell.
As one is inclined to the world, if so, one be inclined to the spiritual matter; inclination to the world will fulfil the needs of life and his inclination towards spiritual matters, will set him on the path of liberation.
The sense of ego be controlled through devotion towards God. We are just instrument, through this attitude we should undo the cycle of action, karman. Through devotion to preceptor, we should shun ignorance and through devotion towards God, we should make sure the accomplishment of all the above three.
The egoless state of mind, is, in fact, the continuous meditation of God. The prayer without begging a thing from God is closeness with Him. Feeling the presence of God in all beings and things is His revelation. And the maturity of the sense of non-duality is the very state of liberation.
O’ well wisher! there is fear from the world till one is grounded in duality. The moment he happens to see the non-dual God in all things, his fear, thence, disappears on all sides.
God is of the essential nature of Substantive knowledge. He also appears in the form of all beings and things. He (God) is your true nature and hence should be realized, is the injunction of the scriptures.
All the scriptures, oh desirer of well-being! are for your sake. You are not their toy of amusement viz., play. Only those scriptures are to be adhered to by you, those preach that you belong to a principle which is limitless.
The sense of ego imposes a feeling of confinement on the actually pervasive nature of soul. The devotion to God further establishes him in his true nature. The non-faith deprives one of the devotion, and faith establishes one again in devotion.
The man of non-faith is bound by the chains of karman (action), and also is deprived of the meditation of God. But the one who has a faith, for Lord, karman (action) is the sacrifice for him (as he assumes himself as an instrument of God) and he perpetually is busy in meditation of God and hence is, in proximity of Lord.
O’ thoughtful being! meditate on the symbol-Om viz., God and perform your duty enjoined upon you. The repetition of sentence is for the purpose of showing their indispensible value in life. Neither life runs without them nor one can amuse without them.
Lord is denoted by the symbol Om. That life giver God-Savitri, the shining one is propitiable by all. He may inspire all our sustaining and upholding faculties.

* (ॐ भूर्भुवः स्वः) इन व्याहृतियों समेत यह मन्त्र यजुर्वेद वाजसनेयसृहित में (३६.३) में है। इस मंत्र में ॐ भूर्भुवः स्वः- ये व्याहृतियां बताती हैं कि ईश्वर ही सभी लोकों के रूप में प्रत्यक्ष रूप से प्रकट है। सभी लोकों के प्राणदाता ईश का वरण एवं भजन करना चाहिए। वही हमारी सारी धारणात्मक शक्तियों को प्रेरित करें। आजकल इन व्याहृतियों समेत ही यह मंत्र भारतीय समाज में लोकप्रिय रूप से प्रचलित है। यह और अगला मन्त्र
Lord Savitri may take away bad elements from us and whatever is good for us, may bestow on us.

नाराज सारी बुराईयों को हम से दूर कर दें, जो हमारे लिये अच्छा है, उसे हमें दे दें।

Lord Savitri may take away bad elements from us and whatever is good for us, may bestow on us.
Lord is in the form of vital breath, in the form of rising and falling thoughts viz., mind, in the form of dwelling as body, in the form of dweller in the body, as substantive peace and as substantive joy, and their giver, we offer ourselves to that Auspicious Lord and the One still beyond.
We offer ourselves to Lord in the form of preceptor and in the form of incantation initiated to us by our preceptor. We offer ourselves to Lord who is visible as world and who is the Lord of the world. We offer ourselves to the goddess presiding over success and accomplishments of all type. We offer ourselves to Brahman the Existence-consciousness-Bliss.
Oh Lord, you are yourself the ocean of the world, you yourself are as the ship in the form of preceptor to cross over this worldly ocean. You are All pervasive, non-dual Existence-Consciousness-Bliss. I, being overcome by ego, am surrounded by multiformity. Please protect me till I merge in you to be one with you.
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शिवानी मां सुस्वस्थं करोतुः
आधिव्याधिभ्यं रहितं तथा।
ईशचाँ ददात्वासकामत्वम्;
सब्लान्यंप्रत्याज्ञानि मे ॥

शिवानी मुझे अपने में भलीभान्ति शरण दें, मुझे आधि व्याधि से रहित करे, मुझे ईश अर्चना तथा आसकाम बनाए, मेरे सारे अज्ञ प्रत्यज्ञ सबल हों।

Goddess Shivani may give me refuge, may make me free from mental agonies and physical troubles, may bless me with Lord’s prayer and fulfil all my desires. She may also make my primary and secondary organs fully operational.
The Goddess, the assuager, The triplefold energy and the one commanding that energy, may give me entry into all the systems of Yogas through sattva-guna; may give me the vision to see all the worlds as the form of Lord. And also proximity with Lord and hers through rajas-guna, may give me deep faith and identity with Shiva through tamas-guna.
Oh Consort of Shiva! give me all what belongs to Shiva and also spiritual luster over and above this world. Bestow on me the divine devotion of love and bless me the emotion-saturated streams of tears which may wash away my evil deeds.
Oh fondling Mother! give your son, your loving Oneness (identity) with you. Oh Goddess! You ensure my merger with Shiva, the Existence-Consciousness-Bills, the showerer of son-like love to his devotees. Oh Boon-Showerer! bless me with detachment, knowledge and liberation. Oh Blissful! equip me with happiness, joy and bliss.
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महामायेमाङल्ये मोक्षदेशिवायेशत्वदायिके।
यथा ते मातः! मम क्रत्वमोमम चित्तमुपायाहि॥

