

SYMBOLISM IN SHIVA PURANA

Shiva Purana and its Allegory

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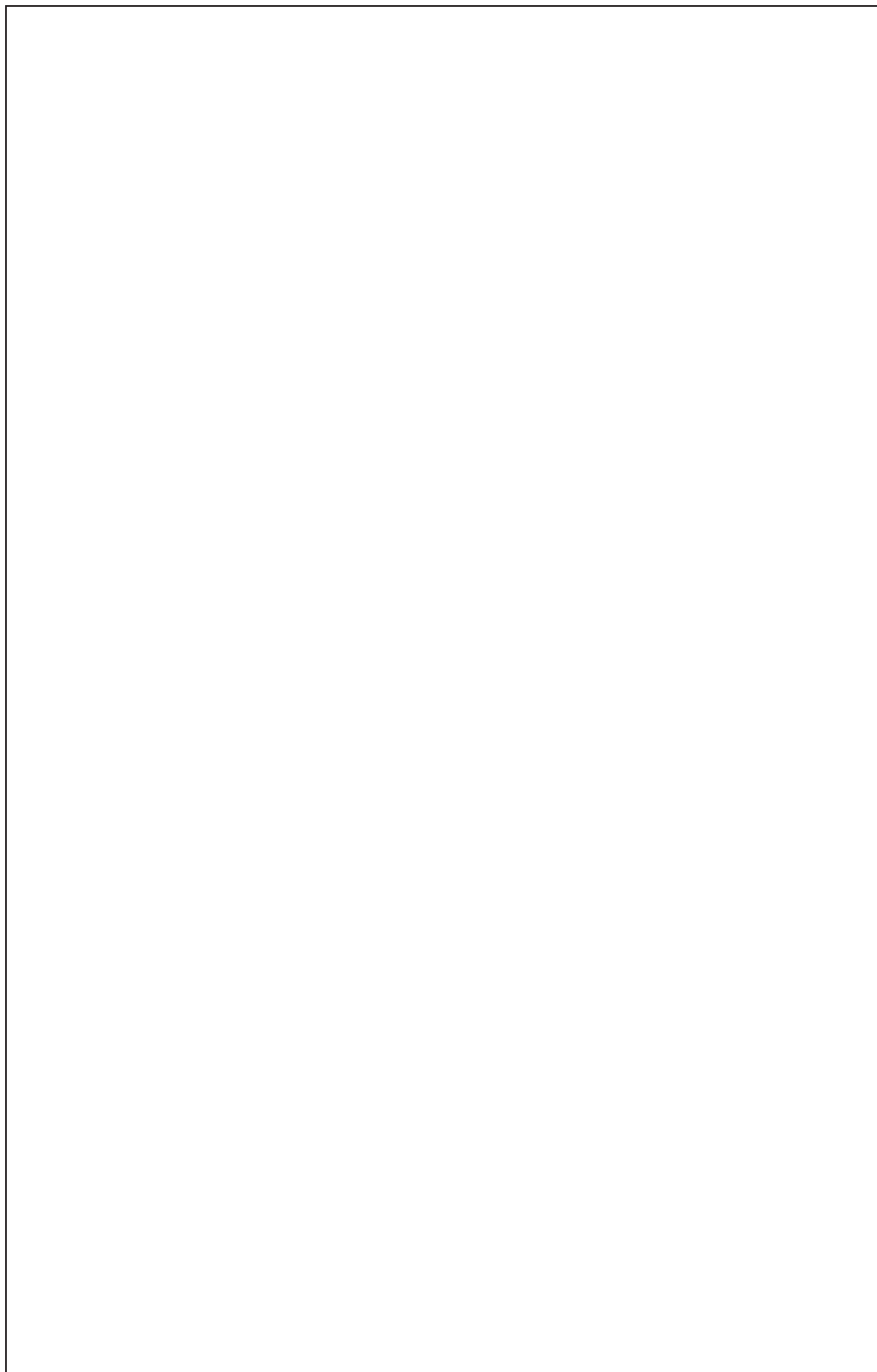
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THIS BOOK IS DEDICATED TO
MY LATE FATHER AND MOTHER
BOWENPALLE VENKAT NARSINGA RAO
&
B.YADAMMA



PREFACE

The Idea of writing Shiva-Purana though was an inspiration for me; I was primarily motivated after understanding the inner meaning of these stories. After reading two books of Shiva-Purana and stories on the internet which were written by different authors, my understanding has been that they were only for the benefit of reading the stories of this Purana for devotees as “sacred” stories who were already the “faithful” who worship Shiva. And it was my impression that the authors themselves ended each story of Shiva Purana lying emphasis on its superficial meaning and with a pre-conceived notion of them as infallible truths and as such beyond questioning and reasoning.

Many authors themselves did not bother to know the deeper understandings of “Kundalini” for example or how it was achieved according to stories in Shiva Purana. And there were some books on Shiva-Purana with many interpolations and extrapolations.

There had been some differences in North-India and South-Indian versions of Shiva Purana. But in most of the books of Shiva Purana even those simple stories were not written without morphing the story based on author’s own ideas of shame, author’s ideas of sex, violence, and unusual relationships influencing the narration of stories and accordingly some authors either expunged those “crude sex” parts altogether or the story were mutilated and narrated as “versions” and thus they were “moderated” according to them. There were many interpolations and twists of the story only because these authors seemed to feel sex as sinful act and writing about sex in such details like for example “ejaculation of semen by Shiva” etc., was sinful. But discussing about sex or narrating it along with “sexual exploits” of God Shiva was much more sinful for them in a sacred book like Shiva Purana!

But the ideas of sex as a part of the “sinful act” or even “sinful thought” particularly regarding religious books or scriptures has had been a western idea and introduced by them to Indian mind.

So, that was one important reason as to why I wrote the meaning of Shiva-Purana almost for every story wherever I thought it was necessary to understand the allegory behind the ancient stories of Shiva Purana wherein some stories weaved a brazen narration of sex including a detailed description of how there was an “ejaculation of semen” by Lord Shiva, along with a series of incidents which were very symbolic in the narration of the story and use of symbolism even for the names of the characters of the story. This type of literary style can be best described as allegory.

Shiva-Purana should be considered as the oldest of all “ashta dasha” (eighteen) Puranas and scholars say the original Shiva Purana was consisting of one lakh Sanskrit verses. Some would say, it had only 40000 verses.

Though there were more than 100 Puranas, and the most important Puranas were considered to be 18 but among them Shiva Purana should be considered as the oldest and most important one which helped evolve human civilization.

Shiva Purana should be considered as the oldest of all Puranas which was found with illustrations of its stories even 6500 years ago in the Indus valley civilization (4500 BCE) on terracotta seals and also as engravings on steatite stones. If we observe the artifacts, terracotta “seals” and engravings on steatite stones and writings on gypsum boards which were found in Indus Valley civilization excavations the main theme was the depiction of one or other story from Shiva Purana. These Shiva Purana “themes” and stories were depicted on small tablets of size of even 6cm or 11 cm. etc.,

Though many excavations were done at these Indus cites by British India more than 100 years ago, until recently none could understand their script and the language spoken by these people. Carbon dating showed that the city of Indus civilization at

Harappa or Mohenjo-Daro were built some time before 4500 B.C.E. and this civilization itself signified by its various artifacts and later on at other archeological findings at some other sites including those sites at Tamil Nadu and Kerala, until recently proved that the Indus Valley civilization should be considered as “continued civilization” which was shifted to different parts of India rather than abandoned civilization as many had earlier perceived. Many Historians had assumed that Indus Valley Civilization was an abandoned civilization.

The city at Harappa (now located in Pakistan), populated somewhere near 5 million people (50 lakhs) in a well-planned city with a huge, very wide open water canal running through the center of the city connecting to river Sindh for drinking water supply. The city survived for about approximately 1000 years! At its peak levels of high population and up to 2100 years in its continuity until finally it was shifted. But thorough out we could see the embossed pictures on burnt clay tablets and engravings on a type of sap stones called steatite stones.

The great city had an underground drainage system with septic lavatory basin system in the first floor of their buildings with piping to the underground drainage system. They had well developed knowledge of sea voyages with huge ships and boats connecting to Sumerian and Mesopotamia civilizations, figurines of dancing girls, figure of art and the city was well constructed with open public swimming pools, well measured constructed *Vagna Vaticas* with geometrically increased sizes, worshipping of gods, minted coins with picture and numerical on the obverse and reverse side of their coins, used alloy metals for swords and various other “designed” ornaments for ladies, including inscriptions on bangles worn by women and application of Sindur on the separation or parting of their hair by women.

There were gypsum boards, terracotta seals, steatite stone engravings, and even well-developed “courier” systems for dispatch, each with their own company logos on terracotta tablets or steatite stone engravings.

And it was seen that their God Shiva was sitting in meditation in the form of “*Pashupathinatha*” wearing a crown of animal horns. He was in deep meditation surrounded by cruel animals.

There were stone tablets or terracotta tablets depicting the stories from Shiva-Purana were well engraved in the form of “symbolic” pictures some 6500 years ago or 4500 BCE.

And we have Shiva-Purana and these stories survived up to the present period without much change. These stories have the same allegory.

But at the same time in Indus Valley Civilization excavations we could observe that some well-drawn pictures depicting stories of Panchatantra which are those same stories, we read as Panchatantra, in the present time. These stories were mostly depicted as drawings on the pottery of Indus Valley people.

The most fascinating aspect of Shiva-Purana should be its continuation to the present day in India with many temples for *Pashupatha Natha* and Stories of Shiva Purana without any change, as they were available 6500 years ago.

And until Dr.Yagna Deva deciphered Indus Valley script recently, it was not known that some of those pictures and engravings on steatite stone tablets and terracotta seals were actually verses from Atharvana Veda or Rig-Veda. And one can easily observe the fact that Pashupathinatha, the God of Animals exists even today.

I could easily identify engravings on steatite stones depicting one or more stories from Shiva Purana like for example one from the story of “Daksha Yagna” and an another from the “Man on the Bilwa tree”, or the religious symbol “bull” as the vehicle of Shiva, idols of Pashupathinatha and other “art forms” of Indus valley civilization were actually narrations of stories from Shiva Purana.

If one does not agree then there is no other alternative to explain these terracotta “seals” or stone engravings of Indus Valley People. It is impossible to explain it away in some other way and cutting off from roots of history shall prove costly for our future.

Though the pictures depict stories from Shiva Purana so much clearly, Archeologists all these years and linguists who tried hard to decipher their script were at a loss to “understand” deliberately or decipher their meaning! These archeologists for most of those past 100 years were mostly western people who might have tried to understand this ancient civilization from western perspective and for whatever reasons the “pictures” which were so clear and were narrating stories from Shiva Purana were not understood except one or two engravings or terracotta tablets like idols of Pashupathinatha! Which these archeologists or adventure tourists who called themselves as “historians” tried to explain Pashupathinatha as most probable “precursor” stages of Lord Shiva! One should appreciate them for the sake of Lord Shiva!

And a “Bull” carved on steatite stones in a standing position could not be understood as anything else but as a religious symbol for Indus valley people as it was minted on their coins as well.

And today this “Bull” of Shiva is always seen in a sitting position at Shiva temples and called as “Nandi”.

Even in the most ancient temples the bull (Nandi) always had been in sitting position. And regarding Pashupathinatha, many refused to accept “HIM” even as “pre-cursor” stage or early stages of evolvement of God Shiva! When compared to the idols of Shiva who was wearing tiger skin in Hindu temples he was “carved” or engraved in Indus Valley completely naked wearing so many bangles on both his hands and in some of the engravings Pashupathinatha had three faces looking in three different directions but in all of these Pashupathinatha was wearing a crown of animal horns and always surrounded by cruel animals. Even though all the while these historians as well as explorers mostly from western world were well aware that Hindus have had temples in India in the north and the south for their God Pashupathinatha. Hindus always considered God Shiva as the God of Animals and he was worshipped for that.

And some writings which were deciphered by Dr.Yagna Deva showed that they were direct verses from Atharvana Veda in praising or worshipping Agni Deva (God of Fire).

In Indus Valley Civilization there are idols of Pashupatha Natha (Lord Shiva) holding his erected penis in one hand, sitting in deep meditation. It meant Kundalini Yoga where the yogi redirects his sexual energy.

The Yogi was Adi-yogi Shiva wearing a crown of animal horns sat in a deep meditation completely oblivious of his surroundings as he was in the midst of cruel animals. Lord Shiva was the god of animals for those ancient people of Indus Valley who followed “*sanathana sampradaya*”.

A yogi redirecting sexual energy had been known in Hindu scriptures as awakening of “*Kundalini*” and astonishingly this was known to people of Indus Valley Civilization of 4500 BCE. But it should not be astonishing because their God was Pashupathinatha sitting in meditation.

In a picture carved on steatite stone tablet found in the excavations, one could clearly observe a woman engraved figure with narrow waist was self-immolating sitting in a fire while a Goat was standing nearby her with human face, while obviously the lady was kneeling before a divine figure. There were seven religious persons walking in one line in that same engraving. The divine figure was Lord Shiva which was very clear in the engravings. This was depicting a story from “Daksha Yagna” of Shiva Purana and those seven figures was a depiction of “Saptha Rishis”.

Though I am interpreting the theme of this engraving as depiction of a scene of “Daksha Yagna”, from Shiva Purana, I do not see any other useful method of interpreting it.

From westerner’s point of view, regarding this same engraving, the description had been that of a “lady” who was kneeling before a God like “figure” while a goat with “human face” was standing

nearby that “lady” and it was described in such a dry manner without any reference to the belief systems of Indus people.

Their life or civilization cannot be understood without understanding their belief systems.

And in this carving of Indus Valley civilization and this so called analysis of “a lady was kneeling in front of a God like figure” in western press can be read in the internet today.

But what should be the meaning of this symbolic picture? And how should it be understood should not be a problem for an Indian or a Hindu because this was related to a story called “Daksha Yagna” from Shiva Purana! Very much known even to an uneducated Indian even in remote Villages.

And it could be observed that the “lady” and that minute carving of a symbolic “Yagna Vatika” could be easily discerned in the picture. The Goat with a human head was Daksha Prajapati, father of Sati first wife of Lord Shiva whose head was transplanted to a Goat.

There was a difference when compared to present day story in Shiva Purana. It was human body of Daksha transplanted by a goat’s head by Lord Shiva when at last Rudra Shiva was pacified by all Gods who pleaded him to bring back Daksha alive, whose head was cut off by his commander-in-chief Virabhadra. And the cut head was thrown into the fire of Yagna by Virabhadra

But in steatite stone carvings found in Indus Valley civilization it was a goat transplanted with Human head for Daksha Prajapati. In the present day stories of Shiva Purana, egoistic Daksha Prajapati was transplanted with the head of a Goat by Shiva, after self-immolation of his wife Sati in her front of her father’s home in a Yagna Vatika.

Stories of Shiva Purana were allegorical to human beings striving towards spiritual development and depictions of these stories by Indus Valley Civilization show their deeply embedded spirituality in their social life and philosophy which guided their life thousands of years ago.

In an incident of a story of Lord Brahma's infatuation during marriage of Sati and Shiva, the incident was narrated in such a way that it was very allegorical to the futility of intellectual prowess of a person and thereby one's pride arousing out of it which could not help understand one's own dark desires suppressed in the sub-conscious recess of mind. This story also shows that the weight of knowledge as a "burden and inhibitive" factor in understanding super natural powers and also to recognize the instinct inherent to human beings.

The credit should be given to Dr.Yagna Deva who did research for years and could decipher the language of Indus Valley script as well as for his "decoding" some symbols and some pictures found in Indus Valley Civilization.

Dr.Yagna Deva deciphered that the alphabets belonged to precursor stages of Brahmi script or "*lipi*" and the language spoken by Indus Valley people was Sanskrit.

I may say that Brahmi took its birth, from Indus Valley script. The alphabets of Indus script in a table shown by Dr.Yagna Deva was strikingly similar to "Brahmi" letters if the sound each letter (alphabet) produced was understood and kept in a systematic order along with Indus valley script.

We can examine one more story from Shiva Purana that has had been very popular since ages which was found more in number on those so called "seals" either of terracotta or on steatite stone engravings of Indus Valley.

Why we should name them as "seals"?

A stone tablet was dug out during excavations of archeologists at Harappa sites.

There was one engraving of a picture of a "big" tiger seemed to have chased a man and that man climbed up a tree and sat on a branch. And the engraving showed the person plucking leaves of that tree. The engraving was on a stone. There was one row of a script used by Indus Valley people in this engraving.

Dr. Yagna Deva simply decided that it should be cryptography, and while trying to unlock the “subject” of that script, he thought he should depend on the logic of cryptography. Yagna Devam guessed that the script was that of Sanskrit to narrow down his search and he proved himself that he was correct.

In Shiva-Purana in a story that man on the branches of that tree (which should be a Bilwa tree) who was chased by a tiger, had a profession and his profession varied in different versions of the story from North to South India. That man had climbed up the tree out of the fear of a huge tiger. The tree accidentally was a very pious tree called Bilwa tree for devotees of Shiva and, the leaves of which were used to worship Shiva Linga. The man was mortally afraid of the tiger, when he was chased by the tiger and he climbed up that Bilwa tree. Actually that man in the story of Shiva Purana went to the forest to collect Bilwa “patra” or leaves to worship Shiva Linga on the occasion of *Shiva Ratri*, a pious day for devotees of Shiva.

In that story of Shiva Purana, and obviously with slight variations of the story over a period of centuries of time, that man on the tree was a hunter in the north India versions and a Brahmin boy in the south India versions of the story of Shiva Purana. In that ancient story, that man started writing the name of Shiva on each of those leaves (*patra*) of the Bilwa tree with a thorn and after dropping each of those leaves, he could get rid of the fear of death, and also the tiger disappeared by the day break but that tiger did not only physically walked away, or disappeared from underneath the tree but also psychologically from his own mind.

That was the story in Shiva Purana with variations in India and again in South East Asian countries like Cambodia, Vietnam or Thailand and other countries. For example in Indonesia, Bali islands, the story was depicted with a narration like “the leaves started falling on a Shiva Linga” from that Bilwa tree on the branches of which a man was saving himself from a tiger waiting beneath that tree, and the presence of “Shiva Linga” underneath

that tree was accidental, and a lucky incident for that man in that story. As it was a day of “Shiva Ratri” which was also a very auspicious night of that day for all devotees of Shiva during which that man atop the tree in fear of a Tiger, never slept. In that auspicious night a devotee of Shiva should not sleep and worship Shiva Lingam with Bilwa Patra.

The engraved pictures in the Indus Valley at Harappa on stone tablets should have provided much needed clue to decipher the language used by Indus Valley people. It should have been Sanskrit and this story of a man on the tree with a tiger beneath it from Shiva Purana was engraved on steatite stones in the Indus Valley. There were many such steatite stone tablets which were found in the Indus Valley and some of them measured only up to 11 cm in length.

The picture of man on the tree was never described by any scholar as far as my knowledge of writings on Indus Civilization and the searches on the internet by me. I had seen this picture of man on the tree and read the description by western adventure tourists some decades ago, and a description of this “picture “by them was that a man on the tree with a tiger under that tree should have been a popular “village story” in those times of Indus Valley civilization!! That was their analysis for God’s sake. I saw this picture engraved on a stone as museum piece of Indus Valley archeology department collection and I should explain that it was taken directly from a story in Shiva Purana and any one can read this story in Shiva Purana with clear narration of that man on the Bilwa tree and the incidence of tiger waiting beneath it. .

Shiva-Purana was a collection of most ancient stories known to human civilization on the earth, which Indus Valley people narrated them in Sanskrit language in the “precursor” to Brahmi script and carved these symbolic pictures of stories of Shiva Purana in the period of 4500 BCE on steatite stones or as embossed pictures of terracotta seals.

One should understand that so many thousands of years ago, they also knew how to write it and it should be astonishing

particularly because we knew that there was an oral tradition regarding Hindu epics or their sacred scriptures and Puranas. The knowledge of Hindu scriptures was passed on to next generations generally by recitations and chanting's.

