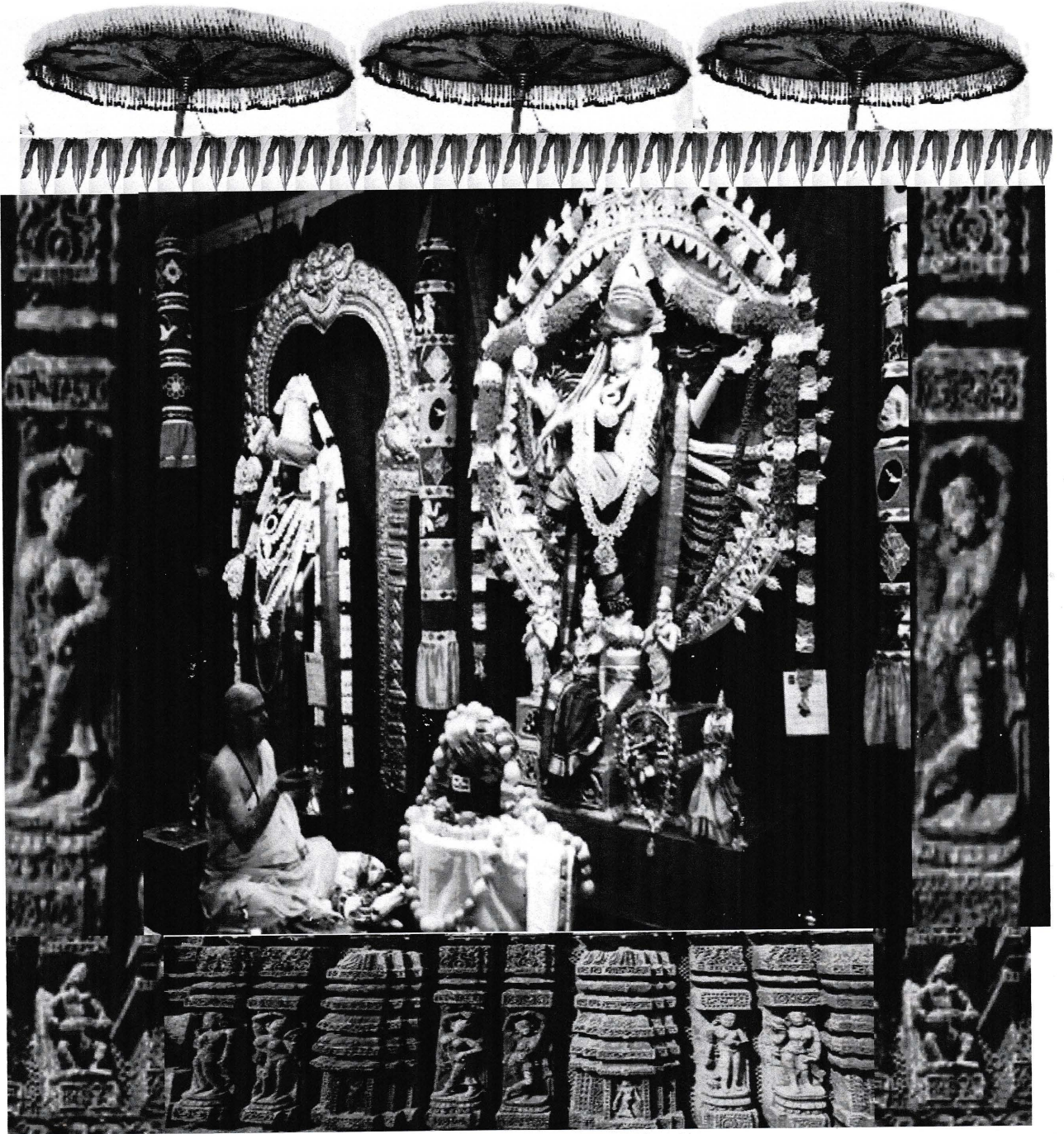


# Path to Dharma

## தர்மநெறி (Dharma Neri)

92



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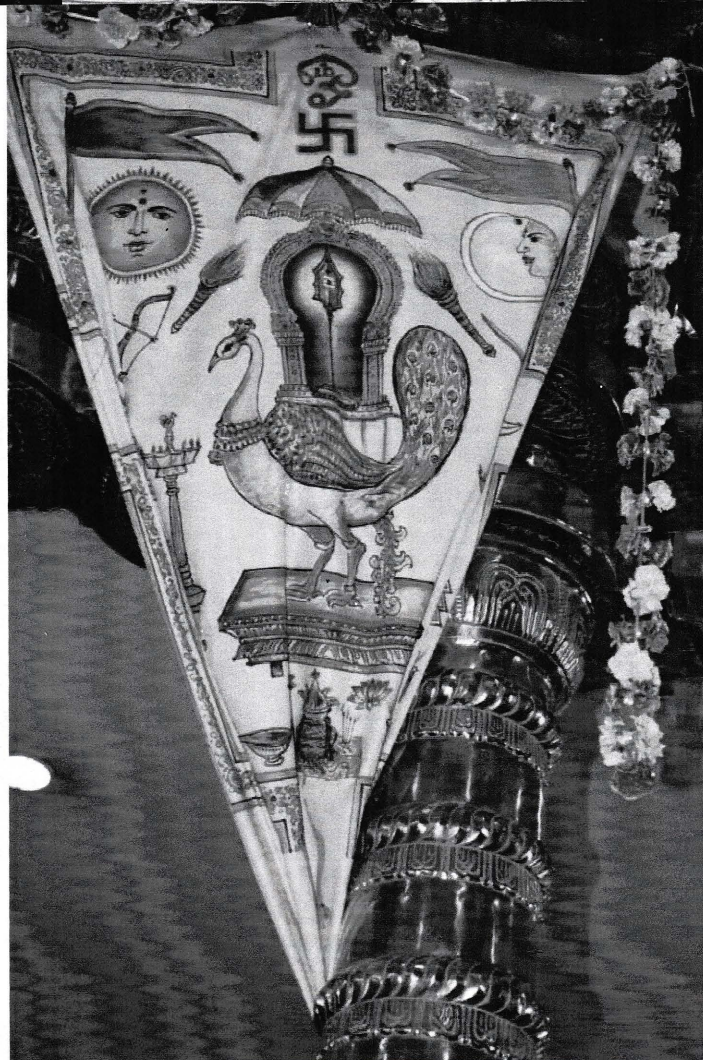
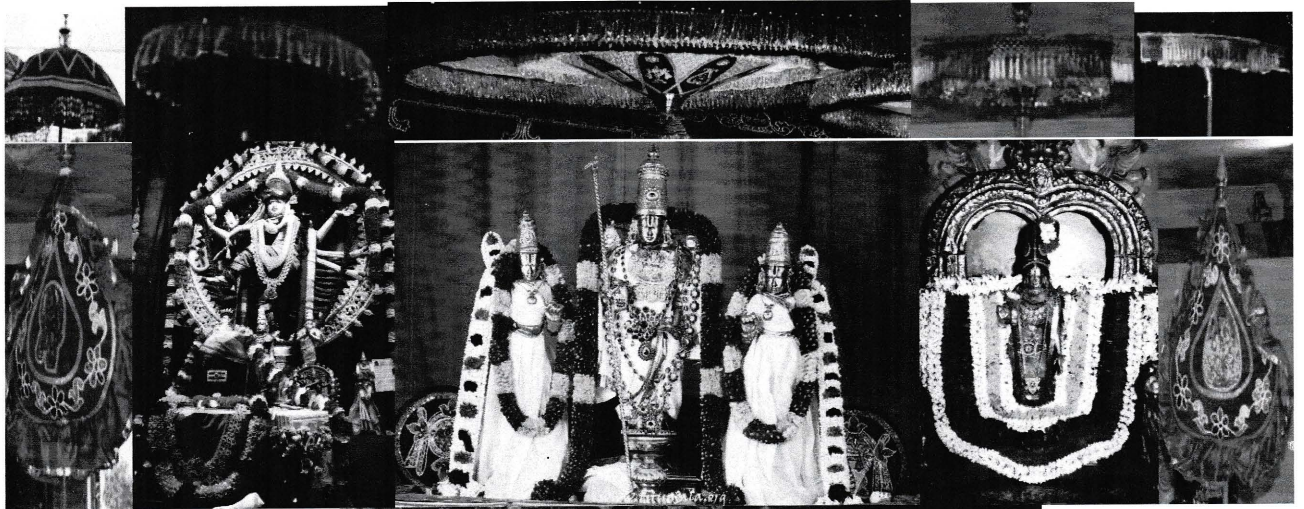


Editorial.

The monthly publication 'Path to Darma', by KshethraVinayaka Temple, Sri Munneswaram, Chilaw, Sri Lanka, is presenting the 92<sup>nd</sup> number this month. The main imperative endeavor of this monthly magazine is to pass on the vision associated to Hindu dharma basically by replies to the issues put forward by the anxious readers. The comments and analysis of the readers are appreciated.

B.S.ivaramakrishnaSarma,

KshethraVinayaka Temple, SriMunneswaram, Chilaw, Sri Lanka. August, 2015



## Quotations from Rig Veda

***“Ekam sat viprā bahudhā vadanti ”.***

“Truth is One, but sages call it by many names”

- (Rig Veda 1:164:46)

“All that god does shall win our praise. We magnify His name with hymns, seeking boons from the Mighty”.

-Rig Veda

“I’ll not sell you not for a thousand or ten thousand pieces! O Indra, you are more to me than a father. I count a brother naught compared to you. You and a mother, O Bountiful, vie with each other in generous giving and in bestowal of joy”.

-Rig Veda

“Like the household fire, devotees seek the glory of the Lord even from afar and enshrine it in their inner chamber for enlightenment. The glory of our Lord is full of splendor, all-illuminative and worthy to be honored in every heart”.

-Rig Veda

“Who by His grandeur has emerged sole sovereign of every living thing that breathes and slumbers, He who is Lord of man and four-legged creatures-what God shall we adore with our oblation?”

-Rig Veda

“To Rudrā, Lord of sacrifice, of hymns and balmy medicines, we pray for joy, health and strength. He shines in splendor like the sun, refulgent as bright gold is He, the good, the best among the Gods”.

-Rig Veda

“Instill in us a wholesome, happy mind, with goodwill and understanding. Then shall we ever delight in your friendship like cows who gladly rejoice in meadows green. This is my joyful message”.