हे महामायेमाङल्येमोक्षदेशिवायेशत्व प्रदान करनेवाली, आप (सब सिद्धियों की दात्री) हैं। हे मात! मेरे सारे संकल्प एवं चेष्टाएं आपके अनुरूप हों और मेरा चित्त नित्य आप का स्मरण करे।

Oh Magnificent Creator Mother! Oh Auspicious one, You (bestower of all accomplishments) even give Lordship to Shiva. Oh Mother! let all my thoughts and actions be according to your wish and my mind be engrossed in your meditation ever.
Oh Mother! You of the nature of Existence-Consciousness-Bliss; you the projector of three gunas; sattva, rajas and tamas; and thus known as citti; you the fabricator of all the worlds; you, the fulfiller of the unachieved and protector of the achieved ones, I bow to you, Oh Mother! as inner-controller of all and everyone.
Oh Arjuna! God is enshrined in everyone’s heart. He projects all beings through his creating will (Maya) and sets them in their respective functions.
Hence, you go to his refuge with full faith. You will definitely be blessed by Him with supreme bliss and eternal position.
O Arjuna, you have been explained the most secret knowledge by me. After meditating on it fully you do, whatever you wish.
(138)

सर्वगुह्यतमं भूयं: श्रणु मे परमं चचः ।
इष्टोभिः मे दृढ़मितिः ततो वक्ष्यामि ते हितम् ॥

भगवान्। 18.64

पुनः मेरे द्वारा कहे परमगुह्यतम शब्दों को सुनिए। तुम मुझे बहुत प्रिय हो, ऐसा, मैं दृढ़ता पूर्वक कहता हूँ, अतः तेरे हित की बात कहता हूँ।

You further hear from me the most secret words. As you are dearmost to me. Hence, I speak to you what is for your well-being.
You concentrate your mind on me, be my devotee, meditate on me and pay your homage to me. You will certainly, get me, I promise to you as you are dear to me.
Giving up all considerations for various duties/rites, you come completely to my refuge. I will save you from all agonies of sins. Be carefree.
(141)

रागस्वभावजायते हि स्वभावतः,
मोक्षोपायो यतः स्थान वा स्वादः।
तासां त्वेकं तदूद्य लवब्धासीततः,
भाग्यं हि भाग्यं पाहि मां मारुतेशः।

—श्रीमद्भागवतम् 10.59.10

राग (प्रेम) स्वभावतः ही हो जाता है। मोक्ष का उपाय (ज्ञान वेदांत) यदि संभव हों तो नहीं—ऐसा पत्ता नहीं। परंतु उनको (गोपियों को) देखते, मात्र राग से (कृष्ण के साथ प्रेम से) उन्होंने (मोक्ष के साधक—ज्ञान, वेदांत) दोनों ही को प्राप्त कर लिया। यह उनका अहोभाग्य था। हे मारुतेश (रामावतार कृष्ण) मेरी रक्षा करें।

Attachment viz., love is natural. The means of liberation (knowledge and detachment) may not be possible by efforts. But see the Gopis, they through their solitary love (with Krishna) could get both (knowledge and detachment). This is their great-luck. O’Lord of Hanuman! (Rama’s incarnate; Krishna) save me.
इश्शदर्शनम्

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इश्शरागाद वैराग्यमन्यत्र,
वैराग्याद्य भवत्येकान्तम्।
एकान्तेन भजनसातत्यम्,
गूढं तपो ह्यानन्तफलाय॥

इश्श राग से अन्यत्र वैराग्य हो जाता है। वैराग्य से एकान्त की सुधि बढ़ जाती है। एकान्त से भजन निरंतर चलता है। और गूढ़ एकान्तिक तप अर्थात् ध्यान से अनन्त रूप भगवान्-फल की प्राप्ति होती है।

When you are engrossed in love of your desired one, you are detached elsewhere; the detachment leads to living in loneliness. Loneliness leads to continuous prayer. And lonely prayer results into the revelation of limitless fruit viz., God.
The bondage of soul (jiva) is because of the confinement caused by ego. By meditation on God, the soul slowly and slowly paves the way for liberation. ‘God, Himself has become world, and God Himself has become soul’ - this idea when matures, the ego gets related to the world and God. Resultantly, there is liberation.
As seed sprouts, becomes plant, grows into tree, flowers and then matures into seed, likewise, Brahman becomes world, then jiva (soul), then seer, then divine being and thereafter gets again restored to the nature of Brahmanhood.
God is complete in Himself, but, in spite of that He
time and again descends to the form of world and again
and again ascends to transcendental state. The very
movement is the will to create. God, with the help of this
agency has become world. That energy, in you, is, in
the form of fervour to do some thing or the other for
your well-being and upliftment.
Where from all beings are born, by whom every thing is caused to be, you can worship Him through your inborn karman and can get full accomplishment.
It is better to adhere to one’s own duty though degraded rather than to perform efficiently the duty of others. The duty done by you in accordance to your inner impulse does not enjoin upon you any blemish (rather, it upgrades you in the long run).
The inborn duty (karman) even if, be full of faults, should not be shun. As all actions are related to some defect or the other as fire is accompanied by smoke.
(149)

न तदस्ति पुरुषव्यां वा दिवि देवेषु वा पुनः।
सत्त्वं प्रकृतिजैमुक्तं यदेभि: स्वातित्रिभिक्युण्यः॥

भ.गी. 18.40.