After the Indus script was deciphered by Dr.Yagna Deva, one professor Dr.Brishti Guha explained one inscription of Indus Valley found on a tablet. It read in Sanskrit (in a script of Indus) "Oh! Madana Hatam Khara" on the engravings and in English the meaning should be "*Oh! Killer of Kama*"

This was directly from a story of Shiva Purana in which Lord Shiva burned the God of desires called "Manmadha" (Kama) after he opened his "third eye" in anger because Shiva was engulfed by a desire to possess Parvati, daughter of Mountains who was serving him and the Lord thought that such desires were aroused in him by the hit of a flower arrow on his chest released by Manmadha, the God of desire. Lord Shiva as Adi yogi lived alone in forests in meditation after death of his first wife Sati, and that was also the time when Shiva decided never to marry.

"Kama" means desire and the God of Desires is Manmadha who is also known as "Kama Deva".

In another inscription again explained by Dr.Brishti Guha "the Sanskrit language meaning was "*Oh! Sasana Mana*" and it meant in English language "Oh! Honourable Punisher of Kama" and this was inscribed directly above that famous engraving of "*Pashupatha Natha*" found in the excavations.

The inscriptions tell us that Indus valley people had undertaken and also had a good knowledge of sea voyages! And those people and their society also had an equal importance to women because on their bangles it was inscribed "the killer", which probably meant women worked as body guards or in the army.

And on another famous picture or engraving found in the excavation was the picture of a deer or antelope with deep and large horns. An inscription was deciphered and it was about three types of "Agni". This was directly from Atharvana Veda where all

the fire was described as three types. One was sacred fire at the deity (*harathi*) and second was fire out of oven (by housewife) and third the fire at the cremation ground to burn the dead body which was half-moon shaped..

But the problem with present younger generation who were termed as “Generation Z” was that they did not try to understand the inner meaning of Puranas and their stories, including epics like Ramayana and immediately came to conclusion that Shiva Purana like other “Puranas” for God’s sake were all headless and tailless “fantasy” stories which did not make any sense at all except for those so called “devotees” of Shiva and for those so called “believers”. This meant that these Shiva Purana stories were all “infallible” and criticizing them should be sacrilegious. So they were sacred “texts” which should not be questioned, and believers believe it without questioning them and hold them with a pinch of “faith” and then only they could be useful!! For their devotees which was understandably very wrong.

Shiva Pura has logic, and its stories are allegorical to great secrets of Yoga, Tantra and even revealing a cure for psychological problems.

But the fact had been that one need not believe in God Shiva and one can as well be far less than a “devotee” to believe the stories of Shiva-Purana and that one could even be an inquisitive, agnostic and atheistic person to enlighten oneself with the “allegory” of stories of Shiva Purana. These stories demand one’s intellectual capacities to understand the hidden meaning.

An allegory is literary form in which a symbolic story runs superficially with an underlying symbolism and understanding of its deeper meaning of its layers of symbolism is required to appreciate the story.

The secrets revealed through allegories of Shiva Purana are very useful and unforgettable for a reader because these stories could easily pass on to generations after generations without dangers of plagiarism thorough the centuries of its existence. When the

secrets revealed through these superficially irrelevant stores were about Tantra, Secrets of Yoga, redirection of sexual energy, awakening Kundalini and explanations of cure for psychological problems and even astronomical knowledge like tectonic movements, of the earth's rotation around its own axis, star constellations including their names thousands of years ago to use them for navigation for sea voyages to different civilizations and so on. This literary style of allegory avoided the dangers of plagiarism and dangers of complete destruction of these books as religious books. These risks were very high thorough thousands of years of its existence across political upheavals and geography of Hindu India changed.

Understanding a simple, moral of the story of a fable between “a fox and a bird crane” for example is damn easy and we tell such stories to children. But to understand the stories of Shiva Purana, you need to understand its allegory, which meant one should understand its symbolism in the incidents of the story, symbolism in the type of its characters and even sublime meaning of its dialogues because the entire “superficial” story runs on with an underneath story of revelations of the secrets of Yoga, like Kundalini for example, or the secrets of Ayurveda, the secrets of Astronomy like centripetal and centrifugal forces in which the earth was placed and thus rotating around the sun etc., just for example. These are only allegorical stories of Shiva-Purana, and a Shiva-Purana story looks very irrelevant superficially.

In that picture of a man on the tree saving himself from the “fear” of death from a huge tiger waiting underneath that Bilwa tree for example, and these engravings were more in number found in the Indus Valley civilization, was about getting rid of the “fear of death” which was a psychological problem called “Thanatophobia”. In the story, the “tiger of death” disappeared from the mind of that Brahmin boy or a hunter in the different version of the story.

This was very difficult mental problem for medicines to cure for the patients of “Thanatophobia” but it could be easily cured if one

had been writing or chanted “Maha Mrityunjaya” mantra while worshipping Lord Shiva and placing on the Linga the most pious Bilwa tree leaves one after another.

This was revealed in that story of Shiva Purana where a man chased by a tiger climbed up a tree who suffered from fear of death. The mantra of Lord Shiva was written on the leaves of Bilwa Patra (leaves) with a thorn and was dropped down. The tiger (fear of death) walked away physically and actually, disappeared from the mind of that person. This was a detailed story from Shiva Purana with various versions from south and north India slightly different.

There were variants to this same story by another story titled “Guna Nidhi” and in this story , Guna Nidhi attempted to steal sacred food offered to Deity Lord Shiva on that very pious day of Shiva Ratri from a temple. Guna Nidhi was taken away to “Shiva Loka” after Ganas of Shiva fought a battle with agents of the God of death called Yama Raja.

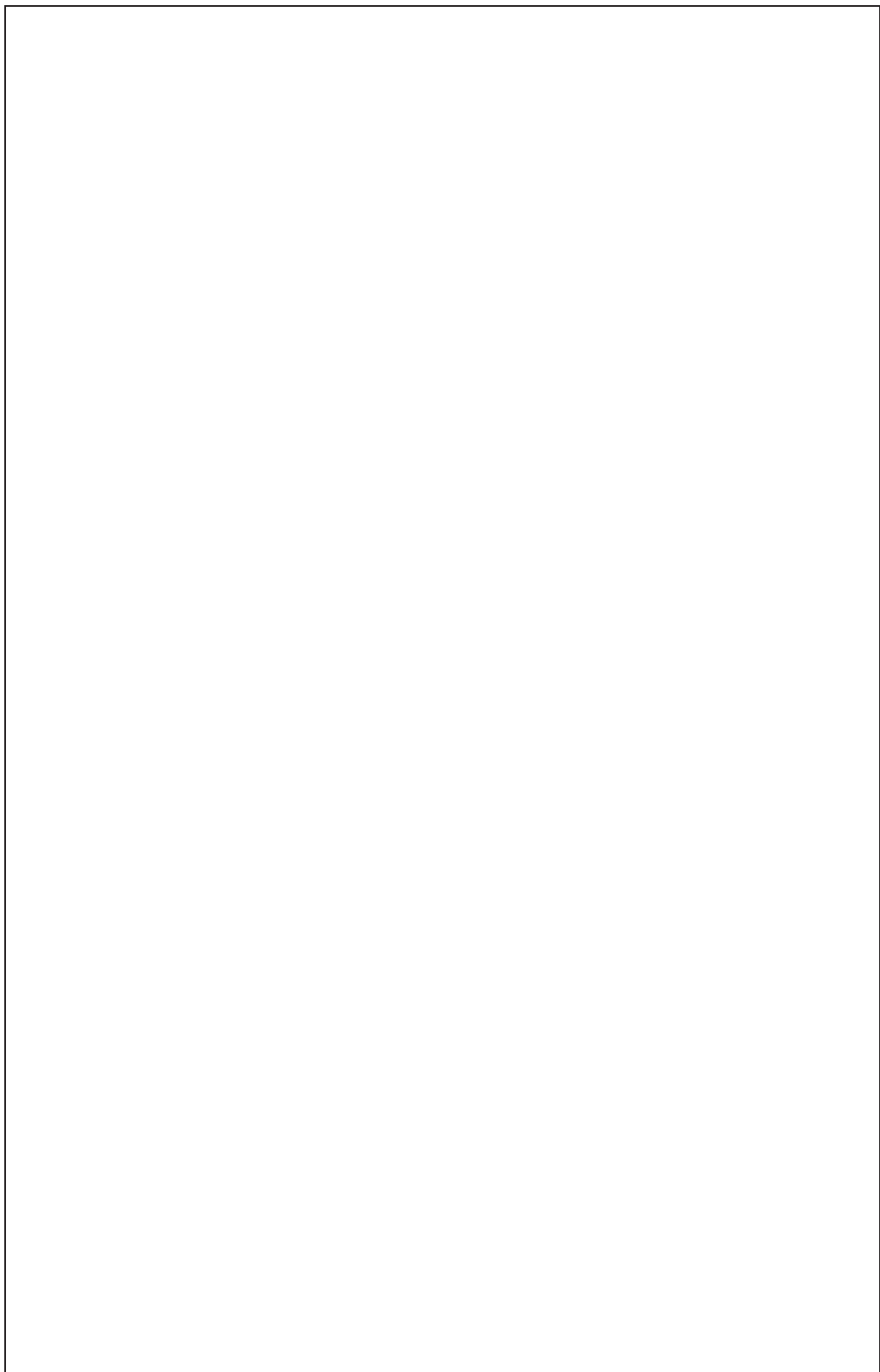
The entire Shiva Purana was narrated by a Sage called Roma Harsha to that famous person Vyasa Bhagvan, an author of great epic Mahabharata. The stories of Shiva-Purana were narrated by a Sage called Suta Maha Muni referenced by Roma Harsha. The Shiva Purana should be considered as written by Bhagvan Vyasa. It was Bhagvan Vyasa who was writing about Roma Harsha.

In this Shiva-Purana there were many “secrets” of Yoga symbolically explained or narrated in every part of the story with a literary form called “Allegory” where the superficial story was very irrelevant and may be perceived as very “obscene” from that so called modern point of view where discussing of sex was a sinful act. This was a literary form called Allegory and it was used some thousands of years ago by people of Indus Valley Civilization.

Some claims of some foreign critics explaining us that they “invented” the “allegory” as a literary form in this modern world should not hold against the evidence of its use by Indus Valley

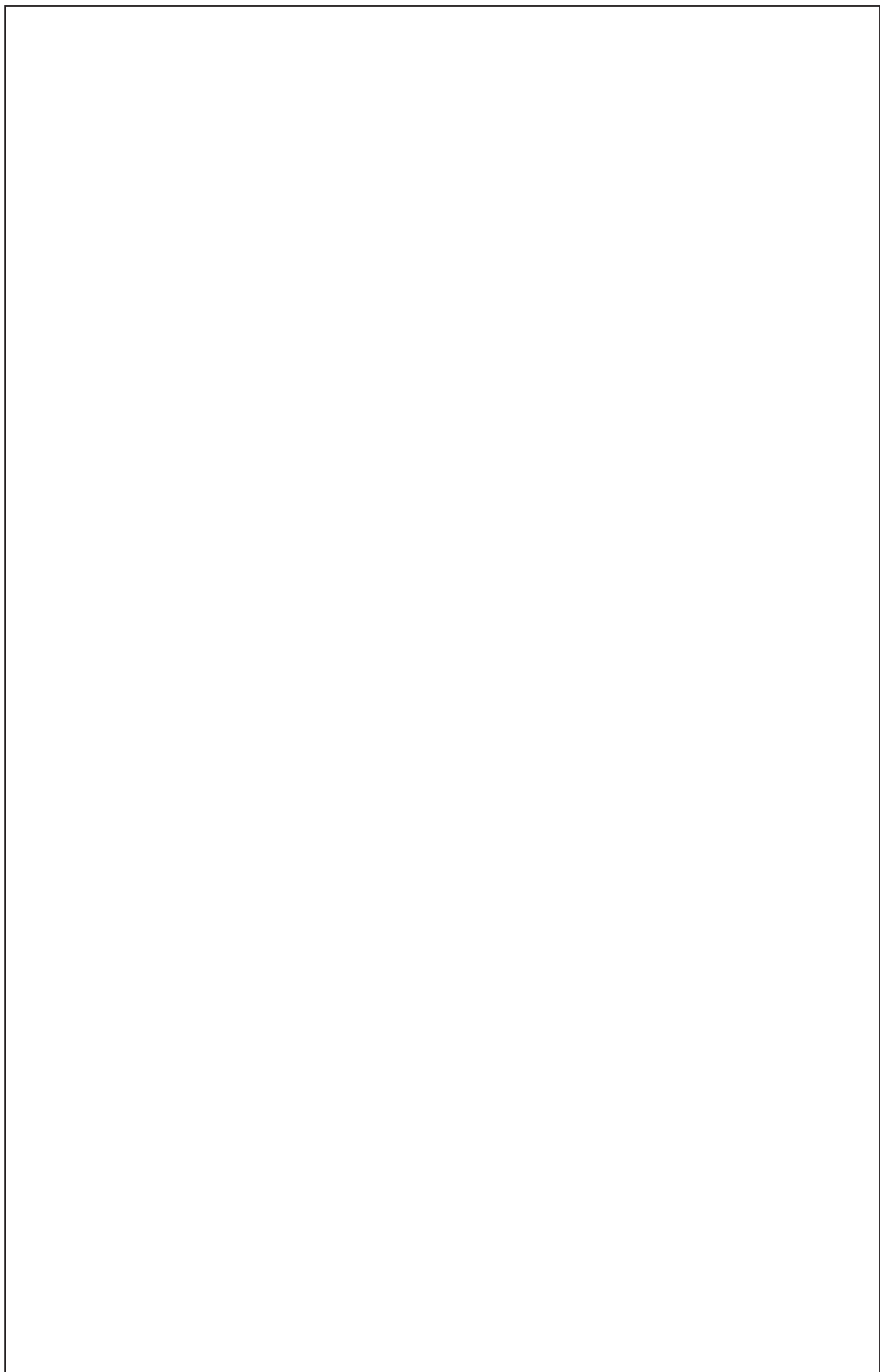
people on their terracotta “seals”, stone tablets, and engravings on the stones some 6500 years ago.

Allegory is main literary style and form used in almost all the stories of Shiva Purana.



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WHAT IS SHIVA LINGA?

One day Lord Brahma went to Vaikunta, the abode of Shri Vishnu who was reclining on a serpent of thousand heads and that Adi Shesha was floating on the Ocean of Milk. His wife Laxmi was sitting at his feet.

But Vishnu did not get up when he had seen Lord Brahma who considered himself as more important than anyone else in the universe which included Shree Vishnu as well who was the preserver of the Universe. So, Lord Brahma questioned the self-importance of Shree Vishnu and his crude manners which led to an argument between Brahma and Vishnu.

Lord Brahma criticized Shree Vishnu as a man of low values and culture who did not know that he should get up when he had seen elders and respectable persons like himself.

Shree Vishnu replied Brahma with anger “Oh! Brahma! You are sitting on a thousand petal lotus. That lotus on which you are seated had taken birth from my novel and your sustenance, and your nourishment has been derived from me. I am the one who created the water and I am the one who is moving as life force in every creature. Oh! Brahma! Who had taken birth from whom? And who had been dependent on whom? Why should you think that you were more important than me?”

But Lord Brahma argued that the water from which Vishnu arose was created by Lord Shiva and his own existence was only because of water which was “*pranaadhara*” (life sustenance) of all creatures and they were all created by Lord Shiva. And Lord Brahma even argued that this was why Vishnu had been called as “*Narayana*”. And Brahma praised himself and extolled himself claiming that he was the creator and only because of him all creatures could have a birth and he was writing their fate for

their life. Lord Brahma declared “Without me, only Narayana will exist on that Adi Shesha without any creatures on the earth”.

The argument between Lord Brahma and Shree Vishnu who was also called “Narayana” went on unhindered, and with bitter war of words it was heated up so much finally culminating in a bitter war of not words but weapons. The Gods, Brahma and Vishnu chose the way of war to settle the issue of who should be considered as “sustainer” of this Universe and in fact that was indeed the issue of their ego problems.

They started using missiles on each other bombarding each other. Lord Brahma used “Pashupatastra” by turning a dry blade of grass in to a weapon with his “mantras”, which was an ultimate weapon to destroy Shree Vishnu who was reclining on that serpent. Shree Vishnu used “Maheshwara Astra” on Lord Brahma which scorched everything around Brahma and started burning everything to ash.

The war was waged between them with the uses of missiles called “Astras”. Though both of them were using Astras, those Astras were actually “mantra” Shakti or spiritual energies of Lord Shiva. The war between them was akin to fighting each other with their own shadows. So, none of them could win. But all other creatures including many demi-gods started suffering due to their war. Ordinary creatures suffered the most due to a fight between Lord Vishnu and Lord Brahma.

The “milky ocean” is symbolic of “white thick fluid” in the spinal cord of every creature which itself is protected by vertebral column. The “Prana Shakti” or life force resides in the spinal cord as Cerebral Spinal Fluid (CSF). The orange spark of energy in the white thick liquid of spinal cord is his wife Laxmi which slightly displaces itself along with its brightness whenever there is a bodily ailment which may disturb the nourishment of the nervous system of the body and also the energy system which flows into brain nourishing the brain cells. So, that Shree Vishnu and the one who is also called “Narayana” who is the source of “prana” or life force reclines on that “Serpent”. The energy of

“HIM” the lord which is represented by an orange colour spark in the white colour liquid of “CSF” is Goddess Laxmi. Any disturbance in the body leading to an imbalance of electric activity in the body of a creature, resulting in the release of free radicals or a bio-chemical activity called “ionization” resulting in transmission of positive or negative ionization in the brain may cause that “red spark” in CSF to shift itself or “move” causing a re-adjustment of itself. This depends on whenever a disease is cured or an imbalance is corrected. *The visualized “red spark” as concentration of energy is imaginary.*

This Lord Brahma, the one who gives birth to creatures and decides its fate is born from the novel of this “Vishnu” or the one who is also called “Narayana” who resides on the serpent of thousand heads. Lord Brahma represents a human being’s learning abilities, knowledge, intellectual power and the guiding spirit called the “Fate” depending on one’s own past “karmas”. Though this “fate” itself can be changed with one’s own free spirit or “free will”.

Since the war between Brahma and Vishnu had been going on for a long time, all demigods reached Mount Kailas, in Himalayas where Lord Shiva was residing along with his wife Goddess Parvati.

When all these demigods started crying and began to pray in front of Lord Shiva who already knew about the war between Brahma and Vishnu, pacified the agitated minds of demi-gods, and quelled their fears by telling them that he would make those warring gods realize the ultimate “*Para Brahman*” and he should reveal the secret of residing “*Para Brahman*” to burn their egos.

Lord Shiva went to the place of fight between Brahma and Vishnu, and there Lord manifested himself as a “*SHIVA LINGA*” before them as column of fire the top of which could not be ascertained by both of them.

So Lord Brahma told Shree Vishnu, that he should become a Bore to drill in to nether world or “pathala Loka” and as Lord Brahma

he would take the form of a Swan to fly to “Urdhva Loka” or the higher consciousness and he shall try finding out the top of that “Shiva Linga” which was appearing like a column of fire for both of them.

Shree Vishnu delving deep in to the layers after layers of sub-conscious mind could not find the “bottom” of the “column of fire”. He “bored” as deep as possible in to the deep recess of sub-conscious mind and tried as much as possible to find an end in “HIM” and he could not “realize”, “HIM” the Supreme Lord. In the same manner Lord Brahma who took a flight in to higher consciousness of himself could not find any “top” or the ultimate end of the Colum of Fire called “Shiva Linga” for himself.

Lord Brahma who was soaring higher and higher in the form of a Swan from conscious states of his mind in to super conscious states of mind found that a flower called “kethaki” which was a highly scented flower was falling down all along that “*Shiva Linga*”. So, Lord Brahma who was already very inquisitive questioned about the nature of the ultimate end of that “Shiva Linga” of the supreme lord. That highly scented flower Kethaki told Lord Brahma that she herself did not know it and not “realized” it until that time, and that she, Kethaki flower was well “aware” that she had been falling from the hair bun of Lord Shiva who was dancing which she had “seen”.