-Rig Veda

“O God, grant us of boons the best-a mind to think and a smiling love, increase of Wealth, a healthy body, speech that is winsome and days that are fair”

-Rig Veda, 2.21.6

“Diffusing glory with your rays, you have scaled the shining realm of heaven, By you are supported all things that are, O God, All-Creator, essence all-divine”

-Rig Veda, 10.170.4

“United your resolve, united your hearts, may your spirits be at one, that you may long together dwell in unity and concord”

-Rig Veda, 10.191.4

“They call Him Indra, Mitra, Varuna, Agni or the heavenly sunbird Garutmat. The seers call in many ways that which is One; they speak of Agni, Yama, Matarisvan.”

-Rig Veda

“The primordial Vastness is the sky. The primordial Vastness is the sphere of space. The primordial Vastness is the mother, the father, the son. The primordial Vastness is all the Gods, the five sorts of men, all that was born and shall be born.”

-Rig Veda

## Quotations from Yajur Veda

“Whatever exists and wherever it exists is permeated by the same divine power and force”.

-Yajur Veda

“The inspired Self is not born nor does He die; He springs from nothing and becomes nothing. Unborn, permanent, unchanging, primordial, He is not destroyed when the body is destroyed”.

-Yajur Veda

“He who with the truth of the atman, unified, perceives the truth of Brahman as with a lamp, who knows the God, the unborn, the stable, free from all forms of being, is released from all fetters”.

-Yajur Veda

“He the Self is not this. He is ungraspable, for He is not grasped. He is indestructible, for He cannot be destroyed, He is unattached, for He does not cling to anything. He is unbound, He does not suffer, nor is He injured”.

-Yajur Veda

“Gods is, in truth, the whole universe; what was, what is and what beyond shall ever be. He is the God of life immortal and of all life that lives by food. His hands and feet are everywhere. He has heads and mouths everywhere. He sees all. He hears all. He is in all, and He is”.

-Yajur Veda

“This atman is the Lord of all beings, the King of all beings. Just as the spokes are fixed in the hub and the rim of a chariot wheel, in the same way all these beings, all the Gods, all the worlds, all life breaths, all these selves, are fixed in the atman”.

-Yajur Veda

“A part of Infinite Consciousness becomes our own finite consciousness, with powers of discrimination and definition and with false conceptions. He is, in truth, Prajapathi and Visva, the Source of Creation and the Universal in us all. This Spirit is consciousness and gives consciousness to the body. He is the driver of the chariot”.

-Yajur Veda

“He who dwells in the light, yet is other than the light, whom the light does not know, whose body is the light, who controls the light from within—He is the atman within you”.

-Yajur Veda

“Lead me from unreality to reality, Lead me from darkness to light, Lead me from death to immortality.”

-Yajur Veda

“The atman pervades all like butter in milk. He is the source of Self-knowledge and ascetic fervor. This is the Brahman teaching, the highest goal! This is the Brahman teaching, the highest goal.”

-Yajur Veda

“Lead me from unreality to reality, Lead me from darkness to light, Lead me from death to immortality.”

-Yajur Veda

“The atman pervades all like butter in milk. He is the source of Self-knowledge and ascetic fervor. This is the Brahman teaching, the highest goal! This is the Brahman teaching, the highest goal.”

-Yajur Veda

“Only when men shall roll up space as if it were a simple skin, only then will there be an end of sorrow without acknowledging God”

-Yajur Veda, Shvetasvatara Upanishad 6.20

“That is Fullness, this is Fullness; from fullness comes Fullness. When Fullness is taken from Fullness, Fullness remains”

-Yajur Veda, Brihadaranyaka Upanishad 5.1

“Through the ripening of the fruits of his actions he does not attain any rest, like a worm caught within a whirlpool. The desire for liberation arises in human beings at the end of many births, through the ripening of their past virtuous conduct”

-Yajur Veda, Paingala Upanishad 2.22

“According to one’s deeds, according to one’s behavior, so one becomes. The one who does not good becomes good, the one who does evil becomes evil. One becomes virtuous by virtuous action and evil by evil action. That to which the heart is attached, towards this, the subtle body moves together with its action, which still adheres. Attaining the goal of whatever actions he performed here on earth, he goes once more from that world to this world of action”

1. **Explain the famous Brahmanda astra, Brahmashirsha astra, Brahmastra mentioned in Hindu scriptures and give a brief accounts of the other astra the weapons, described in Hindu epics?**

An **astra** is a supernatural weapon, presided over by a specific deity. Later, it came to denote any hand-carried weapon

To summon and to apply an *astra* it was required a exceptional knowledge of a specific incantation/invocation, when armed. The deity invoked would immediately endow the weapon, making it impossible to counter through regular means.

Specific conditions existed involving the usage of *astras*, the violation of which could be fatal. The knowledge involving an *astra* was passed in the Guru-shishya (teacher-student) tradition from a Guru (teacher) to a shishya (student), verbally.

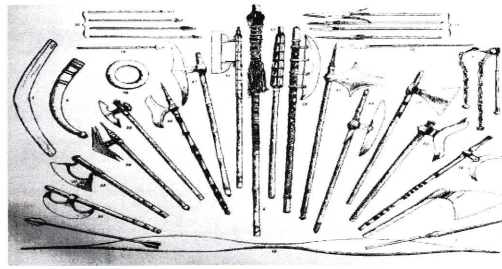
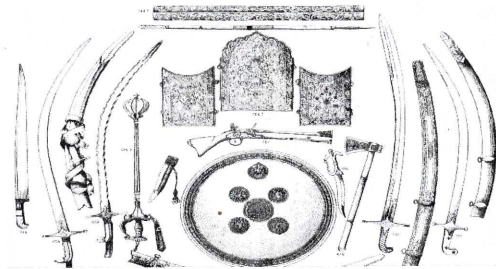


### Astras in Hindu Epics

Astras are very important weapons in the great epics Ramayana and Mahabharata, where these astras/weapons are used in the great battles. The astras are depicted as used by archers such as Sri Rama, Lakshmana, Karna, Arjuna, Indrajit (Meghnada) the son of Ravana, and other warriors.