न पृथ्वी पर न ज्वलोक में न देवताओं में, कोई ऐसा जीव
(सत्त्व) है जो प्रकृति से उत्पत्ति इन तीन गुणों से छूट पाया हो।

There is none on the earth, nor anyone amongst gods in the heaven, who may be free from the three fold ‘gunas’ of nature.
All types of actions (deeds) are being performed by the three fold gunas of nature. But being deluded by ego, the soul admits that he does.
Even, a person equipped with knowledge will act as per his personal nature (nature, as, has been bestowed on him). All being and creatures abide by nature. Who can disobey the dictates of nature?
O Darling, the attachment and detachment are not in control of anyone. They are already inherent in nature for the well-being of everyone. The continuous cycle of inclination and declination, and equanimity towards attachment and detachment are the way of working of Lord who neither is stuck up anywhere nor without world.
Through ego, nature, propels one in a particular target and again by undoing his ego, she withdraws, him therefrom. The inclination and withdrawal, both are in the control of nature. Those who are devoted to Mother Goddess, for them, the ways of inclination and withdrawal, both are equally regardable.
Oh wisher of well-being! if trying again and again, one does not like to listen to scriptural guidance, he is surely in the strong clutches of nature. Nature wants to get some thing special done from him.
When you establish rapport with nature and when your activities are in accordance to nature, this is called the obedience, acting and service to nature and this very, in fact, is, the devotion, liberation, success and accomplishment.
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यस्य नाहं कृतो भावो बुद्धियर्यस्य न लिप्यते।
हत्वापि स इराड्धेकाश्र हन्ति न निबध्यते॥

भ.गी. 18.17.

जिसे न अहंकार भाव है और जिसकी बुद्धि लिप्त नहीं होती, 
उससे यदि सभी लोकों का भी संहार हो जाये तो समझुए न उसने 
किसी को मारा है और न ही वह बढ़ होता है (क्या कभी फांसी देने 
वाला कातिल कहलाता है)॥

Who is free from the feeling of ego and whose 
mind does not involve anywhere, even if whole world is 
killed by him, neither he kills nor he is involved (as who 
puts gallows around the neck of a convict is not the 
killer).
Whatever you do, whatever you eat, whatever you offer, whatever you give as alms, and whatever penance you perform, you entrust all of them to me. This way, you will be free from the wrong or right consequences ensuing from them. The way of this total entrusting, will free you, and you will merge with me.
He who rejoices internally, who amuses internally and who is guided by the internal light, such aspiring yogin identified with Brahman is lead to the merger with Brahman.
(159)

ईश: सर्वेषु सर्वस्वं स्वयमेव जीवजगदभूतः।
यत्र यत्र यदृ यदिच्छति क्रतुना कर्मणा तत्तत्सः॥

ईश सब में, उनका सर्वस्व है। वह स्वयं ही जीव और जगत्
बना हुआ है। जहाँ जहाँ वह, जो जो चाहता है, वहाँ वहाँ, संकल्प
एवं कर्म के द्वारा वह, वह बन जाता।

Lord is all in all, in all, He Himself is soul as well as
the world. Whatever, He wants to be where, there He
becomes that through His will and deed.
Becoming preceptor, he guides and again becoming disciple he follows the guidance. He thus purifies himself as soul and subsequently, becomes Lord viz., the Pervasive Brahman.
Oh Aspirant, the world is the great divine scripture for you. You must find solution of your all problems here. You should follow suit, the Lord in this world. See! He is always busy in creation but still not stuck anywhere there (old things change and He replace them by newer ones).
You should follow the Lord who is thy creator, if, oh dear! You want the summum bonum, Lord’s prayer is, in fact, to follow him suit. See! He creates still He is not stuck anywhere.
As Lord creating the world neither remains stuck up there, nor is without the activity of creation, likewise neither you remain engrossed what you have already done nor you be lethargic what you are still to do.
Liberation is neither the place of inactive people nor it is immobility. Liberation is also not even the tranquil immobility of meditation, if you could not acquire the behavior of equanimity in life.
Lord appears as world after shunning utter tranquillity. Who opposing Lord, can nullify the world.
After having known the true knowledge from scriptures, and time and again meditating and pondering over there, be the servant of God and perform your duty to serve Him.