Lord Brahma then requested Kethaki to tell a lie on his behalf when they meet Lord Vishnu, at the bottom. The lie was a very simple one. That as Kethaki flower she was very much present when Lord Brahma had seen the “top” or the ultimate end of that “Shiva Linga”.

Kethaki flower agreed to save Lord Brahma from embarrassment and told a lie when both of them met Lord Vishnu at the bottom of that “*Shiva Linga*”.

Lord Vishnu was astonished. And at the same point of time, Lord Shiva appeared out of that “*Linga*” in a full bodied human form. Lord Shiva revealed himself in that “swarupa” or a form and

admonished Kethaki for telling lies and cursed her to be without any perfume henceforth and also she should never be used by his devotees to worship the “Linga”. The Lord declared that he, Shiva himself was “Linga” and both were the same. He also cursed Lord Brahma who was in spite of his ability to get into higher levels of consciousness was not able to come out of the necessity of telling lies. Lord Brahma could not “transform” himself. Lord Shiva cursed him so that in “*Bhu Loka*” or on the earth all those men and women would never build temples for him and they shall never worship Lord Brahma. Lord Shiva said “Oh! Brahma! You would never have temples built for you and devotees shall never worship you”.

But Lord Vishnu praised Lord Shiva. Lord Vishnu confessed to his inability to realize “Shiva”, in the deep recess of his mind and explained the fact that however deep he delved in to layers of his sub-conscious mind, he could not “self-realize” himself and that he could not realize that ultimate “Para-Brahma” the one and only reality called “Shiva”. Vishnu agreed that everything else was “*Maya*” or illusion.

Lord Shiva told Lord Vishnu that only through worship of Shiva Linga one realizes the Para Brahman. Shiva Linga is the real form of “Atman” or the Fire of “Soul”. And that “Shiva Linga” is in the shape of the “Soul” as a “fire” in every living creature and that Para-Brahma and the Soul of a creature are not separate or different as they are one and the same like water in a vessel and the water in the well from which that vessel was drawn.

With this incident the ego of both Lord Brahma and Lord Vishnu vanished and this incident gave them the ability to understand that the path to self-realization of the “pure soul” was worshipping and meditating on “*Shiva Linga*”.

“Om Namah Shivaya”



THE STORY OF GANAPATI

Shiva Purana was a bunch of stories which were narrated as full of allegorical references to secrets of Tantra and Mantra and many other *Mahavidyas* which were the secrets of worshipping various deities in different “poses”, and practice of “*japa*” which meant repeating a mantra to gain spiritual powers.

There were some mantras to get rid of bad habits, irrational fears called phobias. There were many methods of worshipping, mentioned in the stories of Shiva Purana and very often listening to the narration of a Shiva Purana story itself might help a listener achieve clarity in thinking.

If the literal meaning of these mantras were “decoded” or tried to be understood only for their literal meaning word by word they obviously lack any great meaning at all. But do these “mantras” work after years of practice of “Japa” in a repetition of obviously meaningless “mantra”? They should have worked, otherwise this age old “Purana” with irrelevant tales interspersed with mantras in an unexpected manner in somewhat sudden revelations of a story and the very meaning is very innocuous in them sustained across varying generations through thousands of year’s even when foreign rulers who ruled India were very indifferent to these old books of tales which they termed as “Hindu Myths”. And these foreign rulers like British at one point of time banned printing of this Sanskrit literature with a Government order openly and shamelessly. These foreign rulers also tried to heckle at Hindu belief systems because as they perceived they were full of sexual “escapades”! Some books on Vedic math and astronomy which were much advanced for British or for the western world even to believe!

These stories of Shiva Purana were widely popular and festivals in the name of gods of Shiva Purana have had been celebrated

through centuries by Hindus and participated by most of Indians who may not be strictly “Hindus”. This “philosophy” of Shiva had been told and retold with various versions to understand a “tantra” and sometimes these were told for pure “classical”, entertainment.

In this so called “modern ages” of terrible competition and rat race which give rise to anxieties due to terrible insecurities of life, reading these stories of Shiva Purana can cure psychological problems of phobias (irrational fears) like Thanatophobia, Obsessive compulsive neurosis, and various other obsessions due to which humans suffer in their life. One may feel better just by listening to these stories of Shiva Purana and new waves of psychiatry emphasizes reading certain “recommended books” as a psychological cure to patients who may outwardly look very normal.

Shiva Purana is more relevant in the present time than before because of terrible insecurity called “life” which has been ridden with sudden deaths, self-doubt and hypocrisy, and intense craving for more money driven by wrong notions of “enjoyment” and still much more wrong idea that more money gives more happiness! Which is nevertheless a very stupid idea? This has been a leading cause for people of modern times to throw away human values to wind! And this thought process has had been a drive for them and a prime motivation for them to lead a life style of hypocrisy with a corrupt mind, corrupt life and much more corrupt activity to earn more money for material gains without any satisfaction for the soul or for a spiritual life. This leads to a life without happiness.

Someone who read Shiva Purana and do the chanting of some verses in the Shiva Purana as genuine “devotees” of Lord Shiva quickly realize that these verses of Shiva Purana are not necessarily the “sthuthi” or praising of Lord Shiva. These verses are loaded with “sacred letters” or “*beeja aksharas*” which energize a person chanting them.

The allegory of the stories with a hidden meaning through a superficially irrelevant story hides a great truth which reveals itself when understood.

In Shiva Purana the most important and a very popular story is the story of Ganesha who is also called as Vinayaka, Ekadanta, and Ganapathi and could be praised with 100 other names.

Lord Shiva represents energy of destruction or annihilation of everything but this energy is not directly related to the destruction of some physical objects alone like those for example the earth or the stars. It is a creative destruction. In year 2025 three economists awarded Nobel Prize for economics, for their theory of “creative destruction” as the source of momentum for economic growth.

If an infant creature is growing, there has been destruction of his blood cells and every cell of his body that has been destroyed has been replaced by higher number of those same particular body cells, including the cells of all of its blood and bones. There has been a chemical change on constant basis, generally understood through the study of Bio-chemistry. Even in grown up full adults, for example, his or her thigh bone or “femur” has been completely replaced by a new Femur (or its cells) within three years. Which means a man or woman will have a new “thigh” in three years and an entirely his own new body in about three years. And this is impossible if the body were to have no power to destroy its own cells and then replace them with new generation of cells which is actually an intense activity conducted by the energy of the body cells which may be termed as “repair” of the body!! So, this repair activity goes on unabated in the body which is a continuous one but such an activity is “intense” only when that body could divert its entire energy for this activity of “repair” which shall consume the resources of the body.

Any creature in this universe considers its reproduction as the most important one and its sexual activity of “reproduction” as the most important activity and hence body suspends its “repair” activity of replacing the cells temporarily until the “reproductive”

activity which meant its sexual activity is completed. It is because the body's entire energy can be consumed as sexual energy by the very nature of its bio-chemical activity. That is why we see some insects die immediately after copulation and ejaculation of its semen.

A creature gets old if its dying cells are more compared to its regenerated cells. The opposite happens when an infant grows in to adult hood.

It is believed in Hinduism that in "HIM", the supreme Lord Shiva, the world goes in to dissolution and takes birth again, and the genesis of this world in its constant rebirth as an unbreakable chain of activity happens only with the "creative energy" of the Lord's wife Goddess Parvati. In "Ardhanarishwara" chapter we will read about Parvati occupying half-of her husband's body.

Lord Shiva's wife who is represented as half-of his own body, is Goddess Parvati who gains significance as mother of the Universe.

The "creative energy" is the cause of regeneration of this world. Without "creative energy" nothing grows, the world turns blind, life becomes difficult as ignorance as much as darkness without a streak of light, actually spells the end for this world. This world for its own sustenance needs to persistently invent itself using its own creative energy and lacking of this most important creative energy means that the universe is doomed to end. It cannot grow and there cannot be any rebirth.

Humans of this word, along with them, billions of creatures in the land, in the sea and in the air and in the cosmos, and even the microscopic creatures, and Nano particle creatures like virus which are beyond the scope of compound microscope also are constantly in their reproductive activity. Those creatures which are beyond the range of even a powerful compound microscope to be visible, which can only be identified by an electronic microscope for their "probable" location are also constantly "recreate" themselves by creating their own mirror images called

“mutated versions” which they do using their “creative intelligence”.

If these microscopic Nano-particle like creatures whose presence can only be perceived with an electronic microscope cannot invent and reinvent on a constant basis, and if at all these creatures tried to exist without their own intensive “creative intelligence” of mutation or mirror images and without their ability of using their “creative intelligence” to submit their host body to accept them, these viruses are sure to perish, and with their absence from this world, the whole world of creatures shall also become non-existent! Including the world of human beings every creature shall cease to exist because of ecological imbalance.

And if these creatures of the Universe cannot theorize new ideas, it leads the universe itself in to a “*pralaya*” or a complete dissolution of this world.

It is because the world cannot stagnate itself, and the moment it stagnates even for a little time means, it will end, with disastrous consequences. It shall be unable to find a way through the darkness which is symbolic of ignorance as there would be no more “light” called “creative ideas” born out of creative energy. It is as much truer for animals, birds, and fish and for all the creatures on the earth, in the sky and in the water. Every creature is reinventing itself to survive, to dominate, to procreate and to develop. The universe itself, through all its five elements is reinventing itself and this nature is continuously entering itself in to a new world.

Humans are interesting creatures. They invent more than animals and their domination with inventions have had been reached to such heightened levels to challenge the nature itself, which has been constantly resulting in learning bitter lessons of destruction from nature’s fury. That is called what Hindus called it; “Tandava” or the cosmic dance of Lord Shiva or to define it in its simplest way is to understand “Tandava” nearest to us, by

witnessing ourselves the power of nature and power of microbial creatures like fungi, bacteria and viruses.

Human world is exhausting itself while exerting efforts to “inventing” anti-biotic chemicals or new molecules, which shall be more powerful and potent ones than they invented earlier because microbes were on constant path of “reinventing” themselves developing into “resistant” strains which eat away, and actually feed on the anti-biotic medicines invented by humans to kill them. And to nurture themselves and to multiply into cultures of colonies, these microorganisms feed on antibiotics and multiply. The one which was meant to kill become their food.

Human world reach a stage where they run out of options of inventing “new” anti-biotic chemicals or with their efforts to invent new “molecules”.

Finally humans on earth shall offer “prayers” to Lord Shiva and then concentrate more on their own creative intelligence of developing “immunity” for their body through the power of their mind rather than focusing on developing more antibiotics.

The consciousness of human mind is outside the brain; outside of their body. Humans should realize and acknowledge the power “outside” our body is more powerful than the power “inside” the body and a clear realization is required for humans to realize that that the power outside is not in our control.

We humans are nothing when compared to the power of even Nano-organisms like viruses because for every living cell in a human body which shall be trillions in number, each cell is host to at least nine (9) other microorganisms or viruses, again numbering a few more trillions. They are breathing with us, they are living inside us and they are moving with great speed throughout our body from up in the head to down in the feet and are involved in a constant “feverish” activity. Indeed it is because of these microscopic organism’s human world is alive.

All this world of creatures, insects and animals are represented by Lord Shiva who controls their life.

And a Shiva devotee chants “Yajur Veda” verses in praise of Lord Shiva as the “ishwar” to all these “creatures” which are within us and outside us, in our breath and in our blood. That is the meaning for many of the mantras organized as “anuvakas” of Yajur Veda.

It is “creative intelligence” that is all powerful and sustains the world. A great philosopher for example, may write new ideas of political science on the walls inside a cave atop a hill in a thick jungle, and then imagine that philosopher might have had closed the cave with a big boulder. What will happen? Those great ideas do not die on the walls of the cave. They come out! And these ideas begin to spread throughout the world, in spite of opposition to such “ideas”. And whether some ruling classes liked those new and innovative creative ideas or not, these “ideas” shall be widely spreading on their own strength and those creative thoughts might even give rise to revolutions of political movements changing life and society in at least half of the world, if not the whole world. In this modern world such a book of “creative thoughts” does not die or lie buried in a deep cave for ages or forever hid itself among bundles of books in a library.

Sage Valmiki wrote Ramayana some 2500 years ago and it really had not mattered to us or could it have made any difference for us even if it were not written on age old Palm leaves with a fine needle but on stones in a cave. And Ramayana was originally written on Palm leaves. Even if it were not written on anywhere but transferred from generations to generations with oral traditions it could not have made any difference at all and could have survived and passed on to us.

It is the same with Vatsayana’s Kama sutra written at least two thousand years ago in CE First century on palm leaves.

Now if the God of destruction and dissolution of the world called Shiva decides to destroy creative intelligence out of existence what will happen? That is exactly the story of Ganesha in Shiva Purana. It is allegorical to the importance of creative Intelligence for sustenance of this world and for its growth. In this part of

Shiva Purana, the underlining philosophy tells us that human world should encourage questioning and challenge everything to find its true relevance.

The whole narration of this incident of Ganesha is in the form of an allegory. This literary form “allegory” is very ancient to Hindus and it had been as much ancient as Vedas where the Universe, completely spherical, and the planets like the earth are narrated as pulled by the forces like centrifugal force and centripetal forces, in the opposite ways, and placed in between these forces the “Yajur Veda” described the rotation of the earth.

The “spinning” of the earth was described symbolically as a “Shruti” or praising, in worshipping chants of Lord Shiva in Yajur Veda. So, this literary experiment of using allegory was very old, ancient to India’s Sages and authors who composed Vedas some 10000 years ago approximately.

In that story of Ganesha in Shiva Purana, that boy Ganesha was created by Goddess Parvati, out of her creative fervour from her own body cream which she had applied on her body before taking bath. Once she created a doll of human boy with the flour mixed with milk etc., that Goddess Parvati breathed life in to that boy. Parvati told that boy that she was his mother the moment that boy came to life and his name was Ganesha.

Goddess Parvati, mother Goddess instructed the boy Ganesha to keep vigil outside her cave, and told him not to allow anyone, while she should take her bath. Ganesha, a studious, innocent boy indeed followed his mother’s instructions verbatim to the next level.

A little time later, husband of Goddess Parvati, Lord Shiva was coming back home, completely tired. But a stout, fatty boy was standing in front of his cave, and refused to allow him to go inside. And as if this was not enough, that boy Ganesha also told Lord Shiva that his mother was taking bath and he would not allow anyone inside.

In spite of the argument with the boy, and informing him that he was husband of Parvati, that boy Ganesha still refused because he did not know. Lord Shiva, a very short tempered person was very angry with that unknown boy who was claiming as the son of Parvati which according to Shiva was impossible. And how could that unknown boy, actually a stranger, was standing at the entrance of the cave while his own wife was taking bath? Lord Shiva warned the boy that he was god of destruction and tried to threaten him but those of Shiva's warnings did not work. The boy Ganesha became biggest obstacle for Lord Shiva. That Vinayaka, even after listening to all that convincing argument of Shiva, decidedly refused to allow Shiva and he even pushed him away.

Lord Shiva thought that his vehicle, a bull called Nandi, who represented virility and high "sexual energy", should teach a lesson to Ganesha who was trying to stop the "God of destruction". Nandi appeared in front, the moment Lord Shiva remembered him and was instructed to destroy the one who was creating obstacles in his way, stopping him even to enter his own cave, where his own wife was taking bath.

That boy Ganesha could hold both the horns of that mighty mythical bull Nandi, rotate it in the air and he had thrown away, that bull in to the celestial world like a boy would throw away a toy bull. The bull "Nandi" flew away rotated around the earth and hurled itself in to "Brahmaloka" and then bombarded against the doors of Lord Brahma of the celestial world.

Lord Brahma was very busy writing the fate of many creatures living on the earth and he was busy deciding their destiny. Lord Brahma was highly erudite pundit, a scholar who had knowledge and he had three heads.

Lord Brahma was indeed highly disturbed. He thought he was facing a nuisance. But Nandi simply collapsed in front of Lord Brahma's door begging for help.

Understanding the problem of Nandi, the bull of Lord Shiva, was not a very difficult situation for Lord Brahma. He could look deep

in to the eyes of Nandi and came to conclusion that the high sexual power and the virility of Nandi were irrelevant for that son of Goddess Parvati who was still a boy. Lord Brahma could see through the whole problem and realized that claims of Ganesha as the son of Goddess of creativity Parvati could not be ignored. Lord Brahma consulted his books to find out the name of Ganesha to dictate his fate. But unfortunately for him, name of Ganesha did not exist in his books.

Lord Brahma himself decided to visit the problem site of the cave. Lord Brahma arrived at the cave a bit carelessly but was astonished to see Lord Shiva struggling against the boy with all his "*pramatha* ganas" or prime forces of Tamoguna known as Rakshashas or devilish forces and was still unable to vanquish that boy called Ganesha. Lord Shiva completely engaged in the fight with Ganesha son of goddess of creativity Parvati. Lord Brahma with his three heads and with the sharp mind and maturity of ages, he was looking like a great Rishi with a long white beard. He used all his three heads and also consulted some of his books to get an idea to "finish" that boy called Ganesha.

Lord Brahma, the creator of the world, tried with all his intellectual power and knowledge to rip through the powers of creativity and to take control of Ganesha son of Parvati. It was by this time, Goddess Parvati; mother of Ganesha started sending various weapons created by her powers of creative intelligence to her son fighting outside the cave with Shiva the god of destruction and Lord Brahma.

Lord Shiva and Brahma both were combined against Ganesha, in a war like fighting, which was intensified so much that the heat waves crept up to "Vaikunta"; the world of Vishnu who was lying on a serpent, which itself was floating inside and out in the Ocean of Milk.

Lord Vishnu, the administrator of the world had also felt disturbed. He got up from the bed of that great snake "Adi Shesha" with thousand hoods, and acquiring his weapon "the great disc" on his index finger, using his spiritual powers and

with a brimming confidence, while his face was glowing, God Vishnu arrived at the scene.

The fighting at that time was very intense. Both the great gods, Lord Brahma and Lord Shiva with all their forces combined were fighting with Ganesha, who was armed with creative weapons acquired from his mother Goddess Parvati who was sitting inside her cave and imparting “mantras” of creativity on to her son. Parvati, the Goddess and mother of Ganesha was also supplying “mythical weapons” to him along with “mantra powers” to fight with the god of destruction and those gods who supported the powers of destruction.

Lord Vishnu realized that both Lord Shiva and Lord Brahma were getting exhausted. Nandi was sitting at the doors of the universe and was unable to get up.

Lord Vishnu joined in the fighting to vanquish Ganesha. Goddess Parvati had sent more weapons invented out of her creative intelligence and these new weapons were acquired by Ganesha.

Lord Vishnu, the administrator of the universe very soon realized that defeat was looming large on his face. He was exasperated and tried to find a solution only with one purpose and that was by hook or crook, he must win against Ganesha, the enemy, who was in a way represented and also armed by Goddess Parvati, the Goddess of Creativity.

So Lord Vishnu came up with an idea as a preserver and administrator of this universe. He told Lord Shiva to divert the attention of Ganesha, and told him that it was important to win against him. Lord Vishnu told Lord Shiva to fight only from the front and always he should be kept himself facing Ganesha. While battle field was raging all over the universe, in the sky and on the earth, Lord Shiva, as he was instructed was always in the front of Ganesha fighting with his trident while Ganesha was acquiring all new creative weapons, every minute of the fight.

Lord Vishnu took the opportunity to come from behind Ganesha. While Lord Shiva was diverting the attention of Ganesha by

ferociously fighting with him from the front, God Vishnu launched his mythical disc “chakra” with spiritual powers to cut off the head of Ganesha from behind. Indeed the head of Ganesha was cut off by the disc of Lord Vishnu and all the lords of the universe felt happy, particularly those controlling powers of the universe felt very much relieved of their “tension”!

Lord Brahma said to all deities and demi-gods that the “nuisance” of feverish “creativity” unabated and unending could at last be stopped and had its “glorious death” which shall give a great relief to all the gods who had been challenging this “creativity” because it had been the result of questioning, everything and challenging everything and also as the result of mushrooming incomprehensible strange ideas from a strange person like Ganesha!.