The astras were normally invoked into arrows. Aswathama invoked Brahmashirsha astra using a blade of grass as his weapon. Parasurama and Indrajit (Meghnada) the son of Ravana, are only humans who had the three ultimate weapons of trinity. Parasurama was a devotee of Lord Siva, learned the concepts of the arts of warfare from Lord Siva.

Indrajit (Meghnada) in his young age, under the guidance of Shukra, the Guru of the Daityas (demons). Shukra was a disciple of Lord Siva possessed numerous supreme celestial weapons, of which Brahmanda astra, Pashupathastra and Vaishnavastra are of unique.

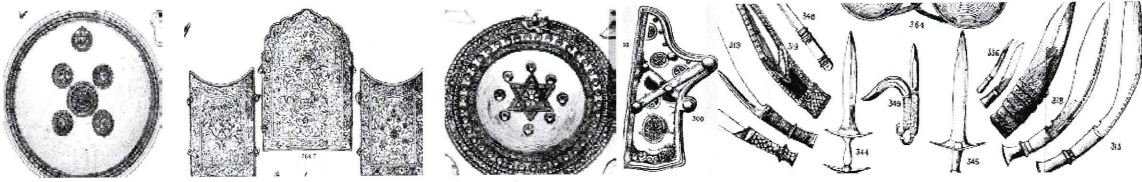


### Brahmanda astra

The great epic Mahabharata, explains that the weapon Brahmanda astra is evident with the all five heads of Lord Brahma as its apex. Brahmanda astra is believed to have the strength to demolish the Universe (Brahmanda, the 14 realms) with reference to ancient Hindu cosmology. During Mahabharata period Parasurama, Bishma, Drona, Karna, possessed the skill to use this unique weapon the Brahmanda astra. Parasurama, who had on oath, to teach only Brahmins, laid curse upon Karna since Karna lied concerning his genuine identity, that he would fail to remember the knowledge required to exercise the divine weapon Brahmanda astra, at the instant of his utmost need when fighting with an equal opponent. Later, on the sympathetic pleading of Karna, Parshurama offered him the celestial weapon termed Bhargavastra, which is comparable to Brahmastra but cannot be countered by any astra along with his personal bow called Vijaya.

According to early puranas of Hinduism, when this Brahmanda astra weapon is invoked it will cause " the oceans to boil due to its high temperature and earth, and mountains and hills will float on the air.

The whole lot of physical nature will be on fire without leaving any ashes behind". When this weapon is used for defensive purpose or counter to Brahmastra and Brahmashirsha astra it will engulf the above mentioned astras and counterbalance it. When Brahmanda astra is applied for offensive reasons nothing can prevent or escape from it. Guru Drona possessed the expertise about this weapon Brahmanda astra. Guru Drona on no account passed this idea to his son Aswathama or to his most favorite student Arjuna. During Mahabharata war Drona invoked this weapon to use it against Pandava army but due to the request of Gods and ancestors Drona revoked this weapon because it will completely annihilate the Pandava army who were fighting on the side of virtue. Karna in Mahabharata war tried to raise Brahmanda astra but due to the curse he got from his guru Parasurama, he forgot the mantra to invoke the Brahmanda astra. This incident saved Arjuna's life.



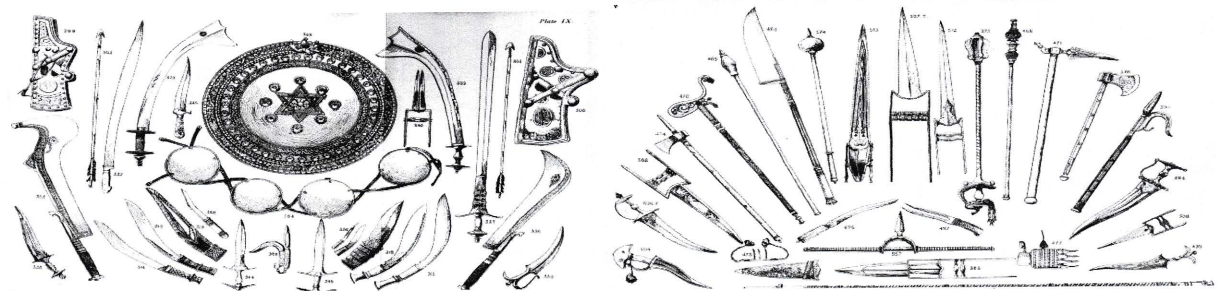
### **Brahmashirsha astra**

Brahmashirsha astra is a weapon described in the Hindu epic the Mahabharata.

Narada and Vyasa came to stop Brahmashirsha astra used by Aswathama and Arjuna who used this weapon.