शास्त्रों से यथार्थ ज्ञान प्राप्त करके और बार बार अनुचिततन मनन करते हुये, ईश का ही जन अर्थात् सेवक बनकर जगत्कर्ता के लिये अपना कर्म करता रहे।
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ज्ञान्यज्ञानिनावुभावपि संसारे
स्वसिन् स्वसिन् कर्मणि नित्यं संलग्ने।
कर्माज्ञानिनो बन्धायाहंभावत्वात्;
ज्ञानिनो मोक्षाय निमित्तभावत्वात्।

ज्ञानी तथा अज्ञानी दोनों ही संसार में अपने अपने कार्य में नित्यं लगे रहते हैं। अज्ञानी का कर्म बन्धन का हेतु बनता है, अहंकार के कारण। ज्ञानी का कर्म मोक्ष का कारण बनता है निमित्तभाव रख कर काम करने के कारण।

Enlightened and ignorant both are ever busy in their work. The karman (action) of ignorant binds him because of ego and the karman of enlightened one, frees him because of performing it as an instrument of God.
By Lord’s gift of aspiration to know, one should known from the preceptor and from scriptures, the deeper mysterious Truth: that the Lord, capable of materializing whatever, He wishes, is enshrined in everyone’s heart. As He directs the conviction (of aspirant) so He makes him.
Because of point of knowledge, world is the form of God, by the attitude of ego, it is a testing place, by rational approach, it is the workshop and because of the attitude of faith world is the place of grace of God.
The world is full of miseries for those who believe in differences; for the one who believes in equanimity, the world is an accomplishing place. The attitude of seeing Lord in all forms, is extremely potential for all his wellbeing.
Be ever inclined to prayer, be ever inclined to duty and always look world as the form of God. Make all these three as spontaneous in your life as your vital breath.
सहजकर्मण्यशर्याः,
धीरवसे तथेशभक्तिः।
सर्व्य चाप्येशोपावः;
मोक्ष एष चमत्कारः॥

सहज कर्म की चर्या, जीवन में ईश भक्ति एवं सर्व्य ईश की भावना ही मोक्ष एवं चमत्कार है।

The routine of inborn duty, the devotion towards Lord in life, and looking the world as form of Lord, all these three, are, in fact, liberation and charisma.
Being arduous practiser you must see God as personified in all forms of nature. There is no need to search for God by renunciation, becoming over sensitive or over emotional and by adopting austere practices. Why to adopt such measures when He is apparent before us as world.
It has been the nature of people that they disregard the home-deity and they worship the ant-hill, the home of cobra with great effort and trouble after going to the forest.
You hear (from your parents as well as from the scriptures) that God is all pervasive, why then you are favourable with one and inimical to others. By doing so, what you earn during your prayer, much more than that you waste in your day-to-day life (as your routine life is longer than prayer-period).
भजने ये पूजयमि व्यवहारे तमपशब्दयमि,
कीदर्शः प्रमाद एष यज्ञननपि त्वं विस्मरसि।
स्वयमेवाधुना वद कियत्युण्यं कृतं कियत्यापम्;
स्मरन् चित्तयावेशं दिनमेकं समभावे स्थायसि।।

जिसको तू भजन में पूजता है, व्यवहार में तू उसे गाली देता है।
यह कैसी कैसी गलतियां तू करता हैं— जानते हुये भी पता नहीं
व्यवहार में तू क्यों गलतियां करता है। अब तू ही बता कि कितना तू
ने पुण्य किया है और कितना पाप। जब तू ऐसा याद करने लगेगा
और इस तरह से व्यवहार में भी सचेत हो जायेगा तो तू एक दिन
समभाव में स्थित हो जायेगा।

Whom you pray during worship, him you abuse
during your routine life, what a blunder you commit.
You yourself tell how much virtuous you have done
and how much evil you have committed. When you
reflect and meditate upon such thing, you will be able
one day, to live a behaviour of equanimity.
You have to establish a balance between prayer and day-to-day life. Whom you pray during prayer, you have to see Him when you deal with people in your daily life. When you will be able to establish such a balance between prayer and day-to-day-life, you will be able to see directly, the projector of the world, the one busy, in the sport of the world.
You can see from your senses the gross things but you can see through your mind viz., internal organs of knowledge, the very subtle things. But when you meditate upon God’s name daily, you get such a supernatural eye by which you can see most subtle principle viz., God hidden behind the curtain of name and form.
(179)

That Eternal Principle is in me and thee, in friend and foe, He is present near and away, in this world and in other world. He, when is realized in the whole apparent world, then the one undergoing birth and death, disappears viz., merges with him. Only, He, then is realized as busy in the sport of creation.
In life, so many rises and falls, you have seen. If you get engrossed therein viz., attached there with, you will become like them. You must know that you, in fact, are changeless eternal, principle beyond the changing states of childhood, young age, old age and decay of body. You, in fact, are Eternal-Existence-Consciousness-Bliss amongst changes. You are that, remain firm in the memory of this fact.
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सचिदानन्द परम कारणम्,
अहंकारस्त्र निमित्तं कार्यम्।
सचिदानन्द: तु सर्वेशो ज्ञेयः;
यथा स्थानम् थाहंकारो नेयः ।।