Lord Shiva said to all of them that his destruction, annihilation, and dissolution then onwards should continue unabated, unhindered without obstacles of Ganesha.

Lord Vishnu was much more happier than anyone of these gods and told them all that he need not deal with something new every minute cropping up everywhere in this universe as challenges to his administration, and he should live then onwards, with peace of mind to peacefully conduct his activity entirely shrouded by the cover of Illusion called “Maya”, a creation of himself. Henceforth he need not worry about taking on new “Avatars” or incarnations to “deal” with difficult people.

But with the decapitation of Ganesha, the world became dark very soon which brought on a horrifying situation for all the creatures and all of them started crying for survival. Goddess Parvati realized that her son was killed and she started sobbing inside the cave causing darkness called “ignorance” to envelop the world.

Goddess Parvati did not tie up her hair, it was let loose and she was sobbing.

Lord Shiva could not dare enter the cave, for the fear of curses of his wife. He was in fact literally shivering outside the cave entrance.

At that point of time, a great devotee of Lord Vishnu, Sage Narada Muni came to that place of Shiva's cave. He was doing "japa" of the name of "Narayana" as always. Lord Shiva started pleading Sage Narada to find a solution to the problem as the world was nearly approaching its end, as it was already very gloomy. All the creatures of the universe might kill each other out of sheer ignorance and stupidity. There was no "light" called knowledge and wisdom. The world plunged in to darkness called "ignorance" and all its activity of creation out of destruction came to a grinding halt. The most important "creative destruction" could not continue for the continuation of life.

Sage Narada Muni assured all the Gods that he would try. The headless trunk of the body of Ganesha decapitated by Lord Vishnu was lying there at the entrance of the cave.

When Sage Narada Muni entered the cave, Goddess Parvati was sitting in a corner deep inside the cave, with her disheveled hair and was terribly angry with fiery eyes. She broke down weeping when she had seen Sage Narada Muni.

Sage Narada Muni said to Goddess Parvati "Mother Goddess! Why should you weep? With all the gods including Lord Brahma out there, it should not be very difficult to put back life in to Ganesha. You should not worry about your son. Oh! Ma! Parvati, your son shall come back to life. In fact, instead of mourning over his death, we should start our trials of putting back life in to his body. If the Gods are unable to put life force in to your dead son, then they do not deserve to be Gods at all, any more and also without your creative energy this world should end".

Goddess Parvati relented and at last agreed to enlighten the universe. Once it was enlightened, all these Gods came out of their stupor and also from their deep abyss of ignorance and started getting new ideas!

When Narada Muni came out to meet the Gods, indeed they were all happy and agreed that bringing back the life of Ganesha was the only solution to the problem! And they started their efforts in search of the head of Ganesha flung away in to cosmos. Lord Vishnu who launched his mythical disc with spiritual powers tried his best to locate the lost head of Ganesha. The decapitated dead body of Ganesha was a cause of much consternation for all. Lord Brahma used all his powers to locate the cut off head of Ganesha, roaming all over the universe but he could not find it.

Finally Lord Brahma thought of transplanting the head of any creature, and any animal's head on the headless body of Ganesha. After so many searches they could find a sleeping baby elephant that had placed its head pointing north which was unusual. Only the head of this elephant was allowed to be cut off, by the god of death Yama Raja. His condition was that he could not inflict any untimely death to any creature but the problem for all the gods was that the time period fixed by Goddess Parvati to bring back Ganesha was also fast expiring itself. Lord Brahma transplanted the head of that baby elephant to Ganesha. And Ganesha came to life.

Goddess Parvati came out of the cave and hugged her son, who came alive and she felt very happy. Lord Ganesha was able to restore all the creativity to this universe with the blessings of his mother Parvati. Since then Lord Ganesha essentially represented “creative intelligence”.



DAKSHA YAGNA

Daksha was the son born from the mind of Lord Brahma. Daksha was married twice so he had two wives and 60 daughters. One of his daughters was Sati who was the most favourite daughter of Daksha Prajapati. Among his sixty daughters twenty seven were married to the Moon God representing twenty seven stars through which Moon travels but mythological story depicted him as spending one night with each one of his wives but chose to spend two nights with his favourite wife Rohini.

Daksha thought he was a very powerful person with good relations with all divine beings and he took pride in his ability to invite Lord Vishnu and many other famous Sages and demi-Gods whenever he conducted homam of sacrifices or a Yagna for the blessings of “Para Brahman” to which all Yogis, Sages, demi-gods and gods always attended without exception.

But what was the use of so many good relations of Daksha Prajapati with so many deities when he never genuinely believed in the reality of “Para Brahman” and never accepted a supreme power as existing except all those Gods who attended his Yagnas.

The ego of Daksha was a hindrance in understanding how creatures were instruments in the hands of God and a realization that the result is in the hands of Para-Brahman who could free a soul from cycle of births.

Daksha Prajapati never had any “Shiva Consciousness” as he was suffering from a superlative ego of self-importance which was a hindrance in “God realization”. Daksha never had an “enlightenment” of non-attachment. His mind could never get rid of an ego of his own self and never was he able to connect with the Para-Brahman, Lord Shiva. He was “attached” to his own self-importance.

And his idea of conducting a great Yagna was part of his grandiose plans of “shining” himself among the Gods who he had invited. Daksha could never accept the reality that his own son-in-law Lord Shiva was the “Para Brahman”.

When Daksha never ever believed in a “Para Brahman” in whose “Maya” or illusion of life we were all his instruments, he was living in a world of self-importance, influence, money and in a world of belief that everything he had achieved, was because of his own greatness and Daksha always felt that he was the causation and cessation of everything where his “will” was the supreme force.

Daksha never had any real genuine faith in the ultimate God except those deities he knew and various demi-Gods, deities, and Sages who were subservient and instantly obliged his every invitation for his Yagnas. These demi gods pleased him and Sages obeyed him and all these sycophants gave an illusion of self-importance to Daksha who reveled in illusionary happiness.

Daksha Prajapati lived in his own imaginary world where he was most important person and no one else was as much important as himself. And in that way, with his own encouragement as well as his weakness for praise, many more sycophants surrounded him either to obtain some powers or to gain some materialistic pleasures directly from him. If not for these pleasures, they hoped for some boons bestowed by various deities they may actually meet at various Yagnas conducted by Daksha Prajapati. These demi-gods thought that they could expand their influence with the support and “contacts” of Daksha.

The ego of Daksha reached its dangerous levels when he wanted to conduct a great fire sacrifice or Yagna without any mention of seeking “Para Brahman” at all as the prime objective for him or for the Sages who conduct that Yagna. That was itself an anomaly to conduct a Yagna without a basic objective.

It became evident that Daksha Prajapati, a great Prajapati himself whose daughters were the cause of this great creation to reach its

highest levels in its evolution of mankind and the world for all creatures was conducting a Yagna only to show to the world how successful he was in the celestial world.

Daksha became so much arrogant that he thought that it was neither important nor was there a need for a Para Brahman at all. Daksha Prajapati decided to conduct a great Yagna to which all the Gods including Lord Brahma, the creator and Lord Vishnu the preserver of the Universe and all other deities of nature and his own son-in-law the Moon God along with legendary Seven Sages were invited.

A Sage called “Dadichi” was also invited and this Yagna was planned with Rishi Brighu to lead a host of great Sages who recite Vedas at the Yagna. Sage Brighu was known for his short temper and even Gods, including Lord Vishnu, were afraid of Sage Brighu because he could curse even Gods.

But Lord Shiva and his wife Sati were not invited to this Yagna. Sati was the most important and most favourite daughter of Daksha Prajapati. He did not want the presence of his own daughter or her husband Shiva, his son-in-law.

Sati wanted to attend the Yagna conducted by her father, and she did not want to absent from such a great celestial event right in front court yard of her own parents home. Sati was getting ready even though her husband or she was not invited. Sati argued with her husband Shiva and insisted on going to her parents’ home to attend the Yagna. Sati argued that she did not need any formal invitation from her parents.

There were many reasons for arrogant behaviour of Daksha Prajapati. Sati, his daughter, did a penance in the forests, earlier before her marriage, without the permission of her father, to get boons from Lord Shiva. Sati intended to marry Lord Shiva and that was the real reason for her severe austerities and penance deep in the forests.

When Lord Shiva appeared before her she expressed her desire to marry him. Lord Shiva agreed and the marriage of Sati and Shiva took place at the home of Daksha Prajapati.

Lord Brahma went to the home of Daksha Prajapati to convince him for the marriage of Sati with Shiva because Daksha objected to their marriage. Lord Brahma had to travel between the great home of Daksha and caves of Lord Shiva multiple times, as a middle man to settle the marriage and later for fixing its auspicious date as a learned Brahmin.

But the marriage of Sati and Shiva itself did not go smoothly and very unexpected event happened.

Lord Brahma was requested to be the chief priest to conduct the marriage of Sati with Shiva. And even Lord Vishnu also came along with his wife Laxmi who were seated in the front row near the high pedestal stage for marriage, decorated with all the flowers of the Himalayas.

Everything seemed to be normal even though many ghosts, goblins, demons, rakshashas, including many unfulfilled souls who were seeking their birth called “*pishachas*” also were in attendance, as their God Shiva who controlled all these “*ganas*” was getting married. In fact many ghosts were hooting and beating the drums. Sages came, Rishis came, and gandharvas, the celestial musicians came along with *Kinneras* and *Kimpurushas*.

The marriage ceremony started after initial ablutions were over, and oaths were taken by the bridegroom. And Sati the bride came to sit on the raised wooden planks. She covered her face with her transparent Sari ending. But when she got up to make circumambulation of the sacred fire, Brahma had seen her beautiful feet. They were small, fleshy, and pink in colour and Lord Brahma the priest felt sexual desire. The priest while conducting the rites of marriage tried various excuses to look in to the face of Sati. But her shoulders were round and beautiful and her hands were much more beautiful. Lord Brahma started looking at her and tried to create more smoke in the sacred fire

pit called “Homa Gundam” of the marriage Pandal. When there was too much gusty smoke, Shiva closed his eyes, and Brahma to look straight into the face of Sati. Brahma lifted sari edge of Sati to look in to her face. When Lord Brahma, the chief priest looked in to her face, he could see her wide chest and heavy breasts tightly tied up in the front. That Brahma, the chief priest already with highly erected penis, looking in to her beautiful face, ejaculated his semen in his white Dhovati. Lord Shiva was noticing all this and when he had observed Brahma ejaculating in his clothes, excited after seeing in to the face of his wife that short tempered Shiva, the bridegroom got furious. He had taken up his trident and struck Brahma’s heads with it, before God Vishnu and his father-in-law Daksha could react. One of the four heads of Brahma was cut off and the cut head flung away to revolve around the earth.

But Lord Brahma with all his four heads, who read all the books of the world and an unchallenged philosopher, pundit, and a great scholar, was completely obsessed with bride Sati’s voluptuous body. He could not take away his eyes from her wide and sexy stomach which was stiff. Sati, the bride was very sexy, slightly dark, and very voluptuous woman with a large, huge bosom and her new sari and her embroidered blouse gave her enhanced looks.

The intellectual powers of Lord Brahma could not help him, and in fact Lord Brahma never understood himself and had his own emotional outbursts which were not known to him and were unexpected and out of control for him. He never meditated on Lord Shiva. He did not understand Shiv-Linga. The mistake of Lord Brahma was his dependence on his knowledge and Brahma realized in a hard way that knowledge alone could not help with his own unwanted emotions and raging dark desires in the recess of his mind. He was much possessed with desires and desires possessed him took control of him.

He was not even bothered about Shiva the bridegroom who was feeling uncomfortable and ill about his shameless, lusty looks as

he was “possessed” by some intense desire for Sati, the bride sitting in the marriage Pandal at the time.

As part of the ritual of marriage, in those days, Sati the bride sat on the thighs of Lord Shiva and they both were cooking a broth of sweet when Lord Brahma saw her beautiful feet again and that fetish desire rose up wave after wave in his bosom for the bride.

The cut off head of Brahma started rotating around the word. And blood of Lord Brahma splattered all over the flower decorations of marriage Pandal, and with that “incident” the marriage ceremonies came to an abrupt halt in an uncereemonious manner which was actually a bad omen for Lord Shiva and Sati.

However the saving grace was that by that time, Shiva tied the sacred “Mangala Sutra” knot, the sacred thread with two gold discs around the neck of Sati, and thus Shiva, accepted Sati, as his wife in this birth and in future for her next seven births. With that mangala sutra ceremony, the essential part of marriage ritual was actually completed.

Daksha considered all this as arrogance of Shiva. He could never accept the explanations of many who observed the whole incident. As the events unfolded after marriage, off course Lord Brahma outright denied the allegations. Lord Vishnu and other deities who had powerful relationships had thought that it would be useful to them to support Daksha Prajapati and thus curry favour with various Gods through Lord Brahma. Even erudite sages thought that the anger of Shiva was unfounded and the basis of anger was born out of his conjecture and weird imagination. Shiva, the bridegroom pronounced the truth but nobody listened to him.

Shiva took his bride Sati and left for his abode in the caves of Himalayas.

While roaming around Himalayas one day, Shiva and Sati, in their honeymoon tour decided to visit forest Dandakaranya also. They both travelled sitting on Nandi to Dandakaranya.

Both of them were in disguise as forest dwellers and met Shri Rama and his brother Laxmana who were going through the most difficult time of their life. They were in search of Sita who was abducted by Ravana.

Lord Shiva who was in disguise as young man of a tribe, bent before Shree Rama as he met him on the way, and saluted him with all the respect for that Purushottam. Rama with a woebegone face, suffering from separation anxiety for his abducted wife a few days ago by Ravana, saluted again to Lord Shiva in disguise. But this was what his wife Sati, who was also in disguise, could not appreciate her husband's behaviour later when they were alone, questioned the wisdom of her husband Shiva for saluting Rama with so much respect. She criticized her husband that it was like a master saluting the servant which she said was actually quite embarrassing for her, and looked odd for her. Shiva's respect for that "human being" Rama appeared for her as below the dignity for her husband.

At which Shiva told his wife "Sati! My dear wife, you must test that Rama yourself, that "human being" who is not aware of his past birth has been subjected to human emotions and has been limited by them. You should test him yourself to understand if he should be called a "*Purushottam*", the best of men or he is an ordinary person like all of other men?"

Sati decided to test Rama herself. So, she took on a form of Sita and in that disguise as Sita, that goddess Sati sat there alone on a rock, in that lonely forest path weeping and looking forlorn. Shree Rama, who had been searching for Sita in that forest path, with a hope that Sita might have been left alone by Ravana was coming on that path, indeed had seen her, and came very near her, thinking that Rakshashas Ravana had finally left Sita alone. Rama had seen her again and twice again and then saluted her bending before her which was perplexing and astonishing for Sati. She questioned it still in the disguise of Sita. And Rama answered saying that she was not his Sita! Understanding the greatness of Rama as a dedicated husband who could easily

differentiate Sati in disguise as Sita as a different woman and not as his wife Sita, that goddess Sati wife of lord Shiva saluted him. Sati then revealed her true form as Sati, and then blessed Rama.

Sati, after all these years, of tumultuous events, was asking for permission of her husband Shiva, to go to attend the great Yagna of her father Daksha at her ancestral home. She was not invited. Shiva told her to abstain from attending that Yagna and warned her that she might become an object of ridicule among her 59 other sisters.

But Sati persisted with her pleadings and she even requested her husband Shiva to attend the Yagna.

Sati started her journey with the permission of her husband at last. Shiva told Nandi, the “bull” to carry Sati, on is back to the home of Daksha Prajapati. Sati arrived at the festive venue of her childhood home , with ghosts, goblins, demons dancing in the front and back of Nandi while Sati herself was comfortably seated on the Nandi with her worn out wedding sari.

Daksha felt that he was terribly disappointed with the presence of his own daughter Sati and his terrible hatred for his half-naked son-in-law who lived in cremation grounds, suddenly transformed itself as anger and hatred for his own daughter.

He simply asked Sati as to what made her to come without invitation? Sati did not answer her father, and went inside. But her 59 sisters started making derogatory comments, made fun of her with insinuations, and some even started laughing about the absence of her husband with his begging bowl, the human skull. All her 59 sisters were attending with their husbands, including the Moon God.

That great Yagna of Daksha started at the exact time fixed by Rishis. A very famous and most powerful Rishi Dadichi started chanting mantras from Vedas. But Daksha objected to those mantras and instructed the Sages with authority that the name “Rudra” in Vedic mantras or the word “Shiva” should never be

pronounced and should be completely omitted from the *mantras*. Daksha told them that any sacrificial ablutions and offerings should not be performed to Rudra or Shiva during the Yagna.

At such an “outrageous” arrogant behaviour of Daksha, that Rishi Dadichi objected. That Rishi also warned Daksha that his personal anger should not be brought in to change or manipulate the mantras of Vedas.

Dadichi Rishi was not a small man, but was a legend himself. Dadichi at one point of time gave his back bone to cut through the mountains which were creating obstacles for the pious river Ganga to flow to fertile soils, and he was the one who knew that “Rudra” or Shiva was the Para Brahman. Rishi Dadichi did not like the egoistic attitude of Daksha Prajapati and fervently appealed to that powerful Daksha Prajapati pleading him that without a belief in “Para Brahman” or the Ultimate God, the whole effort of a Yagna should be considered aimless as well as sacrilegious.

This led to an argument with that Rishi who stood up from Yagna resulting in a lot of commotion and naturally many Sages who attended the Yagna, including that great Sage Brighu and other deities supported Daksha against remonstrations of Rishi Dadichi. It was because of so much noisy arguments Devi Sati also came there and emphatically declared that her husband Shiva was Adi Yogi, the first Yogi, and was indeed the “*Para Brahman*” the ultimate God who was god of all gods and the spirit of all creatures. Sati declared that there is no god beyond Shiva her husband.

This led Daksha Prajapati, her father who was already simmering with terrific anger against his son-in-law, burst out saying that Shiva was not invited to avoid embarrassment and his daughter shamelessly arrived there without invitation.

It was too much for Rishi Dadichi. That great Rishi unable to bear with such an insult to that Para Brahman, Rishi Dadichi left

the venue of Yagna after cursing Daksha that his Yagna should turn out to be a fruitless endeavour.

After Rishi Dadichi left, father of Sati, Daksha Prajapati, rose up from his seat and vented out his anger, abusing Shiva with highly objectionable words and laughed at his life style of begging his food in a skull. Daksha questioned the mind set up of all those who insist upon the chanting of the name of that beggar “Shiva” during sacrifices of a Yagna. He had heckled at the mention of name Rudra or Shiva and reference to him in Vedic mantras.

But Sati, daughter of Daksha took abjection, wept like any other woman who would weep when their husbands were shamed, insulted in front of every invitee of a function. But Sati did not stop at that. She took an extreme decision and jumped in to the fire of that Yagna where Sage Brighu was sitting as head priest.

Many tried to save her at the last minute and that was true. But Sati was burnt to death and all others including God Vishnu pulled her out, only Sati’s half-burnt body out of fire.

Everyone fell silent. But Nandi and other demons, ghosts left the venue in haste to report the matter to Shiva, their master.

Shiva, who had been feeling very anxious since the time Sati left his abode Kailas, listened to the bad news of death of his wife and raged in anger. He plucked out a strand out of his long matted hair, and whipped it against the earth. A huge demon, Virabhadra rose up from that strand of Shiva’s hair.

Shiva ordered Virabhadra to go and teach a lesson to Daksha and kick everyone out of that Yagna. Shiva was in terrific anger.

Virabhadra arrived at the Yagna of Daksha. Sage Brighu was still sitting on the wooden plank at the head of Yagna. And most of the invitees were still sitting there and at that half-burnt dead body of Sati which was lying nearby Yagna Kundali.