Brahmashirsha astra is the advance astra developed in the evolution of the Brahmastra, which is four times powerful to Brahmastra. The weapon manifest with the four heads of Lord Brahma as its tip. Parasurama, Bishma, Drona, Karna, Aswathama, Arjuna had the understanding to invoke this unique weapon. This Brahmashirsha astra weapon can be summoned by chanting special sacred mantras into any thing, even to a blade of grass.

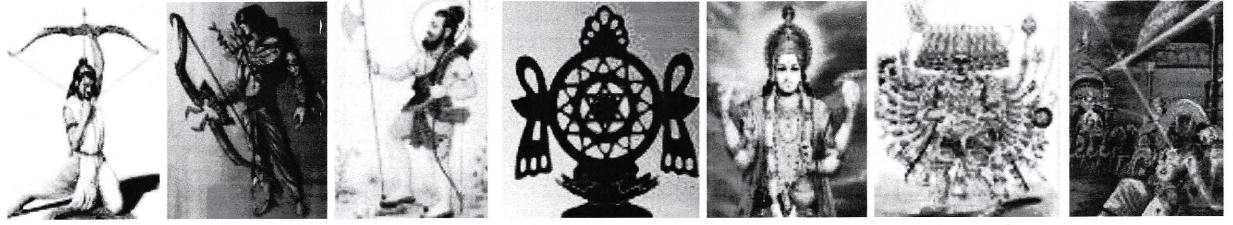
Mahabharata, narrates that when this weapon is invoked "it blaze up with dreadful flames within a enormous sphere of fire. Copious peals of thunder were heard; thousands of meteors fell down; and all living creatures were wiped out: The entire area seemed to be filled with noise and a dreadful flames of fire seen everywhere. The whole earth with her mountains and waters and trees, trembled." When it strikes an area it will cause complete destruction and nothing will grow even a blade of grass for next 12 years. It will not rain for 12 years in that area and everything including metal, earth become poisoned.



### **Brahmastra**

The Brahmastra was a weapon created by Brahma, along with its more powerful versions like Brahmashirsha astra and Brahmanda astra. Brahmastra and Brahmashirsha astra are said to be equivalent of present day weapons. They are very powerful that they can destroy all the physical region at once

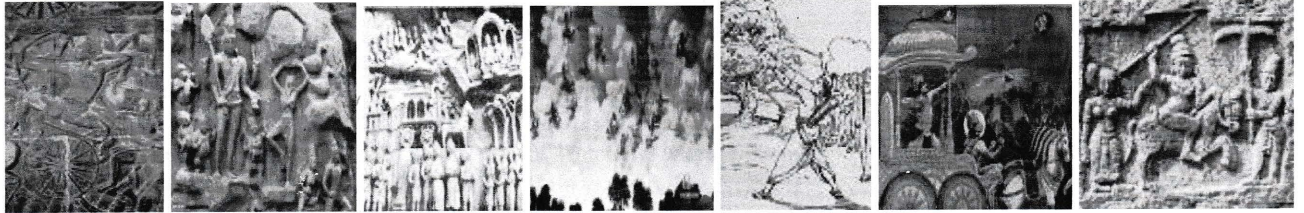
When the Brahmastra was discharged, there was neither a counterattack nor a defense that prevent it or stop it, except by a Brahmastra or Brahmashirsha astra or a Brahmada astra.



During the Kurukshetra war, Karna neutralised a Brahmastra discharged by Arjuna with an equal Brahmastra and the destruction caused by the crashing this astra's was calamitous. The Brahmastra never missed its mark and had to be used with very specific intent against the enemy, as the target would face complete annihilation.

Brahmastra was created by Brahma for the purpose of upholding Dharma and Satya, to be used by anyone who wished to destroy an enemy. The target, when hit by Brahmastra, would be utterly destroyed. Parasurama, Bishma, Drona, Karna, Kripa, Aswathama, and Arjuna possessed the knowledge to invoke Brahmastra. The land where the weapon was used became barren and all life in and around that area ceased to exist. The Brahmastra is mentioned in the epics and vedas as a weapon of last resort and was never to be used in combat.

The brahmastra, is considered equivalent to modern day atom bomb. In Hindu Puranas after a Brahmastra is used, the event is described as "An incandescent column of smoke and flame as bright as ten thousand suns rose in all its splendor".



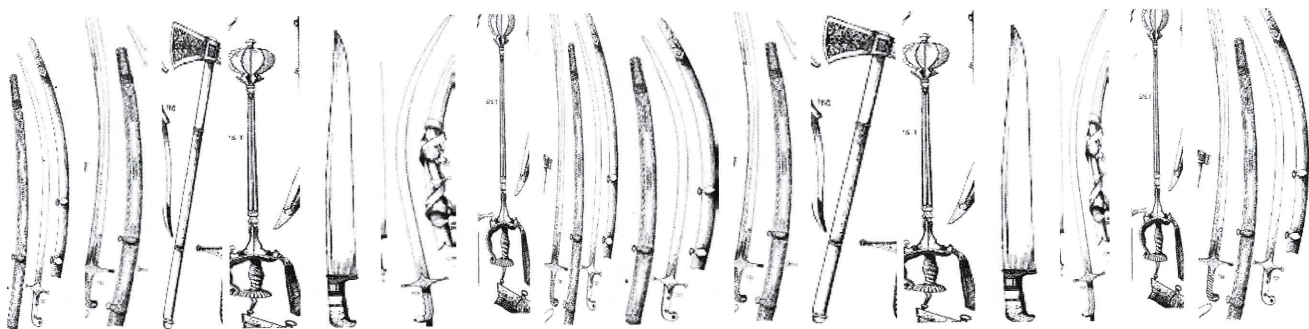
According to the Ramayanā this Brahmastra "contains air, fire and cosmic poison, two goat-like fangs full of poison, weighty, emits air containing mercury, is fiery, sparkling sky is filled with air, enemy killing greatly radiant and it is projected with three hymns with the Gayatri mantra at the centre. This was given to Sri Ram by the great Rishi Viswamamitra".