सचिदानन्द परम कारण है और अहंकार निमित्त कार्य है।
सचिदानन्द को सर्वेश जानना चाहिए और अहंकार को उसके
यथोचित स्थान पर ले जाना चाहिए।

Existence-Consciousness-Bliss is the final cause,
ego thereof is only an effect and instrument. Existence-
Consciousness-Bliss is Lord and ego, therefore, should
be taken to its befitting place.
Ego is for mutual behaviour and for contact with others. Know that, Lord Himself has assumed all forms. Neglect of this fact is for great loss.
Lord must be thought over always and also His way of working in creation. See! He is neither stuck up anywhere nor passive in creation.
केन प्रेरितोःहमहंकारी भवेयम्,
रचनाकाराय न मे एवं रोचते।
अहं कृतवान् नेषो कदापि भाषते;
संसारपृष्ठतोःनहंभावा य च सः ॥

By whose instigation, I may be egoist, my creator never likes it. He, after having created the whole universe, never claims that He created it. He always remaining hidden behind the curtain of name and form of the universe, inspires us also to be egoless.
At whose behest I may be egoist. He, who has created us, never likes it. He is only attainable by humble attitude. He neither desires propitious eulogies nor decorational embellishments.
ईशाद्वानम्

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अहंकारानुरूपं यदि ह्यत्र सर्वम्,
अहंकारस्तहि पुष्पत्येव पुष्प्यति।
प्रतिरोधेन भूयो विन्म्रो जायते;
भक्तेभ्योजत इहेशो विषमोभवति॥

यदि यहाँ संसार में सब कुछ अहंकार के मुताबिक चलता रहे तो अहंकार की दिनों दिन बृद्धि होती जाती है। यदि उसकी रुचि के विरूद्ध कुछ होता है तो ऐसे टकराव से उसकी नाक झुकती है अर्थात् वह विन्म्र होता है। यही कारण है कि अपने भक्तों के लिये भगवान् इस संसार में विषम परिस्थितियाँ बनाता रहता है ताकि वे विन्म्रता के मार्ग पर अग्रसर हों।

If everything goes in accordance to ego, ego is most likely to be stronger. If on the other hand, it has to face resistance, it remains moderate or rather humble. God, creates uneven circumstance for his devotees so that they may be humble.
We should never criticize the world. World is, in fact, a training school. Whatever, we know here is possible only because of world. World is the ladder of our success, world is also the cause of our liberation. In fact, Lord Himself has assumed the form of the world for our well-being.
Lord has assumed the form of the world in such a way so that you may be reoriented there. If you get attached therein with some thing, then that trouble is removed by the changing nature of the world. You are separated from the one you are attached and are repeatedly reminded that you are here for the mission of knowing your true nature.
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स्वाध्यायेनाथ गुरुद्वारा ज्ञास्यसि,
यत्सचिदनन्तेशो हि स्वरूपं ते।
ध्यायं ध्यायं तं तदेव भविष्यसि;
भृजः स्मृत्वा कीटको यथा भृजः।।

स्वाध्याय अथवा गुरु द्वारा तुम्हें ज्ञात होगा कि तू सत्-चित्-अनन्त-ईश-स्वरूप है। ऐसा ध्यान करते करते तू स्वयं ही वैसे हो जायेगा जैसे मिट्टी के घर में बन्द कोई कीट, भृजः का स्मरण ध्यान दर पूर्वक करते-करते स्वयं ही भृजः बन जाता है।