Virabhadra rampaged in terrific anger. He cut off the nose of Brighu. He started kicking everybody and his hordes of demons and ghosts started ransacking that entire area of Yagna. God

Vishnu tried to stop Virabhadra but he could not act against him. When Vishnu used his famous weapon “Disc”, Virabhadra caught it with his teeth. Vishnu was then caught and thrown away in to the sky. That Sage Brighu who at one time challenged Gods was helpless against that demon commander-in-chief Virabhadra. Those Demons on rampage, plucked at the long white beard of Sage Brighu and Virabhadra kicked that great Sage Brighu on his groins very hard. All those Demons, Ghosts, and Goblins started throwing everybody up in the air and then brought them crashing back on the earth. Some demons brought blood and hair from somewhere and started throwing it in to Yagna Vatika.

Daksha Prajapati, the great host, tried to fight Virabhadra. But the powers of Daksha were nothing compared to Virabhadra. The head of Daksha was cut off and thrown in to the fire of Yagna. All deities, Sages, Rishis cried out in horror, jumped away very far and looking at that horrific chief of demon army of Shiva they all started running in every direction possible for them to escape the wrath of Virabhadra.

Lord Shiva arrived to see his dead wife Sati. He fell down on that half-burnt body of Sati, and wept over her. Shiva started dancing “Rudra Tandava” which symbolized the very meaning of death with his wife Sati’s dead body on his shoulders. Shiva was whirling in the air with terrific speed with the dead body of his wife Sati, on his shoulders which was burnt, and his matted hair spread in all directions. Shiva’s speed and his terrific gyrated movements started separating the body of his wife Sati in to separate parts which started falling all over India. The body parts of Sati fell at 108 places and in each of the places the “Shakti” or “awakened spiritual power” of Sati started taking its root of birth. There were 108 “Moola mantras” or seed letters of “*mantras*” of spiritual power, represented by each “Shakti” of Sati wife of “Para Brahman” Lord Shiva.

Lord Vishnu and Lord Brahma and those seven Sages of Milky Way, called “Saptha Rishis”, all of them together prostrated before Lord Shiva and pleaded him, cajoled him, begged him to

come back to his normal, pleasing form of God. The body of his wife Sati disappeared from his shoulders. The benevolent and most kind hearted Lord Shiva was at last pacified. That Lord Shiva came back to normal stages though he was still bereaved and dejected in his life.

Lord Vishnu and Lord Brahma and other sages begged Lord Shiva to put back life in to Daksha on whose decapitated body all of his 59 daughters were wailing, weeping and horribly crying.

Lord Shiva told them all to bring the head of a Goat, which they brought immediately. Shiva transplanted that head of a Goat on the neck of Daksha and the benevolent Lord Shiva put life back in to Daksha.

Once Daksha came back to life with head of a goat, he became very humble and recognized Shiva as the supreme Brahman. A “Shakti” arose from the Yagna and declared Shiva as the “Para Brahman”, the ultimate God.

Daksha became an ardent devotee of Shiva later on. But the benevolent Lord felt dejected in his life, he who lost his most dear wife Sati a while ago, left for Himalayas to do penance and decided that he should never think of marriage again.

This story of Daksha Yagna was engraved on steatite stones by people of Indus Valley 6500 years ago.



BURNING OF MANMADHA

“Kama Dahana” or the burning of the god of love and sex is an allegory to the powers of Kundalini. It narrates how to attain Kundalini awakening by a “Sadhaka” or a Yogi with rigorous practices of austerities to divert sexual power “upwards” towards spirituality required for its awakening.

The reason behind the birth of Karthikeya as the son of Parvati and Parameshwara was to kill “Tarakasura”, the demon (or demonic force) whose fate was destined for destruction in the hands of the son of Shiva –Parvati. The uniting (*yoke*) of “purusha” or male force and the “prakriti” or female forces when Kundalini, a female force rises up to meet the male force called Shiva up in the “Sahasrara” chakra located in the center of the head.

The birth of every creature has a reason according to Shiva. And the death of a demonic power called “Tarakasura” as a result of the rise of “Shakti” from the bosom of Karthikeya, and that “Shakti” was a power strongly allegorical to the awakening of Kundalini in this story of Shiva Purana started with burning of Manmadha, the god of desire.

This “Shakti” was to vanquish all demonic, “tamoguna” qualities of mind, which were the causes of greed, falsehood, and violence in a Yogic practitioner which were detrimental and self-destructive forces which inhibit someone from rising to higher consciousness and thus was an obstacle for the awakening Kundalini.

When Kundalini was fully awakened and reached “Sahasrara” chakra located on top of the head, many Yogis had seen the SUN, as a brilliantly shining disc, rising from the middle of an Ocean in their mind’s eye when they were either in deep meditation or in a complete “still” state of mind. This should be considered as

“awakened” Kundalini, without getting stuck up, while rising up at any “chakras” or in between them causing physical problems to a Yogi.

These “Chakras” are actually the concentrated points of energy inside the white thick “milk” like, cerebrospinal fluid(csf), of the spinal cord or as represented by religions as a “snake”, creeping upwards to hold “a light” on the hood. In some religious organizations, their logo itself had been “a rising sun from the middle of an Ocean and a coconut tree on the beach”.

The logo is correct in so far as a picture of rising sun from middle of an ocean but some yogis reported seeing a coconut tree on the beach. But that should be considered as a very rare instance.

At the time when “Kundalini”, was awakened, and when that spiritual energy crept upwards towards “Sahasrara”(on the top of the head) chakra, starting from “Muladhara” (at the base of the spine) and when in the mind’s eye a Yogi saw a rising, highly brilliant, shining Sun “appearing like a shining disc rising from the middle of an Ocean” that Yogi should have realized that he or she had seen the “God”.

But many Yogis might even think that they were yet to have a “vision” of God or yet to witness the “God” because many Yogis imagine god in the form of a human being and like them he should sit at a table probably on the horizon. This was a mistaken concept. The God does not sit at the horizon with a calling bell on his table.

And all chakras do not exist physically for an examination by some doubting scientist with “modern” equipment. These “chakras” or points of Kundalini energy concentration are logical and they are electrical, energy points in the cerebral liquid of spinal cord.

Some Yogis may say that witnessing “a disc like shining Sun rising from middle of an ocean” may not be a heightened awakening of Kundalini power. They make these comments without ever experiencing it. These people generally hold

bookish ideas of Kundalini and if at all they ever talked to old Sadhus who had spent their lifetime in Sadhana of Kundalini awakening they would have told them that they had seen “ a shining disc like Sun rises from the middle of an Ocean” when Kundalini was awakened in them.

It does not happen in a dream. It happens when a Sadhaka or practitioner is fully conscious. It is culmination point which starts from the “Muladhara” at the base of the spine and this rise of Kundalini should be like experiencing an electric shock for that Sadhaka.

Some Yogis explain that a Sadhaka shall see a “thousand petal lotus” in full bloom, shining bright in pink colour. Sometimes, but not rarely, the rising Kundalini energy may even stuck up in between the chakras creating terrible physical problems for a Sadhaka and may even lead to an early, and sudden death of the practitioner, if a thick “milk” like white fluid begins to drip out of Yogi’s nose. According to Ramakrishna Paramahansa, such a Yogi from whose nose, the white liquid drips shall die in 14 days’ time.

Awakening of Kundalini is not a pleasant experience to any Sadhaka irrespective of a Guru’s help. Each Kundalini awakening experience is slightly different and yet there is a common thread of experiences in all of these varied experiences of Kundalini. In all experiences a Kundalini awakening shall be frightful and most fearsome, death like experience of an immensely powerful electric current creeping up the spine in a Yogi.

Some Sadhaka felt that there was a continuous psychological feeling of bombardment inside the head, located on the sides of their head as if it were banged with a big hammer on the side walls of their head, from inside, but this should not cause any physical pain to the practitioner.

This bombardment with a hammer like feeling generally occurs when they are at rest or in meditation or when their mind is “still” without thoughts. It may be a precursor for a later on

appearance of sudden flashes of a “blue star” with some intensity in their vision but this blue star disappear in seconds giving birth to another star which shall be the beginning of awakening, but the appearance of star is associated with immense electric shock when the star grows big and then bursts. This is actually the flow of high energy like an electric current upwards from base of the spine.

Some felt or heard a screeching sound of metal rubbing against another metal like braking of a train on rails, and as if some derailed Railway bogies were put back on rails, one after another, accompanied by heavy clanging noise when an entire train was put back on rails one railway bogie after another rail bogie with all its bogies on track one after another.

Some Sadhaka felt an electric current creeping up in their back along with their vertebral column, giving them immense electric shock, all the while, as if their body was being “pushed” in to a live electric transformer, frightening them with an imminent death and along with immense pain caused by electric shock and due to which a Sadhaka may stretch his or her body to unimaginable lengths.

The common experience in all of these experiences was that there was immense energy felt like creeping up like a snake in their spinal cord in the back bone with or without a heavy sound at the same time. Generally the sound starts later in a Sadhaka and it would be a recurrent one happening off and on for quite a few days. Gopi Krishna from Kashmir was most probably the first one to write about his experiences of Kundalini reported that he had a continuous roar like a water fall sound in his ears for days and he became sick almost bed ridden after experiencing the awakening of Kundalini. Gopi Krishna explained the difficulties such as his inability to take care of himself for his own routine bodily functions and that he was immobilized in his thinking faculties to such levels that he was not be able to button his shirts! And he had no appetite or hunger to eat anything; as he was bedridden at the sometime.

A Sadhaka should have an excellent, healthy vigorous body, and strength of nerves to cope with that “electric shock” of awakening of Kundalini. And spiritual persons like a “*Parama Hamsa*” should be very careful about awakening Kundalini in a disciple.

One simple devotee who worships a god in a human form for example, should also have a healthy body because sometimes Kundalini wakes up in them all of a sudden without any “guru”.

A devotion to God and a disinterest in materialistic gains, one’s honesty among the dishonest people and one’s strong character among characterless people, may lead to an awakening of Kundalini even without any particular austerities for it but the belief is that for such fortunate people, their good “karmas” or very pious deed in their past birth helped them to experience it without following any rigorous austerities to achieve awakening of Kundalini. A famous psychologist called Carl Young mentioned about Kundalini experience as detailed by one of his patients who experienced it when she was shocked by tragic death of her son. Though the fact was that Carl Young never could understand her experiences as Kundalini awakening!

Awakenings of Kundalini demands attention of a Sadhaka and a great care of oneself is required as one may have to consume enormous quantity of water. And the Sadhaka should avoid outside contact to help oneself maintain calmness of mind which is necessary otherwise at this same time, coming undress stress because of cunning or corrupt people outside can lead to imbalance of mind and may lead to permanent impairment of thinking.

This allegory in the story of “Kama Dahana” or burning of “Manmadha”, who was also known as “sex god” to the awakening of Kundalini power had been rarely understood.

Many Puranas were written in the literary style of allegory with a deliberate attempt to hide the secrets of Yoga in the form of an alluring story. And yet many western scholars expressed their

opinion that western writers were the first ones to adopt the style of allegory which they thought they “invented”!

The literary practice of “allegory” through which these Purana stories conveyed were heavy with loaded meaning!

The story of burning of the God of Passions and sexual desires called Manmadha by Lord Shiva with his third eye occurred when Shiva retired to deep inside forests with feelings of dejection after the sudden death of his wife Sati, by self-immolation in the fire of a Yagna conducted by her father Daksha Prajapati right in front of her childhood home.

Lord Shiva the god is called the Adi Yogi. .

Lord Shiva lost any interest in leading a normal life and he was also very remorseful for not stopping his wife Sati in time, when required, from going to her parents’ home.

Shiva decided never to marry again and always had been in deep meditation ever since that tragic incident of self-immolation of his wife Sati in the Yagna of her father Daksha Prajapati.

But there was a problem for the gods in the heavens and the problem spiraled in to a fight when “Danava” forces which might be described as anti-divine forces took control of the heavens.

And also those of divine forces like creativity, accumulation of knowledge and transfer of knowledge were receding backwards into indifference and neglect. While the spiritual practices like meditation were going out of existence. The ideas of performing “karmas” with non-attachment were replaced by works of materialistic gains through greed which led to hatred, jealousy and violence of rakshashas. In fact everything was replaced by insatiable desires and unending ambitions.

One Rakshasha called Tarakasura, motivated by his primary qualities of “tamoguna” with an unquenched thrust for more and more with terrible greed to acquire immense materialistic gains, was not satisfied with them and performed severe austerities in

the forest and a penance for Lord Brahma, for many decades in the caves of a forest.

When Lord Brahma, pleased with Tarakasura appeared before him, that Asura Tarakasura asked two boons. One was the power to conquer all “divine” forces particularly victory over those gods who reside in heaven. And Tarakasura asked a second boon for a life without death, except for an inevitable death only by a son born to the semen of Lord Shiva.

Tarakasura very well knew that a Yogi who smears ash on his body with a begging bowl, who also lost his wife to a fire in a Yagna, would not give birth to a son. Tarakasura had reasoned that without a wife Shiva begetting a son should never happen. And Tarakasura was more than certain about vows of that Adi Yogi Shiva who took a vow never to marry again after the death of his wife Sati. And that Adi Yogi Shiva was always deep in meditation in that thick, almost dry forest wherein it was difficult to get even water.

And when there was “Agni” or “spiritual fire” within that Yogi, Shiva, he was beyond the reach of Gods and they dared not approach him. Lord Shiva, who could not be approached by any, including God of gods Indra Bhagvan, all other divine beings could not even think about it.

That Adi Yogi was “burning” with spiritual power and was always in meditation.

Tarakasura at that time thought that Yogi Shiva, that Adi Yogi always deep in penance begetting a son might never happen.

Tarakasura was dissatisfied with insatiate desires and was still ignorant with his blind passions. He was in realty suffering from a never ending thrust to acquire more and more, a greed which was bound to end in much more dissatisfaction each time a desire was satisfied. But Tarakasura never thought that his greed was the reason for himself remaining as a lessor soul. Tarakasura was representing heightened states of “thamo guna”. He ascended to heavens with the powers bestowed on him by Lord Brahma, the

creator, and then drove away all the gods from heavens after conquering it. After achieving control of the heavens, Tarakasura dethroned Indra the king of Gods, who ran away along with his mortally scared wife Sachidevi.

The mind of Tarakasura was enveloped in “darkness” with fanatic zeal. Tarakasura dwelled in heaven reveling in its luxuries. But soon Tarakasura was “exhausted” with luxuries of heaven as well. All luxuries were bound to give much more dissatisfaction and Tarakasura realized this truth very soon. Luxuries made Tarakasura much more dissatisfied because he was searching for something else beyond those luxuries, and that was, an unending “*atmananda*” or a divine bliss which he was not aware was dormant within him. He was searching outside for unblemished love, selfless love and an unending pure genuine “love” which he tried to get in vain through sex, a physical one which is limited to his body, and Tarakasura tried to get “pure” through sex with divine nymphs of heaven or “*swarga*”. Tarakasura never was satisfied and he never got a divine bliss or even a genuine love he could not possess with all his gold.

But the divine forces were then subdued and their existence became questionable with the “ignorant” rampage of Tarakasura who was like a dark shadow enveloping with his “devilish” desires over the world.

Indra Bhagvan, the king of gods, left his heaven and took shelter in the home of Lord Brahma. God of Gods Indra questioned the wisdom of Lord Brahma in bestowing such powerful boons to an unworthy person, a person of immoral behaviour and a thorough fanatic, irrational, rakshashas who was blind with cruel ambitions, with ever increasing, insatiate desires. Indra Bhagvan derogatorily remarked that a person given to hedonism should not rule the heaven as a “principle” and dominate over its divine forces, but instead should be condemned to hell. Indra said “Hedonism as a rule should always end in tragedy”.

Lord Brahma could foresee the situation with his “divine” eye and predicted that even though there were fires of penance within

Lord Shiva, his marriage will happen. Parvati that daughter of Himavan had been in love with that “Agora” Shiva and wanted to marry him.

But that “Agora” Yogi Shiva was devoid of any desires and was “unattached” through his spiritual Sadhana or “practice” so much that nothing including so called “love” could bind him to this world of desires.

Lord Brahma could foresee with his divine eyes that Parvati should give birth to a son who could kill Tarakasura if only she married Shiva. The Lord Brahma said “that is ordained by fate for Tarakasura and it shall happen”.

A demonic force within all of us was “Tarakasura” in a demon form in this famous story of Shiva Purana. And this demonic force could only be “extinguished” by our Sadhana of Shiva, the ultimate god, and by Yoga and by meditating on Shiva, the pure and absolute Lord through one’s own Sadhana or practice of non-attachment. This Sadhana lead to awakening of Kundalini to elevate one spiritually to normally unattainable heights.

That Agora, Yogi Shiva giving birth to a son at that time seemed impossible in this Shiva Purana, as he had no wife at that time but ordained by fate Tarakasura could only be killed by the son of Shiva. That Agora Shiva should give “birth” to the “Shakti” in the form of a son to vanquish a powerful demonic force called Tarakasura. That was what all the gods had hoped for should happen but were afraid that their hopes may remain as hopes only.

“Otherwise”, Lord Brahma questioned “how an insatiable desire could end?” But the problem had been how to achieve the female force or female energy which should “twine” to the male energy like two snakes coiling each other, which shall become a full force. In other words the “Shakti” which was very dormant should be awakened at “Muladhara” and should creep up through spiritual “chakras” to meet Shiva in “Sahasrara chakra” to give birth to an energy field which should end the “ignorance” and that “blindness

to spirituality” represented by Tarakasura and a revelation should happen within a Sadhaka by understanding the everlasting “truth” which shall be a transforming experience for a Yogi.

Lord Brahma said that Devatas (gods) should hasten the process, of “arousing of sexual desire” in the bosom of Shiva, that Adi Yogi, for Parvati, the maiden girl of forests and daughter of hills called “Himavan” which shall result in their marriage. Lord Brahma predicted that “Shiva-Parvati” marriage shall happen in spite of all pervading adverse circumstances. Lord Brahma told Indra “that this inevitably should happen someday”. It was because Brahma could see the past birth of Parvati as that of Sati first wife of Shiva and daughter of Daksha Prajapati.

But God of Gods, Indra Bhagvan was aware of the situation and told Brahma that “unless there were desires within Shiva of uniting with a female energy leading to a diversion of his sexual energy “upwards” could take place, it was not possible to annihilate Tarakasura.” And Indra thought that such a situation did not exist at the time.

And unless such a union of energy existed, Tarakasura should go on challenging the divine forces and that was what was happening.

Tarakasura was very much certain that Shiva should never give birth to a son.

But Indra questioned such a possibility of arousing desires of “love” and “sex” in the mind of that Agora Yogi Shiva and after consultations with gods and demi-gods and after serious confabulations Indra thought it was near impossible to achieve it unless there was a plan.

And yet, Indra Bhagvan, thought upon an idea of depending on “Manmadha” the most handsome man, who was even romantically beautiful god of love and sex who created desires not confined to human beings but in the heart of every creature. Indra Bhagvan, king of heavens, thought that Manmadha should be “spent” as a force to create desires in Adi Yogi Shiva.

Indra Bhagvan immediately called for “Manmadha” who appeared along with his most beautiful wife Rathi Devi who was famous as the “sexiest” woman in the universe. The secret mission of Manmadha was to create a desire for sex in the heart of an Agora Yogi Shiva who had been in penance since the time his wife Sati immolated herself in the fires of a Yagna.

Manmadha listened to the problems of Gods and the unabated atrocities of Tarakasura who was illiterate, and who was spreading ignorance everywhere. Tarakasura by that time conquered the heavenly forces, earthen forces and even the forces in the nether world or “Adho Loka”.

All the forces of the three worlds were under his control. These three worlds symbolically represent conscious, sub-conscious and super conscious levels or “states” of a human being and the world of humans who crave for an awareness of one’s own “self” are very much aware of these states of mind.

On that fateful day Manmadha arrived at the forest place of an area, where Shiva was in deep meditation.

As usual, like every day, a youthful unmarried maiden girl, daughter of the God of Mountains Himavan, Parvati came there along with several other accompanying maid servants and her friends.

Parvati was milky white, with heavy breasts, and large and wide stomach. She was dressed in an expensive sari. There was no upper garment except a Bra covering her breasts. And her milky white body was in youthful exuberance. She brought baskets full of milk, fruits and flowers and water from Himalayas. She was serving that Yogi Shiva every day, in that forest and Parvati had been actually fallen in love with that Yogi Shiva.