There are numerous instances within Sanskrit scriptures where the Brahmastra is used or its use is threatened, including:

- i. Maharaja Kaushika (who later became Brahmārishi Viswamithra used it against Maharishi Vasishtha, but the Brahmastra was swallowed by *Brahmadanda*, Lord Brahma's countermeasure against the Brahmastra.
- ii. In the Ramayana a Brahmastra is used by Shri Rama several times: once against Jayantra (Indra's son) when he hurt Sita, against Mareecha in their last encounter, against the Ocean when he did not answer his prayer to allow his army and himself to cross over to Lanka and finally in the last battle with Ravana. Also, Indrajit used Brahmastra against Hanuman, but Hanuman survived because of Lord Brahma's boon, when he was destroying the Ashok Vatika after meeting Sita.
- iii. Indrajit used Brahmastra against the army of Rama in Ramayana. Even Rama and Laxmana cannot survive this weapon and the sanjeevani herb brought by Hanuman saved the brothers and their army.
- iv. It is also mentioned in the Vedas that a Brahmastra was aimed by Shri Rama to carve a path out of the sea so that the army of apes could march towards Lanka, however at that

moment, Varuna appeared and told Lord Rama about the technical flaws of using the weapon and hence it was later aimed towards Dhrumatulya by Lord Rama, which fell at the place of modern day Rajasthan causing it to become a desert. Also Indrajit aimed a Bhramastra at Lord Lakshman on the final battle between him and Lord Lakshman, however the deadly weapon returned because Lakshman himself was the avatar of Trinity.

- v. In Mahabharata, used a Brahmastra against his guru, and this weapon was neutralized by a counter Brahmastra.
- vi. In Kurukshetra war neutralized a Brahmastra sent by Arjuna with a Brahmashirsha astra and the colliding effect of these astras was catastrophic.



Astra	Deity	Effect
Sivastra	Siva	Lord Siva gave Babarika (was the son of Ghatokcha, and a grandson of Bhima (second of the Pandava brothers) three infallible arrows (Teen Baan). A solitary arrow was adequate to destroy all challengers in any battle, and it would then return to Babarika's quiver. The first arrow is used to mark all the things that Babarika wants to wipe out. On discharge the third arrow it would raze all the things that are marked and will then revisit to Babarika's shudder. If Babarika uses the second arrow, then the second arrow will mark all the things that Babarika wants to save. On using the third arrow, it will destroy all the things that are not marked. In other words, with one arrow Babarika can fix all his targets and with the other he can destroy them.
Indrastra	Indra,	Indrastra when applied would bring about a 'shower' of arrows from the sky.
Vasavi Sakti	Indra,	Vasavi Sakti magical dart of Indra. Used by Kama against Ghatokcha at the Mahabharata war.
Agneyastra	Agni /fire god	Agneyastra when set free would emit flames inextinguishable through normal ways
Varunastra	Varuna/water god	Varunastra when discharged would release torrential quantity of water. This Varunastra is generally mentioned as applied to counter the Agneyastra.
Manavastra	Manu fathrt of human race	Manavastra can overcome paranormal protections and destroy the objective hundreds of miles away. Manavastra was used by Rama on the rakshasa Maricha (demon).
Varunapasha	Varuna	Varunapasha was a commanding noose where no one can escape from
Bhaumastra	Bumi goddess of Earth	Bhaumastra when used could create tunnels deep into the earth and summon jewels.
Bhagavastra	Parasurama	Parasurama (an avatara of Lord Vishnu) gave this Bhagavastra astra to Kama. It created enormous damage to Pandavas army. It utterly destroyed one Akshauhani of Pandava army. It brings a shower of much more powerful weapons than the Indrastra and could cause total destruction of a planet if not retracted.
Nagastra	The Nagas	Nagastra would have an unmistakable endeavor and assumes the form of a snake, proving fatal upon impact. Nagastra was aimed by Kama against Arjuna. In Ramayana, Ravana's son Indrajit used it against Rama
Nagapaha	The Nagas	Nagapaha astra when used the impact of this weapon would bind the target in coils of living venomous snakes. In the Ramayana, Nagapaha was used by Indrajit against Rama and Lakshmana
Garudastra	,Vishnu's	Garudastra was a special weapon that can defend against Nagastra when attacked by the opponents. It was used by vehicle Rama in Ramayana