By self study or through the initiation by the preceptor, you would come to know that you are essentially of the nature of Existence-Consciousness-Infinity, the Lord. By meditating continuously on this idea, you will yourself become Lord, as the insects shut in the mudshells on continuously, hearing the brim-brim sound of a special insect known as Bringa, become bringas themselves.
After having realised God within you unless you see Him in all beings, there is no alleviation of malice. Deliverance is not possible without the attitude of equanimity.
Deliverance is not torturing your body, deliverance is not continuously remaining in tranquillity, deliverance is not going to some other worlds, deliverance is also not showing charismas. Deliverance is giving up of the ignorances, deliverance is the understanding of one’s true nature, deliverance is seeing God everywhere, deliverance is the attitude of equanimity.
The proclamation of Polytheism (many gods) is the special message of ancient India, Greece and Egypt etc. It is great misfortune of the successors that they could not understand the real import of this message. The Upanishads and the Bhagawadgita have reproduced it as pantheism (seeing God in all beings). But it is said that the highly useful principle for equanimity (seeing God in all) is neglected even now i.e., not being observed.
You are part and parcel of the great system of universe, this you must remember and behave accordingly, otherwise, you being oppressed by ego will be isolated, divided and mentally worried. You must, therefore, see God everywhere for the development of the attitude of non-difference.
Oh egoist, Oh worldly-absorbed, Oh worldly-inclined, even if you have achieved the highest success in the world, but if you are cut off from the faith of Lord, you are bound to be like the kite which flies high in the sky but when its cord is broken, it falls down.
If on achieving all, one is not satisfied at heart, all achieved is thus useless. By the gain of that which gives inner solace of self, hence, should be thought upon, should be sought after, at all cost.
You must meditate upon the essence of the Upanishads. You exist, hence you are existent. You think so you are consciousness. You cross over from one end to another and hence you are endless.
Egoism confines existence, egoism confines consciousness, egoism confines endlessness. Hence leaving egoism you become endless viz., Brahman.
By thinking, the consciousness becomes mind, by following the thought over, consciousness, is said to be soul (jiva), by controlling the thought over, consciousness, is said to be Lord, by projecting all the phenomena, consciousness, is called Brahman.
One should always meditate upon his true nature of Existence-Consciousness-Infinity. By such meditation, he should absolve himself from the forgetfulness of ego-mindedness. He should behave, seeing God everywhere, and also should, purify his personality by performing all deeds for the sake of God.
This is the essence, and this is the Isha-darshan. The meditation and observance of the teaching of this work will bestow on you the fearlessness and bliss.
Vedas, systems of philosophies, yoga, sacrifices and their performances; dwelling in various stages of life and places, and going round various places of nature and religion; the visible worlds and the worlds other than them; and various births therein; gods, manes, heavenly bodies (planets etc.), the kings and their respective extra-ordinary powers and attributes-
The giving of alms of cows, gold and young women and above all the giving of shelter to victimised one; the schemes of welfare and their implementations; all types of pleasures; grace of preceptor, knowledge of truth, the projector of all these, is enshrined in the cavity of your heart. Only through intense longing, He can be perceived.
As one stung by love, looks everywhere his beloved. Without her, neither he has peaceful sleep, nor he is peaceful while awake. Likewise, when, one, having faith in God, wants to see Him everywhere, without Him he is neither happy within nor without. He yearns for Him everywhere.
You are that (God)- when continuously meditating on this, you get lost therein, hereafter, everything starts appearing as God. This is liberation.
As long as there is ego in the mind, there is, surely the appearance of the world. One who is deep in faith, egoism leaves him. Hereafter, he looks God everywhere.
All the errands of the world, eschew our memory of Lord; all our schedules, if taken as assigned by Lord; Upgrade us, as well quality of that we do.
अत्रागमने दीर्घा प्रक्रिया।
कृपया स्वल्पा श्रद्धैव सिद्धि: ॥

यहां तक पहुंचने में दीर्घ साधना प्रक्रिया है। ईश कृपा से वह छोटी भी हो सकती है। श्रद्धा ही सिद्धि है।

To reach here, an intense process of prayer is needed. It can be shorter by the grace of God. The very faith is the accomplishment.
The Ultimate Cause of all, the Eternal One, is enshrined everywhere as the indwelling soul. By unshaken faith and firm conviction, one can achieve all of past, present and future.
Faith ripened through logic is better; prayer supported by constant reflection is better, the religion which brings all factions together, is better, and the speech which cuts asunder the doubts, is better.
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पूजां कृत्वा पर्यालोच्यम्,
पूजाया: क उ प्रभावः।
यदि पूर्ववद् भद्र! त्वम्;
तर्हि पूजायुनासफला।।

पूजा करने के बाद पर्यालोचन करना चाहिये कि पूजा का कितना प्रभाव जीवन में उत्तर पाया है। यदि अभी आप पहले जैसे ही हैं तो समझिए कि अभी पूजा आप के जीवन को प्रभावित करने में फलीभूत नहीं हो रही है।

After prayer you must introspect, how the prayer is effective in your life. If you are unchanged still, it means the prayer has not yet shown its effect.
All, you and me are the forms of Lord, when such attitude matures up and there is the perfect behaviour of equanimity in life, think the miraculous blessing of freedom in life has been showered on you by God.
ज्ञाता अर्थां ज्ञानिनो जीवने,
प्राणा इवाथ सहजा यदा।
शतशःयदा तेषां प्रयोगः;
ज्ञानं तदानुभवो भवति।।

ज्ञान जब ज्ञानी के जीवन में प्राणों के समान सहज भाव प्राप्त कर लेता है और उसका जब शतशः प्रयोग जीवन में होने लगता है तब उसे अनुभव कहते हैं।

When the knowledge becoming spontaneous like the vital breath in the routine-life of knower, and when it is utilized cent percent in life, it ascends to the status of realization.
अनुभवन बिना तथा ज्ञानम्,
प्रयोगेन बिना यथा हृत्वमः।
तृषार्थस्य पार्श्वस्था: खलु तोयः;
किं पानेन बिना तस्य तृषाहनः।।

अनुभव के बिना ज्ञान वैसे ही है जैसे प्रयोग के बिना औषधि होती है। क्या प्यासे के पास रखा हुआ जल, क्या पिये बिना उसकी प्यास बुझा सकता है।