But Parvati was not aware of her past birth. And Shiva was always engrossed himself in meditations and he was least bothered to know who she was and her past birth. Parvati wanted to marry Shiva but Shiva had no such desires and was not even cared to understand the dreams of that forest girl. Parvati had

been dreaming a life with Shiva who had been almost always spent his time in meditation except for accepting the food, water and services required for a “spiritually burning” Yogi from that mountain girl Parvati almost every day.

On that day, Manmadha, god of love arrived at that place with a specific purpose of creating “carnal” desires in that Yogi Shiva. And those desires Manmadha knew that Yogi Shiva would divert them to create a “Shakti” to kill or annihilate a powerful “tamoguna” force called Tarakasura.

Any creature, inherently had Manmadha alive, and throbbing in their hearts. Anyone just by looking at Manmadha shall become a slave of his or her own overwhelming desires and shall “submit” to the craving nervous system for sex and pleasure.

Manmadha arrived at that place along with his sexy, voluptuous wife Rathi Devi in to that area of the forest. Manmadha created a pleasant atmosphere of spring season in the surroundings of that forest. In that forest so many mango trees sprung up, fully bloomed with their effervescent flower bunches. Many other twines with flowers covered over all those nearby bushes and shrubs which sprouted new foliage. There was a cold, pleasant wind carrying fragrance of these flowers created an ambience for love. And then Manmadha appeared just 50 yards in front of Shiva taking an immense risk. He was romantically beautiful with a bow twined with flowering twines and a flowery twine as its string. Rathi Devi his wife was sitting behind a shrub very near to Manmadha supporting and encouraging her husband.

Parvati came very near to Shiva, to apply sandal paste on his forehead and put a garland of Oleander flowers on his neck to absorb the heat of that Yogi Shiva, which was very normal for all most all Yogis who wear flower garlands who go often in to “Samadhi” state of meditation. Their bodies gave burning sensation with high heat emanating from them, and so they smear sandal wood paste on their body and then garland with oleander flowers.

Manmadha had set an arrow of flower stalk, on his flower bow, with flower bunch at the tip of that arrow, and aiming at the heart of Shiva, he had released it. That arrow hit with its flower bunch in the middle of the chest of Shiva the Yogi. Shiva, until then in meditation opened his eyes and suddenly felt a terrible sexual attraction for Parvati. He looked at soft areas of her highly flexible youthful body and her stomach and felt a desire which rose in him like a wave of raging ocean in the middle of a tempest, which was overwhelming for Shiva. And almost immediately “the desire” started taking control of his mind, and that was consuming Lord Shiva.

Shiva, the Agora Yogi, in a weak moment held the hands of Parvati and looked in to her eyes with a burning desire. Parvati was bewildered, confused and herself feeling very shy she pulled away her hands from the hands of Shiva. The looks of lust in the eyes of Shiva were too much for her. She started trembling and was very much surprised at that Yogi Shankar’s behaviour which she had not expected.

That great Yogi Shiva realized the rising desires in his bosom, and he could observe the desires creeping up in him, and then he closed his eyes in meditation only for a brief moment trying to realize what was happening within him? He immediately opened his eyes, turned his head away from Parvati, and looked straight in front when he saw Manmadha standing there with one more arrow with a tip of flower bunch on the string of his flower bow, aiming at him, pulling it. Shiva got angry with Manmadha and opened his third eye on his forehead.

There is a flow of energy, like a white flame, that arose from Shiva’s third eye on his forehead, which turned Manmadha, god of sex, engulfed in fire and Manmadha turned into fistful of ash in an instant. Manmadha was burnt to ashes. His wife Rathi Devi, who was sitting behind a shrub until then, ran forward and fell on that heap of ashes of her husband. Rathi Devi started crying her heart out. She was making heart wrenching cries and sobbing. It

shall be very surprising to know that Rathi Devi was sister of Sati, the first wife of Shiva, the lord and Adi yogi.

Many gods appeared and tried to pacify her. They started pitying her very much with sympathetic words. Her pitiful cries only reached the surrounding hills. Many creatures came out of those hills and even those birds on the trees started shedding tears seeing tragic stricken, weeping and sobbing Rathi Devi.

She was sobbing and in between her sobbing's, she was saying that god's encouraged her husband for their benefit and now no body was present and they were not ready to help her against that Aghora Yogi who was actually a few year ago, was indeed her own brother-in-law, a husband of her own sister Sati.

It was also very important to know that Rathi was the only sister out of 59 sisters of Sati, who supported and declared that her brother-in-law lord Shiva was the only God and Para-Brahman on that fateful day when Sati jumped into fire.

Shankar that Lord Shiva that Adi Yogi also felt very bad about his own anger. He tried to soothe weeping Rathi Devi his former sister-in-law.

Many gods begged Shiva, to put life back in to Manmadha. Shiva said Manmadha had no body, as his body was turned to ash, but he would bring back life of Manmadha without his body, and Shiva explained that spirit of Manmadha should come back and shall be able to talk to his wife without a body. Shiva used his Yogic powers which brought back Manmadha alive without a body. The god of desires will not have any body; but his presence could be felt all the time. Rathi Devi his wife could even talk to him and she could even feel the movement of her husband.

Shiva told Rathi Devi that Manmadha her husband would be born again in the womb of Rukmini, wife of Shri Krishna and shall be named in his next birth as "Pradhyumna".

Shiva told Rathi Devi to start living in Dwaraka, the kingdom of Shree Krishna, and witness the growth of her husband as

Pradhyumna. Rathi Devi since then had been living in Dwaraka and could even witness the birth of Pradhyumna.

Rathi Devi after so many years later married Pradhyumna, who was her husband in his previous birth as Manmadha.



ARDHANARISHWARA

Adi yogi, literally meaning, the first Yogi was Lord Shiva. That yogi, Lord Shiva, whose feet movement with his dance created basic sounds, danced in a rhythm which founded the basis for the language Sanskrit, and its pronunciation and its cadence. From Sanskrit many languages were born.

And that Adi Yogi, in his purest form was dancing “Rudra Tandava” depicting and symbolizing the death itself in the cremation ground. But his wife Parvati also known for her “Lasya dance”, in combination with her husband Shiva’s dance was on that day sitting herself, in a corner of that cremation grounds in a very pensive mood. Shiva realized that his wife was very unhappy only after considerable time had elapsed, as he forgot himself, dissolving all his worldly desires in his dancing.

At last Shiva, smeared his body with warm ash of the dead in the cremation ground to protect himself from the bitter cold of the winter, as he was half-naked wearing only a tiger skin on his lions sat for meditation. But before that he looked at his wife Parvati who was sitting aside with a worried sad face.

Parvati thought to herself, “What she could tell him?” There were many reasons for her to be very, very sad. In that cold morning she approached her husband while a dead corpse was burning nearby in that cremation ground, and Shiva was about to start his meditation. At that point of time, Parvati was frustrated and she started venting out her anger on him.

Parvati said “Do you know my dear? A house wife needs a house. You are not a bachelor after all. Do not you think we need our own home as well? What I have got after marrying you with so much of love for you? I do not even have a house to live! And you remember that Laxmi wife of Vishnu; she has been living in

“Vaikunta” in that palatial building and adorning herself with so many gold ornaments!”

“What is the use of your life and along with you my life? You are yourself smearing so much ash on your body, and those ashes of the dead indeed! And shamelessly you go for begging with a bony skull as your bowl to seek food and water in a long jug like bison’s horns! But I demand as your wife, a home for ourselves to live. And any way do you think a wife asking for a small home to raise a family is out of place and for you a terrible demand?”

That Adi Yogi, who was also called Shankar, Shiva and with one hundred other names, was about to go in to deep meditation, but stopped from it himself and soon realized that it was his mistake to get married in the first place. After a lot of thinking and keeping silent with an obvious effort of restraining himself from shouting at his wife, he had pulled one “Rudraksha” one of beads from his “mala” or garland of Rudraksha, around his neck and placed it in the right hand stretched palm of Parvati.

Parvati, who lived in luxury, before her marriage, in her father Himavanta’s mansion, was feeling out of place in a cremation ground where she had been living with her husband Shiva. Parvati felt very awkward to look at that “Rudraksha” in her palm as a reply from her husband, and while tears welling up in her eyes, she finally asked her husband “What is this fun?”

Lord Shiva with a very sober face told Parvati his wife “Parvati, my dear wife, you must immediately go to Vaikunta, the abode of Lord Vishnu and his wife Laxmi, the Goddess of wealth. You must ask Laxmi, who is the creator of all the wealth, and who shows her benevolence irrespective of a person’s dignity or character and at times, even totally ignoring their criminality she showers them with gold making those criminals stinking rich should be kind enough to grant your wish. Oh! My dear wife you must seek the benevolence of Laxmi, goddess of wealth, to give only an equal weight of gold for this prayer bead “Rudraksha”, which is only a seed of a plant, a tree, and as you know very well, this shall not weigh much. It should not be a great problem for

Goddess Laxmi to give a piece of pure gold equal in weight to this Rudraksha. So I even entreat you to go and ask for it or even beg for a speck of gold from the hands of Laxmi. You can just imagine my spiritual powers. I can increase that small piece of gold given by Laxmi herself; to any unlimited quantities you may wish you had those huge mounds of gold in your possession”.

Lord Shiva provided protection for his wife Parvati, who enthroned herself on the back of an ash coloured donkey. She was wearing best of her saris, which she took out from her old iron trunk which her father had given to her. Though Parvati was sitting on the back of a donkey, she was wearing a big nose ring made of gold which was given to her by her mother during her marriage with Lord Shiva.

Though it was another story, because her mother had actually fainted when she had seen the bridegroom Shiva, who covered himself with so much ash all over his body with matted hair up to his shoulders and there were snakes twined around on his wrists and on his neck at the time. The bridegroom for the eyes of Parvati's mother Menakavati was weird. With that matted hair the bridegroom was astride a bull while ghosts were hooting behind him. And rakshashas were walking side by. The bridegroom himself was half-naked for god's sake. And that Menakavati who had been waiting to see her daughter's choice of husband for such very long time, indeed fainted on the spot.

All those arrangements for the marriage of Shiva-Parvati came to a halt with that fainted would be mother-in-law of Shiva who refused to get up even after she recovered from her faint when cold water brought from Himalayas was sprinkled on her face. Menakavati hugged her daughter Parvati and started weeping. Menakavati, who was still very much dazed with the shock, told everyone there in the marriage Pandal that she knew “love is blind” but she did not know that “the god of love Kama deva is this much stupid”. And first of all she said she was regretting her approval for her daughter Parvati's love marriage with Shiva even without first seeing her choice of husband. Menakavati told

all the present there that Shiva turned out to be “*Bairagi*” which meant a mendicant in reality.

After a long delay, sage Narada Muni arrived chanting the name “Narayana”. Menakavati broke down again, when she had seen that devotee of God Vishnu called Narada Muni. After enquiring and slowly assimilating the situation, Sage Narada told Menakavati “Your majesty, the queen of Himavanta, actually what had happened should not be real. It appeared real because you had hallucinated? You have not seen bride-groom, Shiva at all. I can challenge it. You must see him again” After hearing the words of Narada that she should see that bride-groom again Menakavati let out horrific cry and nearly fainted again. But Narada, that devotee of Vishnu insisted with his advice. At last finally Menakavati accepted to see the bride-groom again.

That Sage Narada went to the bride-groom party, to the place where they were lodged and entreated Shiva to appear in his most pleasing form. Muni Narada talked about the occasion of his marriage and the need for a make-up and dressing of the bride-groom. Narada told Shiva “you are going to marry Parvati. And you are not going to dance with ghosts. You must know how to dress according to the occasion!”

Shiva agreed. He transformed himself with his spiritual powers. His complexion turned into golden brown colour and all those snakes turned in to ornaments around his neck and his wrists and on his chest. He took a fresh bath, washing off all his ash from the cremation grounds and combed his hair with perfumed oil and his jet black hair tied up as a crown in a bun on the center of his head. His third eye became like a red vermillion mark on his forehead. And with is large eyes, wide chest and muscular long hands, he got well dressed in tiger skin up to his knees. All *bhutas*, *pretas*, *pishachas*, *ghosts*, *goblins* and other “creatures” were asked to stay away from Shankara.

Shiva started walking and his Nandi, the bull turned into a human form. His Ganga became a small doll, like toy figurine, which he placed her in the center of his hair bun. Lord Shiva was

looking very handsome and he looked very pleasant. Lord Shiva was manly and very virile.

Menakavati was requested to come out in to her front court yard and standing there she had seen the bride-groom again who was coming towards the home of the bride. She could not believe her eyes. The bride-groom was wearing so many gold ornaments of exquisite quality. The bridegroom, with golden brown complexion was shining in the sun. Menakavati exclaimed and said that her daughter's choice of husband was indeed great and ordered everyone there to hasten the arrangements for the marriage.

Finally, the marriage of Shiva and Parvati took place at last when Parvati was wearing this same nose ring and off course the same sari.

That was an earlier story of lot of tension and embarrassment for Parvati, causing so much anxiety, when her mother started weeping and fainted when she had first seen her "would be" husband from a distance. That was all over long ago. But Parvati remembered that entire incident again for no reason. Parvati with that Rudraksha in her hands was very worried at the adamant attitude of her husband. She had carefully tied up that Shiva's Rudraksha in her sari's end.

At last Parvati started her mythical, and very crucial, fateful journey to Vaikunta, abode of Shree Maha Laxmi, astride her ash coloured donkey, which changed her life forever, only to beg that goddess of wealth herself face to face. Parvati reminded herself due to her own nervousness, that after all she was wife of Lord Shiva, the god of destruction.

And Parvati's journey to Vaikunta the abode of Goddess Laxmi and Vishnu picked up momentum. Shiva's ghosts were in the front of that donkey and many demons were on either side giving protection to Parvati wife of their master Lord Shiva. Goblins, giants, were walking along but were actually floating in the air on the back side of the donkey on which astride was Parvati, and

Ghosts were fanning her with large bamboo fans. Those rakshashas on either side were making hooting sounds. Those unfulfilled, craving souls of many creatures in the control of Lord Shiva were always there, and those were called “pishachas” as a horde was providing protection to Parvati.

Finally Parvati reached Vaikunta, the abode of Vishnu and that Goddess of wealth Laxmi welcomed Parvati addressing her as sister-in-law.

After completing all formalities and accepting refreshments, Parvati explained her problem to Shree Maha Laxmi and begged for that tiny piece of gold which shall be equal in weight to that of one “Rudraksha” given by her husband Shiva. Parvati untied her sari end, took out that Rudraksha and had shown it to Shree Maha Laxmi. Naturally Laxmi felt very embarrassed and felt insulted! With an indignant face, Laxmi said “Parvati, my dear sister-in-law, have you gone mad? Or is it the usual case of my brother Shiva? I really do not understand this belittling attitude of yours and it is a kind of humiliation for me. What is this “Rudraksha” nonsense? Dear sister-in-law you can carry any amount of gold. For instance you can take those ten pots of gold, lying there why not?”

But Parvati protested! She said that she should know her brother Shiva better than herself. Parvati told Laxmi “Listen Laxmi! I do not want problem with your short-tempered brother. I think your whole family is slightly mad. You just give a little speck of gold wafer thin it may be which equals in weight to this little one “Rudraksha”.”

Shree Laxmi, the goddess of wealth agreed. She beckoned a goldsmith to weigh that Rudraksha with a highly sensitive, delicate balance. But they could not weigh that Rudraksha at all. They filled that tiny plate of sensitive balance all with gold but Rudraksha was weighing more than that gold.

So this time Goddess Laxmi, gave orders to fetch a huge, big weighing scale. It was a kind of mass meter, used for huge

weights, and it was hooked to the beams almost touching the sky. Laxmi, goddess of wealth, who was feeling challenged filled the huge, massive plate of the weighing scale with numerous pots of gold one over the other. Laxmi felt defeated. That Rudraksha was weighing more in weight than all those pots of gold.

Then Shree Maha Laxmi with an indignant face, felt challenged and then declared “Who do you think I am? I am Goddess of wealth, without me, the world cannot move. This world creeps on money and breaths on money, without me those kingdoms do not exist, they splinter, humans kill each other for money, they die for money, they weep for money, they are all ready to jump in to hell for money”

Shree Laxmi shouted to herself! “I am the goddess of wealth, and I have an enduring, enormous value. The weight of money is superior to anything in this world because all human relations are based on money. I shall just prove it right here who is essential for life, which is more important than life itself for many humans on the earth and even the gods in the heaven. I shall sit myself on the weighing scale.”

So saying Laxmi herself sat cross legged on that massive plate and by shaking her hands, mounds of gold coins started flowing down on the plate. Parvati placed that Rudraksha in another plate of that massive weighing scale. That plate of Rudraksha started going down, weighing more than the weight of Goddess Laxmi herself, that Goddess of wealth along with all that gold piled up by her!.

There were terrible shrieking sounds from all those servants of God Vishnu; even Sages started crying in that abode of Vaikunta beating their chest, they fell down on their knees witnessing the plight of Goddess Laxmi. Kubera, the world’s richest man cried in horror. They all said in one voice that it was the defeat of the whole world! If the Gold had no value what would happen to this world? They all said that the world itself moves only on money. Even people with powers of penance bowed down before the urges of woman and gold and hankered after opportunities where

woman came with gold. There was so much of commotion, that Lord Vishnu , who was dreaming in his own “Maya” Loka or world of illusion felt disturbed and came to that site only to witness his wife Laxmi sitting on that plate of huge weighing scale , up in the sky, with tears welling up in her eyes.

Vishnu said looking up at his wife “I never thought that you are such a foolish woman. Laxmi! Who are you in front of one’s spiritual power, the powers of Tapas-Shakti of Shiva? How much of your wealth can weigh against the spiritual power of a person? Can anyone buy spiritual power with your gold? Is genuine love or happiness available to buy with gold? Who is happy in this world? Is it the genuine love that gives happiness or gold? Can enormous wealth give unlimited happiness? The one who has spiritual power sleeps in the shadow of God”

“That devotee who chants the name of God without any interest in money is the happiest one of all. The one who constantly thinks about money and nothing but acquisition of wealth is a cursed being and the most unfortunate one. Spiritual power elevates one to God’s world even after death, and makes him revel in unending happiness or “amitaananda” while wealth and money cannot come along with him when the person dies. Understand this. The power of Lord Shiva is final. It is definitely not the money power. Give back that Rudraksha to Parvati and accept your defeat. When compared to Shiva’s spiritual power, nothing is equal”.

Parvati took back her Rudraksha with an indignant face, getting all the more angry, remembering her husband Shiva.

Parvati came back on her donkey, and Shiva was sitting in the cremation ground.

Parvati said to her husband Shiva “Oh! My lord! If you have so much spiritual power, and that power of penance to defeat none other than Goddess of Wealth, and humiliate her in the Vaikunta itself, then you, must give half of your body to me. I am your wife and I am your dear most Parvati”.

Shiva said “Parvati! Come! Take up half-of my body. So in that instant, Parvati occupied half-of her husband’s body. Since then Shiva became “shiva-parvati” and called as “Ardhanarishwara” which literally meant that Lord Shiva with half of his body, taken up by his wife.



STORY OF ANDHAKASURA

What is that power situated at “Muladhara”? This word is used in spiritual language and a dormant spiritual energy “Kundalini” is located at “Muladhara”. This word literally means a “support base” for spiritual energy. A spiritual energy as at unleashed.

This spiritual power is in constant sleeping state. A person with good karmas of past life may have Kundalini spiritual power already a little up at “*Svadhista*” chakra but generally it should be a dormant sleeping spiritual energy at *Mooladhara* which means at the base of the spine just behind the sexual organs. “Svadhista” conforms to its next location which is called “chakra” a location in spinal cord equal to the level at one’s navel position on the dorsal side. Once this spiritual power awakens at “Mooladhara”, this “awakened” spiritual energy travels upwards , like forceful fountain or like an electric current , and sometimes with lightning speed , through all those seven “chakras” called, “Muladhara”, “Svadhista”, “Manipura”, “Anahata”, “Vishuddha”, “ajna” and the final “Sahasrara” on the top of the head.