Anjalikastra	Garuda	Anjalikastra was targeted by Arjuna to kill weaponless and chariot less Karna from behind as Karna was lifting his chariot's wheel from the ground where it was stucked. Karna, even when unarmed and defenceless Anjalikastra could not kill him by ordinary means.
Vayvayastra	Vayu	Vayvayastra when applied brings about a gale capable of lifting armies off the ground.
Suryastra	Surya,Sun god	Suryastra when used creates a dazzling light that would dispel any darkness about and dry up water bodies.
Vajrastra	Indra	Vajrastra (vajira referring to Indra's thunderbolt).when aimed at a target, it would be struck with bolts of lightning .
Mohiniastra	Mohini	Mohiniastra dispels any form of maya or sorcery in the vicinity.
Twashtar astra	Twashtri	Twashtar astra,when aimed against a group of opponents, would cause them to mistake each other for enemies and fight each other.
Samohana	Pramohana	Samohana when aimed at would cause entire hosts/armies to collapse in a trance.
Parvatastra		Parvatastra when used would cause a Parvata/mountain to fall on the target from the skies.
Brahmasstra	Brahma	Brahmasstra when aimed at would destroy entire hosts at once. Brahmasstra could also counter most other astras. In the epic Mahabharata, it is said that the weapon manifest with the single head of Lord Brahma as its tip. During Mahabharata period Parasurama,Bishma, Drona, Karna, Kripa, Ashwathama, Arjuna, Yudhishtir and several Maharathis had the knowledge to call upon this weapon. It is the only weapon capable of piercing the Brahma Kavach (invincible armour of Lord Brahma). Atikaya, one of Ravan's sons possessed the invincible armour of Brahma that could only be pierced by a Brahmastra and was killed by Lakshmana (brother of Rama) using a Brahmastra.
Brahmashira	Brahma	Brahmashira when aimed at is capable of killing even devas. Brahmashira was used by Ashwathama on. It is believed that the Brahmashira is an advanced astra evolved from the Brahmasstra. Brahmashira is supposed four times powerful than Brahmasstra. In Mahabarata era it is said that Parasurama,Bishma,Drona,Karna,Aswathama,Arjuna possessed the knowledge to invoke this Brahmashira weapon.
Brahmadanda	Brahma	Brahmadanda astra was a defensive weapon .This astra was skilled of repelling the Brahmasstra.Brahmadanda astra was aimed at Viswamithra byVasishta.It is referred that in Mahabharata that ,the weapon manifest with the all five heads of Lord Brahma as its apex. This weapon had the supremacy to destroy the entire solar systems or Brahmada.During Mahabharata war Parasurama,Bishma,Drona and Karna had the acquaintance to apply this Brahmadaanda astra weapon.
Narayanastra	Vishnu	Narayanastra when aimed at would create showers of arrows and discs. The strength of this Narayanastra astra's would increase with the resistance offered to it. This weapon had to be obtained from Vishnu directly.The speciality is that the Narayanastra could be used only once in a life time. If it is used a second time, it would rebound on him.During the Mahabharata period Vishnu ( in Narayana form) gifted the knowledge regarding Narayanastra to Guru Drona and his son Aswathama.In Mahabharata war Aswathama aimed this Narayanastra weapon against Pandava army after the death of Drona. It destroyed one Akshauhini of Pandava army entirely. This Narayanastra fires a prevailing tirade of millions of deadly missiles imultaneously. The concentration and strength of the shower increases with resistance. When Narayanastra is used, Ekadasha (eleven) Rudras appear in the sky to destroy the targets. Millions of categories of weapons like Chakra, Gadha, ultra sharp arrows appeared in rage to destroy the target. Who ever tries to resist it will be destroyed.
Vaishnavastra	Vishnu	Vaishnavastra will destroy the target aimed at completely, irrespective of the perfectness of the nature of the target. This Vaishnavastra weapon had to be received directly from Vishnu.
Kaumodhaki	Vishnu	Kaumodhaki is a special divine mace of Vishnu. Kaumodhaki will destroy the entire whole defense force. Lord Krishna slayed Demon Dantavakra with Kaumodhaki.
Sudarshanachakra	Vishnu	Sudarshanachakra is the unique discus of Lord Vishnu. The aim cannot be stopped by anyone. It is considered to be the most powerful of all weapons. It was used prominently by Krishna in the Mahabharata.
Sharanga bow	Vishnu	Sharanga bow is also termed Vaishnav Dhanush was used by Sri Krishna.
Nandaka	Vishnu	Nandaka is unique sacred sword of Vishnu. It had a blade which was indestructible. It was used by Lord Krishna.to kill demons
Trisula	Siva	Trisula is the very exceptional weapon (Trident) of Lord Siva. Trisulais believed to be the most commanding weapon ,where there is no parallel to it.
Vijaya bow	Siva	Vijaya bow is also known as Siva Dhanush (the Vijaya Dhanush) was the personal bow of Lord Siva,( Trisula /rident) )which was regarded as the primary of bows. Lord Siva gave it to Indra Dev who inturn gave it to Parasurama. Lord Parasurama later gave this Vijaya Dhanush to

Karna. Vijaya Dhanush bow is said to give confident success to the possessor. It is believed that the string of Vijaya Dhanush cannot be broken by any kind of astra (weapon). Vijaya Dhanush is so heavy that a normal person cannot not lift it easily. Every time an arrow is released from this bow, it created a terrible strum, which is as loud as thunder and produces flashes of light as brilliant as lightning. Each time the Vijaya Dhanush is aimed at, the energy of the arrow is amplified by multiple times as Vijaya Dhanush is charged with sacred mantras. The only time Karna fought using the Vijaya Dhanusha was on the 17<sup>th</sup> day of the Kurukshetra war when he fought against and overpowered Arjunawho was using Gandiva bow. Karna came to be known by the name 'Vijayadhari" meaning 'wielder of the Vijaya bow'.