The knowledge without realization is like the medicine without application. Shall the water placed nearby the thirsty one, can, quench the thirst without it being taken.
The constant meditation of Lord’s name and the reflective study of the scriptures, undo the longing for the world and help the aspirant in the revelation of Lord.
By concentration of mind in the world, one is afflicted by dichotomy and misery; by making the mind busy in meditative thinking, one gets the deeper meaning of the facts (truth): by devoting the mind to see God in all beings and things, one gets immense pleasure, and by pushing the mind into tranquillity, one is restored to the Essence, the negation of multiple behaviour in totality.
Oh seeker-after-truth! the search of the synthesis of the world and its Essence (God) is preferable, nay, utmost preferable. God is not interested in the null and void-like tranquillity and hence, He ever manifests Himself as worlds.
The subject matter of relation (identification) between world and God is quite mysterious, O’ seeker! much much mysterious. Whom Lord chooses, to him, He unfolds. To him, He fully, lays bare his embodiment.
As the concealed picture (behind the front picture) sketch-managed by an artist can be seen by the continuous concentrated observation, likewise, by practising with intense faith that all forms are God’s forms, one can directly see God everywhere.
There (in that state) a father is not a father, a mother is not a mother, the worlds are not the worlds, the gods are not the gods, the Vedas are not the Vedas. He is not followed (affected) by good, he is not followed by evil for then he has passed by (planes of) all the sorrows of the heart.* *
In this state all becomes Brahman. Everywhere, Lord and only Lord is visible. Individuality seems to have been merged in the Lord.
When world starts appearing as the form of Lord and the behaviour also changes accordingly, then be sure, the knowable is known and the meditated upon has been bestowed upon.
When, the world starts appearing as the form of God and when his this very thought/faith does not waiver slightly, this should be taken as liberation by blessing of God. Hereafter ego becomes instrument and Lord becomes its employer.
On realization, ego is understood to be just an instrument of God. The volitions in mind are taken to be just caused by God. The respective functions of senses are taken to be controlled by God as the movement of the leaves is caused by wind.
(On realization) there is neither I nor you nor this world. Only He and He is everywhere. God Himself appears busy in the play (of worlds) everywhere. He Himself appears as multiple forms of the world.
Till, the attitude of equanimity viz., seeing God in all things, matures, one should adhere to the appropriate situational measures and logic in day to day life. But the endeavour into the spiritual world can be accomplished only through the sole means of shraddha, the faith. When the faith: that, ‘God’s will prevails upon all the aspects and phases of life’, ripens viz., the attitude of equanimity matures, hereafter, he sails smoothly in both this world and spiritual kingdom.
The attitude of ego is undesirable, the attitude of God’s presence in all, is the best. The attitude of ego is bondage and the attitude of looking God everywhere in all things, thoughts and feelings, is freedom viz., emancipation.
‘ईशदर्शानम्’ का सरल सार

ईश अजस्र सृष्टि का खेल खेल रहा है

इधर से उधर कोई जा रहा है,
उधर से इधर कोई आ रहा है।
चलना है जिंदगी, रकना है मौत,
ईश अजस्र सृष्टि का खेल खेल रहा है।

ईश सत्‌ है—भूत भवद्‌ भविष्यत्‌ त्रिकालातीत है,
ईश चित्‌ है—चिन्तन मनन सृजन संकल्पशील है।
ईश अनन्त है—आदि—अन्त, भाव—अभाव अतित है,
ईश पूर्ण है—परम तत्त्व, प्रेरक ज्ञान, प्राय्य लक्ष्य है।

ईश पूर्ण, यदि कुछ न करे, तो प्रलय, शून्य बनता है,
ईश पूर्ण, यदि कुछ करे, तो नश्वर संसार बनता है।
न करने से, करना भला, खाली बेठना, बेकार है,
अत: पूर्ण, मैं—शासीईश बनता है, सृष्टि करता है।

ईश, व्यक्ति नहीं, अनन्त है, विश्वरूप है, सर्वत्र अनन्तता भरता है,
प्राकृतिक प्रपंच, बहुविधजीव, अवतार, सिद्ध, जो चाहे बनता है।
मैं अभिभूत अपने अंशों को अन्त: प्रेरणा से विकसित करता है,
सांसारिक घटनाक्रम से सिखाता है, अनन्त की ओर मोड़ता है।
ईशद्वानम्

हर कोई इस संसार में कुछ न कुछ खोज रहा है,
कोई भोजन, कोई साधन, कोई धन, पद खोज रहा है।
कोई ज्ञान, कोई शक्ति, कोई यश, आनन्द खोज रहा है,
हर खोज को ईश अपूर्ण बना, पूर्णता की ओर मोड़ रहा है।

में छोटी, खोज छोटी, में बड़ी खोज बड़ी,
में की हर प्राप्ति, छोटी बड़ी सब अपूर्ण है।
चार दिन की खुशी, फिर अंधेरी रात है,
अनन्त ता पाये बिन, में की हर प्राप्ति अपूर्ण है।

परमार्थ ज्ञान, युगों युगों से प्रचार कर रहा है,
में-भाव, वैषय, जन्मगणन के बीज बो रहा है।
में, में-भाव छोड़ बिन, शास्त्रालाप से क्या बनता है,
अनन्त का अनुगामी बने बिन, प्रभुकृपा कौन पा सकता है।