These “chakras” of the spiritual body are related to the points of a place on one’s physical body, inside the spinal cord and these points are only logical. Physically they do not exist to find out and measure with so called scientific objects. But these are points of spiritual energy as well as points of resistance for the awakened spiritual power called “Kundalini” when it is forcing itself upwards to reach its culmination point of “Sahasrara” where this spiritual energy which is a female form unites with “Shiva”, the pure, male form of energy.

This can only be unleashed, at “Mooladhara”, by redirecting one’s sexual power upwards into higher “consciousness”, to the chakra of “Sahasrara”.

Some, 6500 years ago, (4500 BCE) in the Indus valley civilization, in the excavations archeologists found figurines of a Yogi sitting naked deep in meditation holding his erected penis in his left hand. This signified a fact that people 6500 years ago were aware of tantric Sadhana of redirecting sexual power to awaken “Kundalini”.

But there were many terracotta idols of Pashupathinatha sat in the cross legged form, completely nude, three faced, posed in a Yoga Mudra wearing a crown of animal horns.

There were many engravings of “Pashupathinatha” and seals of terracotta found in the Indus Valley site excavations and some of them were broken.

Shiva was the god of animals and he was seen surrounded by cruel animals while he was in deep in meditation in these engravings of “Pashupathinatha” though these seals belonged to very ancient period of about 4500 BCE era. Pashupathinatha was taken from Shiva Purana like other stories which were engraved on steatite stone tablets.

The vehicle of Pashupathinatha was the bull in standing position which was very much engraved on stone tablets and on terracotta seals. This standing bull picture should understand as their religious symbol because it was engraved on their coins. This “bull” was vehicle of their God Pashupathinatha.

This idol of a Yogi re-directing his sexual energy, belonging to a period of Indus Valley civilization showed the fact that “tantra *vidyas*” narrated in the form of a story in Shiva Purana were engraved by Indus Valley people. It was not surprising if they knew “meditation” thousands of years ago, because that was the idea of Advaita (non-dualism) of Shiva Purana which was fundamental to Shivism.

Over a number of decades, in the present time, many linguists tried and could at last place their alphabets in an order. For example in English letter “A” is the first letter and letter “Z” is the last letter. Only up to that level , research scholars could

delve deep to understand the script of Indus valley people, until very recently in the year 2023-24 when Yagna Devam started deciphering their writings and found that Indus Valley people were talking in Sanskrit language and their script was an earlier form of the Brahmi script or a form which evolved into Brahmi script in later periods of time.

These Indus Valley people should have been clearly aware of an energy called “Kundalini” and they were aware that, to awakening it a Yogi should redirect his or her sexual energy. That Yogi or Adi yogi was Lord Shiva and he was the first one to show the “tantric methods” of Sadhana or practice of Yoga.

This story of *Andhakasura* narrates the “idea” of redirecting sexual energy in Shiva Purana. The story is superficially irrelevant but strongly allegorical to “tantra” of redirecting sexual energy.

This is why we know that Shiva Purana is the oldest of 18 Maha Puranas for the simple recently many incidents of stories of Shiva Purana were engraved on stones by Indus Valley of 4500BCE.

This should not be very much “unbelievable” if we could observe that the toys played by their children (Indus valley) were very much advanced in technique even compared to the toys of present day world. There were figurines of damsels in dance poses wearing ornaments which were designed, and the dance poses were very close to present day, dance form of *Kathak*. There were priests, Yagna Vatika and even a courier service with separate logos for each company!

In a deep meditation, a Yogi should be aware of his or her arousal of sexual energy. Actually the energy of a sexual desire flows downwards. But a Yogi deliberately re-directs it upwards to awaken Kundalini. So, a Yogi, who is physically very strong and healthy and very young, should be in an advantageous position compared to an old man or woman with lessor sexual force.

Once this redirection of sexual energy is successful, through meditation and when “Kundalini” awakens, transforming a

person's energy flow systems in his body awakening his or her "super conscious" levels of thinking, observation and understanding that man or woman should develop some "super human" powers or genius levels of talents in some field of activity.

Many Yogis may not be aware of what they have acquired! But in reality this generally leads to awakening of one's own inner talents and God gifted art forms unknown to oneself until then and were very dormant in that person.

Kundalini awakening may lead to outburst of creative energy leading that person, to invent something new, or else to ignite inherent artistic talents to supreme levels. Sometimes they could even perform like "super human" in a specific field of activity of their passion or their works of dedication where for many years earlier they had been exerting intensive efforts and yet could not achieve anything at all. But all these about mundane achievements.

In reality Sadhaka who continue with spiritual practices after Kundalini awakening reaches higher levels of acquiring spiritual powers and some of these were "Siddhis" whereby Sadhaka performs miracles. The one who runs behind these *siddhis* is known as "Yoga Brashta" or a failed Yogi because that Yogi stopped at performing miracles and ignored his abilities to rise spiritually.

When "Kundalini" awakened for example, a scholar may begin to understand the secret meanings of Vedas, tantric mantras, or Puranas generally written with full of allegory, in a superfluous and an irrelevant story. He might hear Vedic mantras resonating in his or her ears!

Though it is not as much simpler to understand powers of "Kundalini" where in reality power in the "cosmos" which may be called "universal consciousness", connects with "individual consciousness" can lead to many manifestations of spiritual powers.

There is a universal “power” outside our body which connects with the inner power of human beings limited powers. And that Sadhaka should experience a “vision” of immense cosmic energy within one’s self which can be termed as “seeing” the “God”. But many times Sadhaka might feel it was all mysterious and may think that he gained nothing after this Kundalini “awakening”!

In many stories of Shiva Purana, the allegory of stories was dealing with Kundalini awakening and hence it is utmost important to understand the concept of Kundalini to really appreciate the inner meanings of Shiva Purana.

In any case the “Kundalini” starts and ends with culmination of sexual energy which was redirected upwards, in to one’s own heightened levels of “consciousness”. That was why awakening of “Kundalini” should be a bit easier when someone who was healthy and younger than those compared to older and weak retired people who might have suddenly take up “Bhakti” or devotion as a pastime activity and join some or other “Bhajans” and chanting groups. It may even be an attempt to wash their corrupted life in certain cases of older people. They think they developed some type of spirituality. And very dedicatedly they have developed some devotion to some god as major pastime activity. Some might be turning themselves as the people who left everything, or “unattached” themselves while they try to achieve the realization of “supreme god” but suffers from envy when someone achieves more than them even in the spiritual field.

But their God has been totally unaware of retirement policy.

In many cultures talking about, discussing or understanding the nature of sexual energy has had been strictly prohibitive since centuries, as it was considered as “shameful” to think about sex! And it had been considered a sinful activity even to talk about it.

The story of Andhakasura in “Shiva Purana” was a strong symbolic allegory to awakening of Kundalini and it was about re-

directing of sexual energy by a Sadhaka which was part of “tantra” vidyas.

Now read the story of “Andhakasura” in Shiva Purana again with a different understanding of the actual original story which had been mutilated beyond recognition by those authors or “pundits” who thought that understanding the secrets of sex or discussing it was a sinful act.

And according to them, stories like Lord Shiva ejaculating his semen out of his bed room door and God Agni, drinking Shiva’s semen in the form of a bird in the story of “Birth of Karthikeya” and other stories could not be part of such a sacred Shiva Purana and diligently they expunged such episodes (perceived as obscene) and deleted paragraphs out of the original, ancient versions of Shiva Purana. It has now become difficult to get ancient original version of Shiva Purana.

These should be considered as “mutilated versions” of Shiva Purana at least by intelligent, intellectually competent “Hindus” and should never be thought of these “versions” as “decent” modern versions just because there are no “vulgar” episodes for the sake of Lord Shiva. If someone thought in those lines, that one should consider oneself as highly “westernized” and he or she finally end up, heckling at the stories of Shiva Purana. One should thank God Shiva because the ancient versions did not disappear.

In that “Shiva Purana”, the ancient one, Goddess Parvati was collecting some flowers in the garden. She was wearing a wonderful new sari. And in those days women used to wear only a bra which was generally highly embroidered. Parvati was looking fresh from a showering bath. While she was engrossed in collecting various flowers in to her basket, her grown up son called “Andhakasura” entered the garden. He saw his mother but he was actually ogling at her, and immodestly staring at her soft areas. Goddess Parvati sensed that her son was entertaining some sexual ideas even while looking at her and she was terribly scared as a mother. She did not like the lewd looks of her son Andhakasura and while very alert, she stopped plucking the

flowers abruptly and started walking very fast towards her cave where her husband Lord Shiva sat in meditation. But Andhakasura possessed with a terrific, all engulfing desire chased his own mother. So, Parvati threw away her flower basket and started running very fast, cursing her son all the while, as she was much terrified of the looks of her son.

Goddess Parvati at the entrance of the cave woke up Nandi, by pulling at his horns in haste and had shaken him out of his slumber. That Nandi woke up and understanding the situation, he tried to stop Andhakasura. This Nandi represented the virility or power of sex in this story. A bull can participate in sex with hundred cows in a day. Conquering it over meant winning over sexual desires.

Andhakasura fought a ferocious battle with Nandi and there was indeed a long drawn out “war” between them and finally Andhakasura could conquer that virile Nandi who represented sexual power. In that fight between Nandi and Andhakasura he could finally vanquish Nandi. Once Nandi was conquered Andhakasura started creeping up the cave. What does it mean? It could be easily understood that sexual desire should be conquered to redirect this energy.

Andhakasura realized that the length of the cave of Shiva was as long as the vertebral column of Shiva himself according to Shiva Purana. Andhakasura was concentrating on his energy throughout his way in to that long cave which was like climbing upwards of the tunnel. Finally Andhakasura reached the end, which was flat. He had seen in that darkness of the cave a glowing and burning orange coloured light at the end of the cave. He elevated himself with supreme power, and went much further nearer that orange coloured light just to watch it, while himself peering at it. And while Andhakasura was trying to reach the light, that same orange coloured burning light became bigger and much bigger.

At last Andhakasura realized that the orange colour light was actually his own mother Parvati. And beside that orange light

there was a blue colored light as well. Andhakasura observed that light and found out that it was Lord Shiva, his father sitting cross legged in meditation. Shiva Purana says that even there Andhakasura tried to reach his mother or possess her.

Lord Shiva, who was deep in meditation opened his eyes and then gave a blow with his trident on the head of Andhakasura. The trident that Shiva always held in his right hand, with its three pronged spikes, itself represented conscious, sub-conscious and super-conscious states of one's own mind. Andhakasura received the "touch" of Shiva's trident on his head and with its impact; the body of Andhakasura was burnt to ashes instantly. Nothing remained for Andhakasura which could be called "his" body. A light emerged from body of Andhakasura, after it was burnt, when Shiva touched on his head with his trident. That light was absorbed by his mother Goddess Parvati in to herself and it was merged in to that mother goddess of burning light.

Andhakasura attained Salvation and freed from cycle of birth and rebirth.



BIRTH OF MANMADHA

Lord Brahma, the creator decided to give birth to a very voluptuous, very attractive sexy woman in the Universe. Then from his mind he created a beautiful woman called Sandhya. She was a grown up woman created by Lord Brahma without any need for her childhood and for her growth. All of the gods and demi-gods were all admiringly looking at that Sandhya and were mesmerized not by her beauty alone but by her sex appeal with such a voluptuous body.

Lord Brahma then set upon the most challenging task of creating a very handsome, almost romantically beautiful man. Lord Brahma then with all his creativity had finally given a shape to a man in his imagination. And from his imagination was born a man whom he named Manmadha.

The moment Manmadha was created in that instant, Lord Brahma realized that his creation would have their own mind and their own propensities depending on what “consciousness” entered in to them and the their “consciousness” could not be decided even by Lord Brahma. The consciousness existed outside their body. Lord Brahma realized he was helpless as far as their each individual “consciousness”, or “their” perceptions of this Universe. Lord Brahma said that the actions of Manmadha and Sandhya were guided by their accumulated Karmas. Lord Brahma definitely not created their “consciousness”, along with that brain he created for those of each individual. The pure consciousness is the abode of Shiva.

Though Lord Brahma knew it all along his creation, never was it so evident for him, where he himself would be entangled in his own creations with the coming of age of Manmadha. All the while those incidents had been unfolded, the creator Lord Brahma could only remain neutral and those incidents, much more glaringly

exposed the limits of the creator of this Universe who praised himself as Lord Brahma!

The moment Manmadha, the most romantic man was created in the Brahmaloka, every man and other beings whoever was in that “Brahmaloka” looking at Manmadha realized that “passions” possessed them, and they were all interested in luxuries and engulfed by desires of sex. And they all realized that their sleeping desires were waking up in the presence of Manmadha even if they had not interacted with him.

Manmadha had a tremendous radiance to arouse desires in others. The moment he was standing in that “Brahmaloka” he took up a “flower bow” made of flowering twines, and with a flower stalk arrow with bunch of flowers as its tip, he had released that arrow.

Manmadha created desires in every body’s mind in Brahmaloka and all gods and demi-gods started looking at curvaceous, buxom, Sandhya. Even Sandhya, wearing scanty clothing and with her soft wide stomach she stretched herself and she was indeed responding to those who were ogling at her by tantalizing them. Even all those gods and demi-gods were all virtually drinking “her” with their eyes while saliva was dripping out of their gaped mouths.

But one day she observed that her own father Lord Brahma was looking at her with eyes filled with lust. And she was more certain that her father’s eyes were not filled with appreciation of her beauty or love for a beautiful daughter from a father. And Sandhya was sure that her father was not observing her with “father’s” eyes of pride for his enchantingly beautiful daughter. This incestuous “desire” of Brahma her father, filled the mind of Sandhya with agony and loneliness. Sandhya felt very disturbed, very sad and started regretting for her voluptuous body by birth which she had “mistakenly” thought as a great gift from God. Many times it may so happen that our greatest gift turn out to be a curse for us. And we were at a loss to understand the prime reason for our god gifts turning out to be curses for our life.

While there was such a heat born out of desires in everyone's heart and were charged with emotions, Manmadha the god of desires and sex, became much more confident than ever before and he had released one more arrow of flowers which caused a spring season to advent all over Brahmaloaka much before its season? Even birds in the tree branches and even squirrels in old burrows, began pairing with opposite sex brazenly open and forgetting their surroundings completely oblivious of their predators. They were all burned with passions and were devoid of anxiety and tensions. They started mating with their partners burned with passions.

Goddess of Righteousness or "*Dharma Devata*" was very horrified with people drowned in incestuous desires and with uncontrolled passions their unseasonal activities disturbed Dharma Devata.

Even while all those gods and demi-gods in Brahmaloaka were part of these untimely passions, she had fervently appealed to Lord Shiva and did her prayers to Shiva to control this lust filled atmosphere.

Lord Shiva appeared there with his matted hair and a "damaruka" which was a small hour-glass shaped hand drum made of leather and started rhythmically shaking it producing sounds. Lord Shiva started dancing rhythmically absorbing all those negative energies which were earlier carrying them all in to "Adho Loka" or Nether world with incestuous desires.

The body of Lord Shiva was almost naked and smeared with ash of the dead from the cremation grounds and a skull in his hands to beg food. Lord Shiva observed that the atmosphere was emotionally charged with sexual intentions exhibited in every action of everyone.

That voluptuous sexy Sandhya started weeping silently looking at Lord Shiva.

Lord Shiva asked Lord Brahma "Oh! Brahma! How can you have sexual desires by looking at your own daughter? Do not you know

that one's mother, sister-in-law, meaning elder brother's wife and one's own daughter; all are equally same as one's own mother?"

Lord Brahman realized the mistake, puzzled for a time and after a serious thought he looked angrily at Manmadha. But to his surprise, he found his son Manmadha, who gained confidence with his powers, was looking much more romantic, and at that time, Manmadha was trying to entangle Lord Shiva himself with his lovely eyes and amorous looks. Manmadha started radiating his energies onto Lord Shiva and was ready with his bow of flowers.

Lord Brahma got terribly angry and felt himself very insecure which made him much angrier and he had even felt very nervous with a sense of danger. This fear of death was because of the short temper of Shiva who might curse everyone just because of Manmadha who might try to create desires in the heart of Shiva. Lord Brahma sensed that there might be unforeseen consequences due to anger of Aghora Shiva.

Then in frustration and anger Lord Brahma cursed Manmadha "Oh! Manmadha one day you shall burn in the flames of Shiva's third eye". But it was actually a warning for Manmadha who was with his over confidence tried rousing desires in everyone's heart including gods and devils and was aiming his flower bow with an arrow of flower tip on everyone to entangle in his entrapment of love and sex; Manmadha was actually playing with fire when Lord Shiva himself was present at the time.

God of love and desires Manmadha was upset with the curse of his own father Lord Brahma and on the spur of the moment he protested it with so many words. That demi-god, Manmadha protested saying "Oh! Dear father! How can you curse me? You are cursing me negating your own intention of creating me. How can you curse me, even as a father to me?"

Lord Brahma was at last pacified somehow with reasoning, and said "If my curse comes true, Manmadha if you were burnt alive by that Adi Yogi Shiva, you shall come back to life, by Lord Shiva again and I shall warn you for your own good, that it should happen only if

you tried using your “illusions” on him and if you were very near to him.”

“I shall warn you that you should never take up such a foolish adventure with your over confidence. The best remedy for you and I am forewarning you, my dear Manmadha that you shall try understanding Shiva and you must meditate on Shiva and live in Shiva Consciousness”.

And on that day, with the appearance of Lord Shiva in Brahmaloaka the entire atmosphere was charged with “Shiva Consciousness” and all those Sages started chanting his name and were doing “japa” of “Ohm Namah Shivaya”. All sages offered prayers to him and with Shiva’s name on their tongue, all Demi-Gods, Gods and even Lord Brahman himself, in that Brahmaloaka could burn their desires and uncontrolled passions. They all became very blissful merging in pure Shiva “consciousness”.

Lord Brahman realized that erudition and his scholarly knowledge of all the books of the world, could not give him the power of merging in to that absolutely blissful pure “consciousness” and forget oneself in divine bliss.

Lord Brahma realized that his creation with their brain and body should not be considered as a complete creation. The consciousness of this “Universe” and the “consciousness” of the individuals of this created world were not the same and these did not reside in their brains. None could search for consciousness with their “thinking” faculties and their vast knowledge acquired from books.

This world is pure consciousness and this “consciousness” is Lord Shiva. Shiva is pure. Shiva is ultimate.

Sandhya, that curvaceous, buxom woman was disgusted with the world of men. She had wonderful round hips and heavy breasts with a long torso which gave her curves with a narrow waist line and which gave her a gait with a natural swing of her body because of her heavy breasts.

But Sandhya despised herself for being born so much voluptuous! And she started feeling if at all taking birth as woman itself was a curse for her? And she wanted to find the “nature” of this world for she was completely vexed with the complexities of mundane world and world of men which according to her perception was complicated by their obsession with sex and a woman’s body. Most of the time, most of the men were absorbed in the thoughts of sex, according to her.

Sandhya started walking towards “Chandrabagha”, which was famous as the river of emotions and there on those sands of that river Chandrabagha, she wanted to do a rigorous penance to find an answer to her troubles arising from inside her. Sandhya sat there on the sands of the river “Chandrabagha” and with the japa of “Om Namah Shivaya” she immersed herself in the Shiva consciousness.



ARUNDHATHI

Sandhya was born as “Manasa putrika” which literally meant she took birth from the mind of Lord Brahma, the creator of the Universe.

Sandhya could create sexual desire in any one who looked at her. She was voluptuous, very sexy full bodied unmarried woman but the problem was that every man, irrespective of their age, even minor boys were getting waves of sexual thoughts the moment they looked at her.

That became a big problem for Sandhya, because even her father Lord Brahma was getting sexual thoughts when he looked at her, which was what she had sensed and felt like her heart would break with loneliness.