Pinaka bow Siva

Pinaka bow is also termed as 'Siva Dhanush', was the bow of Lord Siva. The city of Tripura was destroyed by Lord Siva using the Pinaka. Lord Siva gave this Pinaka bow to Parasurama later passed on to King Janaka, the father of Devi Sita, and was broken by Lord Rama in her swayamvara.

MaheshwarastraSiva

Maheshwarastra has the supremacy of the third eye of Lord Siva. If aimed at flies fast flaming beam which destroys even celestial beings to entire ashes. Its power is so great that it turns the entire creation to ashes.

Rudrastra Siva

Rudrastra has the supremacy of a Rudra. When Rudrastra is released, it invokes the power of a Rudra out of the Ekadasha (Eleven) Rudras and destroys the objective. During Mahabharata time Parasurama, Bishma and Karna knew the application of this Rudrastra weapon. In the Kurukshetra war Karna raised Rudra astra against Arjuna. This Rudrastra struck Arjuna on his chest piercing the mantra Siva kavach(armour). Immediately Arjuna lost his control of grip on his bow, Gandiva, which fell down from his hand for the first time and Arjuna fell down in a black out form.

Pashupathastra Siva

Pashupathastrawhen applied will definitely destroy the aimed target completely, irrespective of target's nature. When Pashupathastra is released, this weapon summons numerous monsters and a enormous force which personifies the weapon. Sometimes it can cause a catastrophic explosion similar to a hydrogen bomb. It is perfect and without any parallel which cannot be blocked by anybody other than by Lord Siva

Pasashu axe Siva

The Parashu (axe) was an impregnable and imperishable divine axe weapon given by Lord Siva to Parasurama. Parasurama was known because he obtained the Parashu axe from Lord Siva.

Chandndrahas Siva

Chandndrahas is a divine sword Chandrahas (Chandra-Moon, has-laugh, literally 'the laughter of the moon' but referring to the shape formed by a crescent moon which resembles a smile) was given to Raavan with a warning that if it was used for unjust causes, it would return to Lord Siva.

Gandiva Brahma

Gandiva is a unique bow was created by Brahma. Brahma gave it to Prajapati. Prajapati in turn gave it to Indra, who later gave it to Soma. After a period of time it was passed on to Varuna who later gave it to Arjuna. When aimed the bow make the und of thunder.



## Quatations from Sama Veda

“Now, the teaching concerning the atman; the atman is below, it is above, it is behind, it is before, it is in the South, it is in the North, The atman indeed is all that is. He, who sees, reflects and knows this-he has joy in the atman”.

-Sama Veda

“As one not knowing that a golden treasure lies buried beneath his feet may walk over it again and again but never find it- so all beings live every moment in the city of Brahman yet never find Him, because of the evil of illusion by which He is concealed”.

-Sama Veda

“As hungry children here below sit round about their mother,even so all beings expectantly sit around agnihotra”.

-Sama Veda

“Now,that golden Person who is seen within the sun has a golden beard and golden hair.He is exceedingly brilliant all,even to the fingernail tips.His eyes are even as a Kapyasa lotus flower.His name is high.He is raised high above all evils.Verily,he who knows this rises high above all evils”.

-Sama Veda

“Aum.One should mediate on this syllable as the Udgitha chant,for every chant starts with Aum.Of this the explanation is as follows;The essence of all beings is the earth;the essence of the earth is water;the essence of water is plants;the essence of plants is man; the essence of man is speech; the essence of speech is the Rig Veda;the essence of Rig Veda is the Sama Veda; and the essence of the Sama Veda is the Udgitha chant”.

-Sama Veda

“As one not knowing that a golden treasure lies buried beneath his feet may walk over it again and again yet never find it-so all beings live every moment in the city of Brahman yet never find Him,because of the veil of illusion by which He is concealed”.

-Sama Veda

“There the eyes goes not,nor words,nor mind.We know not.We cannot understand how He can be explained.He is above the known,and He is above the unknown.Thus have we heard from the ancient sages who explained this truth to us”

-Sama Veda

“The athman is below,it is above,it is behind,it is before,it is in the south,it is in the north.The atman indeed is all that is.He who sees,reflects and knows this-he has joy in the atman.”

-Sama Veda



## Quotations from Atharva Veda

“In whose one limb all the Gods three and thirty in number, are affixed-tell me of that Support-who “The rites of oblation,O lovers of truth,which the sages divined from the sacred verses,were variously expounded in the threefold Veda.Perform them with constant care.This is your path to the world of holy action”.

-Atharva Veda

“He who knows the fine-drawn thread of which the creatures that we see are spun,who knows the thread of that same thread- he also knows Brahman,the Ultimate”.

Atharva Veda

“Sin of the mind,depart away!Why do you utter improper suggestions?Depart from the place!Do not want you!Go to the trees and the forests!My mind will remain here along with our homes and our cattle”.

Atharva Veda

“The Primal man is, simply, All.What is and what shall be,He is the Lord of immortality”

-Atharva Veda,19.6.4

“Desireless,wise,immortal,self-existent,full of bliss,lacking in nothing,is the one who knows the wise,un-aging,youthful atman;he fears not death!”

-Atharva Veda,10.8.44

“He is the Supreme Brahman,the Self of all,the chief foundation of this world,subtler than the subtle,eternal.That thou art;thou art That.”

-Atharva Veda

“In whose one limb all the Gods, three and thirty in number,are affixed-tell me of that Support-who may He be?”

-Atharva Veda