प्रभु का भक्त जब कोई बनता है, बताने वाला मिलता है,
में-भाव ढीला होता है, में, अनन्त का निमित्त बनता है।
सर्वत्र, अनन्त-ईश दिखता है, भेदभाव अनन्त में मिलता है,
अनन्त से अभेद होता है, तब पूर्ण के अनुसार चलता है।

पूर्ण, कुछ न करे, तो निष्क्रियता में अपूर्ण है,
पूर्ण, कुछ करे, तो संसारी जमकर से अपूर्ण है।
पूर्ण, न यहाँ अटके, न वहाँ अटके, करता चले,
गति, स्थिति, फिर गति, में ही पूर्ण, पूर्ण है।
ईश्वरनाम्

अनन्त, सृजन को छोड़ता नहीं,
अनन्त, सृष्टि में अटकता नहीं।
देव का अद्भुत काव्य देखें,
जो न मरता है, न बूढ़ा होता॥

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मैं मेरी का अपने में मेल करो

* प्रभु जी, मैं मेरी का अपने में मेल करो,
   जो सोचूं, जो करूं, प्रभु जी, ताहि आप धरो।
   जो देखूं जाहि मिल्लूं तहाँ प्रभु आप दिखो,
   यहां प्रभु आप दिखो, वहाँ प्रभु आप दिखो॥

   जहाँ रागू जहाँ देखूं वहाँ देख तुझे शर्मां, लजां,
   प्रभु यहाँ भी तुझे देखूं, प्रभु वहाँ भी तुझे देखूं।
   जो खाऊं जो पान करूं, प्रभुजी, रस खान आप बनो,
   प्रभुजी, धाता परिधान आप बनो, जगपालक आप बनो॥

   जो सोचूं जो समझूं हर सोच समझ में हे प्रभु, तूझे समझूं,
   हर सोच में हे प्रभु, तूझे सोचूं हर समझ में तुझे समझू॥
   संसारी सब काम-काज को जगरसिया की रास समझ, खो जा�ऊँ,
   जगरसिया की रास में रम जाऊँ, उसमें मिल जाऊँ, उसमें खो जाऊँ॥

   मैं के लोकों में भटक-भटक कर देख लिया है,
   स्व-स्वरूप को भुला कर उसका फल पा लिया है।
   प्रार्थना है, अब आपसे, हे प्रभु, मैं मेरी को हर लो,
   मैं के घरे को हटा कर अनन्तता के पथ पर धर दो॥

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मैं मुक्त ईश युक्त

इच्छा नहीं, संसार नहीं,
परम में सब विलीन।
लय समाधि इसे कहें;
अवस्था व्यवहार हीन ।।।।।

संसार है, व्यवहार है,
बन्ध और मोक्ष विचार।
संसार रहते ही चले;
श्रवण मनन आचार ।।2।।

वेद कहें, ईशरूप सब,
मान चले, सुख पायें।
लय समाधि श्रमशान सम;
अतः ईश बने संसार ।।3।।

ईशरूप सब से मेल रखे,
जीवन सुख से यूँ करें।
न माने, संसार-भोवर फँसे,
खुद डूबे और डुबाये ।।4।।

एक चेतन, एक तत्,
ईश बना बहु रूप।
भाव ऐसे में रमा,
निमित्त भाव से मुक्त ॥
मैं मुक्त, ईश युक्त ।।5।।

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धन-शक्ति-काम-अन्ध को,
परलोक परमार्थ नहीं दिखता।
जो कुछ सब यहीं, वह कहता,
खाली हाथ, निराशा में मरता।

करता चले, कहीं न अटके।
संसार परमार्थ तिस एक दिखे॥
Author’s Profile

Ishadarshnam, the author’s work in your hands, comprises 226 stanzas in Sanskrit with Hindi and English translation with an appendage of three poems in Hindi giving the central idea of the whole work, total pages \(xx+230=250\).

The work, presents a perennial query of man about the nature and cause of the amazingly miraculous universe having innumerable phenomena and multiple orders and schemes of things, where nothing is permanent. The author presents the views of the Vedic seers who penetrating through the layers of the universe, got at the throbbing Consciousness which is ever busy in manifestations of universe but still unstuck anywhere. The seers presenting the model of the Ultimate Cause, guide the aspirant, to be busy in the world but should not get stuck anywhere. This attitude would identify him with the Ultimate Cause or so to say, the God which is not an individual but is an All Pervasive Essence of man and the universe. Following the way of Essence, in day to day affairs, ensures a happy, healthy, peaceful and wholesome life. This is the message of Ishadarshnam.

Vedic seers and modern scientists, both converge now on the point as both agree that synchronization with LIGHT sets the synchronizer beyond time-space-conditioning.


The author, Dr. Baldev Raj Sharma retired from the Department of Sanskrit, Delhi University, Delhi, as the Professor of Indian Philosophy in April, 2001. He taught, the Upanishads and Advaita-Vedanta to Post-graduate classes and also guided research works in the area for about thirty five years.

About 80 students completed their M.Phil and Ph.D. works on various topics, under his guidance. Even now a number of research scholars are getting guidance from him.