Sandhya was craving for love, pure divine love from a person and revel in joy immersed in that unblemished love. Sandhya never experienced any pure love and never commanded any respect from men but only their livid looks of lust from men of all ages which made her feel very low of herself as an object of sex without any consideration for her marvelous beautiful mind and her ability for a divine love. Sandhya observed that even some woman were looking at her with jealousy and sometimes even with desire!

This craving of herself for pure love and finding that a dismal lack of it among world of men and even among women for search of divinity or for seeking a pure “love” from her broke her down. She realized that she was regarded as an object of sex and that was when Sandhya started weeping.

She looked at her own fully naked voluptuous body herself, critically examined it, in a mirror and started worrying. There was one reason for her worry. She felt she was very soft with silky smooth skin and when she observed herself in a mirror

obsessively, the irony was that even she started getting sexual thoughts for her own body! She fell in self-love looking at her own image in the mirror. And when someone was stalking her and ogling at her and following her everywhere she started feeling pangs of sexual desire herself.

She started weeping loudly remembering and chanting the name of Lord Shiva, her God of worship.

And then one day, vexed with this problem of her sexiest body and the amorous feelings she was rousing in others, and her inability to restrain the thoughts of dressing herself in such a way as to enhance her sexy looks, she finally decided to retire to forests to feel peaceful.

And there on the banks of river “Chandra Bhaga”, inside the forest, she chose the place for her penance all the while chanting the mantra of Shiva “Om Namah Shivaya” with the fervent desire to see Lord Shiva. Her mantra of chanting was called “Panchakshari Mantra” a mantra with potential to achieve anything in the world but first result of “japa” of this mantra, should always be that “Sadhaka” of *Panchakshari mantra* should have gone in to an “ecstasy” of pure joy which could not be described in words. It could neither be described in words by Sadhaka nor he or she could understand its source of joy. The Sadhaka who had a blissful joy never had a necessity for sudden wealth or a sudden strike of Gold to get such a happiness which arises in him with “japa” of “*Panchakshari mantra*” for some time. That Sadhaka might have laughed for days and nights out of sheer joy when that “*Panchakshari mantra*” began to work.

But Sandhya crossed even this stage of “Amita Ananda” or “limitless blissful joy” with her spiritual practices. Decades passed away since she had been deep in her penance and yet she did not behold the presence of Lord Shiva physically in human form with her eyes.

But the place of worship and penance of Sandhya called “Chandra Bhaga” itself had another story which assumed importance for her to know.

Chandra, the Moon God was cursed by his father-in-law Daksha Prajapati. The Moon god married 27 daughters of Daksha Prajapati. But out of those twenty seven wives only one wife called Rohini was his most favourite wife and he used to spend two nights with her and share all joys and sorrows of life with her. This raised jealousy among his twenty six other wives which turned into anger and they had complained to their father Daksha Prajapati. Daksha in fit of rage cursed his son-in-law the Moon.

The curse of father-in-law hanging on him, Chandra, the Moon God had no other option except suffer from self-pity and none could provide any relief to him. This was the reason he vent out his emotions and mood in the form of an “emotional” river called Chandra Bhaga and sexy Sandhya herself chose a place on the sands of the banks of Chandrabagha River for her penance.

At last pleased by austerities of Sandhya, Lord Shiva appeared before her in human form and told her to ask for a boon. Sandhya wanted not one boon.

Sandhya asked the first boon and that was her body should not arouse sexual desires in others except for her husband. Lord Shiva granted the boon and said that only men who were young in their prime youth shall get any sexual desire born out of necessity to procreate. Other men and women should pass on their various stages of life like childhood, middle age and old life and when they look at her, they should not get sexual desire.

Sandhya asked for the second boon. Sandhya sought a boon to become famous and that she should marry a very famous, illustrious person like a Rishi or a Sage. Third boon she prayed for was when women look at her they should feel inspired to lead a life as dedicated house wives and to lead a pious and dedicated family life.

Lord Shiva told her “Sandhya you must know that there is one Rishi called “Medhorathi” literally meant a scholar with knowledge and creativity who shall be conducting a Yagna once in twelve years. Sandhya! You should go there only with your

“secretive body” or a “*sukshma sharira*” and jump in to the fire of that Yagna to transform yourself”.

Sandhya found out that Medhorathi and his Yagna was just on the other side of “Chandra Bhaga” river (literally meant parts of the moods and phases of Moon), and Sandhya reached to the place of Yagna only with her “secretive body”, or her “microcosmic consciousness” and then jumped in to the fire of the Yagna Vatika of “Medhorathi” to transform herself.

She was transformed.

After Medhorathi completed his Yagna, on the last day, after all the rituals ended, Medhorathi discovered an infant at the bottom pit of that Yagna Vatika. Medhorathi brought out that infant girl child and declared to all others present there that he was bestowed with a girl child at the end of the Yagna by Gods! He declared that the child should be his daughter and named her as “Arundhathi”.

When Arundhathi had grown up as young beautiful woman, Lord Brahma, Lord Vishnu and Lord Shiva all three together, performed the marriage of Arundhathi with Rishi Vashista.

Ever since that day, it had been the custom and tradition for newly married couple, immediately after the ceremony of marriage, right from the marriage Pandal, the wedded couple should walk outside and should look in to the sky at that “Arundhathi” star which symbolically meant that the newlywed couple bowed, respected and paid obeisance to Arundhathi.

It has had been the belief ever since that the newly wedded bride would be inspired to be a dedicated wife for the rest of her life. She would be reminded that her life as a maiden and the bridegroom’s life as a bachelor were over and that they stepped into a life of marriage and then on shall be living for the sake of one another.



BIRTH OF KARTHIKEYA

All the gods had been suffering since the time; Tarakasura occupied Heaven and drove out all divine beings from there. The king of Gods Indra Bhagvan was dethroned in the heaven and that Indra in fear of Tarakasura had been hiding in Vaikunta. Ever since Lord Brahma bestowed on Tarakasura undeserved powers of destruction, divine beings had little choice but to run away and hide themselves wherever they can just to avoid the torture of Tarakasura.

That creator of the Universe Lord Brahma still had a strong belief that Shiva and Parvati couple shall give birth to a son and by the fate of Tarakasura, he should die in the hands of the son of Lord Shiva. Indra Bhagvan, the king of Gods had premonitions of much worse times for him and for the gods; anxiety gripped them as the time was running out for Indra, for his hiding in Vaikunta the abode of God Vishnu. Indra Bhagvan was restless and God of Agni was much more restless.

Tarakasura had boons so that he was immune to any divine powers which could destroy him or for the powers of any god to vanquish him. Tarakasura was all powerful and he was invincible. He was well aware that his death was pre-destined in the hands of Shiva-Parvati's son. Tarakasura assured himself that Yogi Shiva might not produce a child at all. Tarakasura took things for granted in his fight with Gods and roamed free of any fear. It was because that "son" who could kill him might never be born. The one who could kill him had to take birth from the semen of Shiva and for an infant son to grow up to fight with him should take a long time.

And Tarakasura was well informed about the unfortunate incidents of Manmadha who was burnt alive by Shiva as Adi Yogi. He knew that Manmadha was encouraged by Gods to

create desires in Yogi Shiva for a marriage, who had been in deep penance in the forests. Manmadha took the risk to his life and was burnt alive when Shiva opened his third eye to a fistful of ash.

Even though the marriage of Shiva and Parvati could finally take place, as per the wishes of the Gods, that Himavanta's daughter Parvati as wife of Shiva did not become pregnant even after one year. Their honeymoon was going on in the private quarters of Parvati for the last one year atop the mountain Kailasa in Himalayas where the couple had been spending their time in complete privacy.

It was such sexual orgies between husband and wife, Shiva and Parvati all day, that no one dared enter that bedroom of Shiva-Parvati. At least those were reasons given by "ganas" and the ghosts and goblins under the control of Shiva who refused to reveal the life of their master with his wife Parvati and they expressed their ignorance with all sincerity.

And this was the reason when all most all the gods including God Agni (god of fire) went there to Himalayas, with all their anxiety to see the couple and their love life, only to fervently appeal to Lord Shiva to spend more time with Parvati to give birth to a son who was necessary for them to regain their heavens.

All these gods hoped that Shiva's son only could kill Tarakasura and should provide them with much needed relief from their troubles. They wanted to fervently appeal to Shiva, to pray to him that the Lord begetting a son was most important to save the world from demons. They wanted to tell him, that Parvati his wife, bearing a child in her womb as soon as possible was actually an existential issue for them.

Those servants of Lord Shiva could not provide any information about the love life of couple Shiva-Parvati and gods, in their anxiety wanted to find out if Parvati was already pregnant. It was because all servants mostly consisting of ghosts and goblins were strictly prohibited to enter private rooms of Shiva-Parvati atop

mount Kailasa, these creatures could not provide even a vague guess about Parvati's pregnancy.

But all Gods were very anxious to meet the couple and in their anxiety they were not sure about the prospect of a birth of a son for Lord Shiva. They all went to the doors of bedrooms of Shiva-Parvati and started calling Shiva standing outside. But God Agni, the god of fire, took courage and started beating on the door of their bedroom.

Shiva was in sexual intercourse for a very long time with his wife Parvati who was lying on the bed completely naked with her milky white body. Lord Shiva, felt he was interrupted in the middle of his sexual intercourse with his wife, and hastily got up, when he heard the cries of gods and beating on the door, which caused Shiva ejaculating a little of his semen on the milky white stomach of mother Parvati. But with his still very much erected penis Lord Shiva opened the door all in haste. Just on the outside, many gods were standing with woebegone faces from their harassments from Tarakasura. But Lord Shiva with fully erected penis ejaculated the rest of his semen upwards in an arc right there in front of all those gods as he could not hold it himself any more length of time. God Agni took the form of a dove in an instant and drank all that semen before it could spill on the earth.

While all the gods started loudly complaining their suffering from Tarakasura, without even bothering about how they disturbed a couple in the middle of their sex, Shiva's wife did not take it easy. Parvati got furious particularly at God Agni, who drank semen of her husband. In a fit of rage she cursed Agni not to have a face for the rest of his life because he saw her naked. She started shouting at all the gods for spoiling her "sport" with her husband, and for entering her bedroom without permission, which caused according to her, a terrible result of herself remaining barren without a child of her own, as her husband's semen which should have ejaculated in to her womb was wasted. She lamented the fact that in her entire life she would be without her own child after missing that particular moment. Mother

Goddess Parvati told them all that it was most important time in her life, when her husband should have ejaculated his semen inside her “*yoni*” to reach her womb.

Parvati cursed all the Gods, saying “You gods, all of you are dirty rogues; all your wives shall remain barren without children. And that is my curse”. One among these Gods, who huddled there was Lord Brahma the creator of the universe and God Vishnu, the preserver of the Universe as well. Among Sages Narada Muni was also present. When Goddess Parvati cursed with terrific anger, all the gods who were standing there were all terrified.

But God Agni could not bear the heat generated by semen of Shiva inside him. He ran to the pious river Ganga and there the fire god “Agni” started burning on the banks.

In that cold winter, and one day early in the morning, all the seven wives of the great seven sages from Milky Way descended on the banks of Ganga, to take a ritual bath in the freezing cold waters of the river. After the bath, they suffered from that bitter cold as the river Ganga and these women while shivering from cold, started walking towards God Agni who was burning there on the banks of the river. One great woman, Arundhathi wife of Sage Vashista, one of the famous sages of Milky Way, was among them and she warned all other wives of Sages, to keep away from God Agni and not to approach him even though she was herself suffering more from cold due to her wet clothes. Arundhathi warned other women not to approach God Agni one more time but they did not listen.

When all other six wives approached Agni for heat, to warm themselves, God Agni transmitted powerful semen of Shiva into their wombs. This caused all the six women become pregnant sometime later. Their suspecting husbands, who were themselves Sages, enquired and found out the reason for their wives to get pregnancy, with semen of Lord Shiva, and immediately discarding them they had turned their wives out of their houses.

All these six house wives, wives of Sages of Milky Way, pregnant with Shiva's semen started weeping, crying and wailing. While in that condition of desolation they arrived at banks of river Ganga. They all used their mind power, and with all their mind power, they could eject their foetuses from their wombs. All them together, they had thrown those parts of foetuses over to the top of a hill located on the banks of Ganga.

The hill could not bear the heat produced by foetuses of Lord Shiva, resulting in the God of Hills, Himavanta, father of Parvati, who had picked up the entire combined foetuses, all six of them which he packed together, and then he had thrown them away in to river Ganga. The river Ganga, did not allow the foetuses to submerge and that mother Ganga lifted up with her hands the combined foetuses in to one fetus, bound it, put life into that infant and placed it on the Sara grass on the banks of the river.

All gods were very much worried as the son of Shiva was the only saviour for them. And they all started searching for that infant in that Sara grass on the banks of Ganga, after they got the news of his birth through all those six wives of Sages.

At last Shiva himself found one day that an infant in the grass on the banks of river Ganga had been nursed by six women called "Krithithikas" who were like constellation of stars. These were six wives of those sages of Milky Way who were called "krithithikas" and they were all those six mothers nurturing that infant boy by breast feeding him with their milk one after another.

Listening to this entire episode from her husband Shiva, Mother Goddess Parvati started oozing milk from her breasts. All the six krithithikas were called as six mothers of that boy who was named as Karthikeya and later on he was called as "Shanmatula" and the name meant that he had six mothers.

The boy, who was named as Karthikeya, was blessed by all his six mothers, who were "**krithithikas**" and they had bestowed on their little boy, various boons to control (shadow planets) Rahu and Ketu.

Karthikeya arrived at Kailas the abode of Shiv still as a little boy. Parvati hugged her son Karthikeya and pressed his face, against her breasts. Shiva made the little boy to sit on the throne of gold. God Vishnu gave the boy a golden breast plate and gold bracelet.

But the gods were very anxious to kill Tarakasura, and in haste, they wanted to regain the heavens. That king of Gods Indra Bhagvan, astride his white elephant, put the boy Karthikeya in the front, on foot with all his weapons.

God Brahma gave him Brahmastra and Lord Shiva bestowed on his little son, Pashupatastra, the ultimate weapon of destruction of everything, the moment it was launched. Various other gods gave their weapons, and armed Karthikeya to the teeth. Lord Shiva also gave him his trident. With all these weapons, Karthikeya was in the fore front of war with Tarakasura and was on foot in the battle field, in front of that Iravata elephant of Lord Indra.

Tarakasura even though he was rakshasha, questioned the wisdom of Indra Bhagvan, for using a boy as a decoy, and laughed at the cowardliness of all the Gods who came to fight with him, while exposing the boy to the violence of a war right in the forefront of battle field. Tarakasura said that the behaviour of all the gods was very disgusting and shameful.

And yet, Tarakasura who was very much aware of his curse, that Shiva's son should kill him, which he knew as an exception to his boons from Lord Brahma, decided to kill that boy Karthikeya.

He chose to fight with Indra Bhagvan first because killing a boy was disgusting to him. Tarakasura hurled a weapon which had hit Indra Bhagvan which injured him and he fell unconscious. God Indra Bhagvan fell down from his famous white elephant Iravata.

God Vishnu came to the fore front of the battle and used all his weapons including his famous, all-powerful Disc or "*Vishnu Chakra*" but it proved ineffective against Tarakasura to the dismay of all gods. The weapons of Tarakasura had hit Vishnu,

who came from Vaikunta, and he was horrified. Vishnu was knocked down and fell unconscious in the battle field.

Finally it was Virabhadra who was the supreme commander of the forces of Rakshashas who was born out of hairs of Lord Shiva. Virabhadra as commander-in-chief, who rampaged all over Daksha Yagna earlier was very confident in facing Tarakasura. He fought with Tarakasura valiantly putting his own life at risk, and exhausted himself with all his weapons. But Virabhadra failed to make a single gap in the army of Tarakasura.

Lord Shiva called back Virabhadra, to retain his positions, at Kailasa.

Karthikeya, though still a boy, fought well with Tarakasura using all his weapons bestowed on him by gods and his father Lord Shiva.

A “Shakti” arose from his bosom and vanquished the entire army of Tarakasura. And in the battle that followed with Karthikeya in the forefront, Tarakasura was killed and all his demons were driven out of heaven. Karthikeya ever since controlled the demon’s head Rahu and his body Ketu.

At philosophical level of analyzing this story of “Kumara Sambhava” or the “Story of Tarakasura” of Shiva Purana (both are same) this story most probably reveals guidance of Stars for our ancient navy , which was dependent on stars for navigation. Indus Valley was the first one to use large ships which travelled to civilizations in Mesopotamia etc., but Mesopotamia civilization had no idea of sea travel and they could not take sea voyages to Indus civilization.

After deciphering Indus Valley civilization script, it has become very clear that while Indus valley people knew how to take sea voyages, it was not known to people of Sumerian civilization and Mesopotamia civilization with which Indus people had trade relations. Shiva Purana reveals that people of ancient sea voyages depended on stars for guidance and they named each of the seven most important stars which guided them when a compass for

navigation was not invented. And in those days of sea voyage without a compass, Indus valley people depended on stars for which they gave names.

Karthikeya represents intelligence of cosmos with his ability to control Rahu and Ketu and these Rahu and Ketu were in fact were not even planets. Our ancient forefathers' knew about the magnetic fields of North-Node and South-Node and they named these nodes in relation to the Earth as Rahu and Ketu and control these were handed over to the God Karthikeya!

Now the modern science has to accept these high magnetic points in relation to the earth that were called Rahu and Ketu.

Many Shiva Purana stories reveal the fact that these people knew that the earth was round and it was spinning on its own axis and rotating around the Sun.

MARRIAGE OF GANAPATI

There was a time when Parvati and Shiva could not decide who of their sons should be married first.

Son of Shiva could kill “Tarakasura” as that Asura himself asked for this exception for an inevitable death for him. And that “*Shanmatula*” or Karthikeya became famous as the one who rescued Gods and their heaven by killing Tarakasura. Ganesha representing creative intelligence which was superior to all the gods of heaven was created by Parvati alone from her body cream, just before taking her bath.

A first born shall be married first by parents, a tradition which has had been followed since centuries. Karthikeya was their first born, a biological son of Shiva, born from the semen of Shiva, but did not grow in the womb of his mother Parvati. He was born through an external fertilization in six different wombs of Krithithikas. He had six mothers. When Karthikeya was born, he was claimed by six mothers as their son.

But Karthikeya vehemently claimed as the first born son of Shiva and claimed all the “Ganas” or the spiritual powers of Shiva as well as his weapons. He claimed that he should inherit them and also he should be married first to virgin girls Siddhi (spiritual boons) and Buddhi (intellectual powers) who were the daughters of a king in Varanasi on the banks of Ganga where Lord Shiva placed his “Shiva linga” for worship of his devotees. And according to Karthikeya, his brother Ganesh was the next born to his parents as a second child and hence he could not inherit the “spiritual empire” of his father as a ruling deity according to “Dharma Shastras” of sacred books.

But Ganesha was created by Parvati and he also had claimed as the first born. It was not just the marriage that was important to Ganesha, or for Karthikeya but the feud between the brothers was

for inheriting the “ganas” or the “spiritual energies” of Shiva, their father, which were represented by his “fighting forces” and by tradition of religion they should all be bequeathed to the first born. So naturally Ganesha claimed that he was the first born and hence he should be married first but the claim was closely contested by his brother Karthikeya.

Who, between their two sons, shall be decided by their parents as the first born?

At its philosophical level, Ganesha represented creative Intelligence. And Karthikeya represented a “Shakti” which is all within us but “sleeping” in the form of inertia, like a coiled serpent at the base of the spine or “Mooladhara” as a dormant spiritual energy. Karthikeya could vanquish and finally kill that Tarakasura who represented “demonic tamoguna” arousing dark desires and blind ambitions.

Karthikeya represented an arousal of “Shakti” and awakening of it. Karthikeya also represented guidance of “stars” in the sky for sea voyages, knowledge of the earth’s magnetic points in the cosmos and he was known as son of six mothers represented by stars in the sky.

In this story of Shiva Purana the dilemma for the parents was to decide which one of their two sons should be the head of all the “ganas” or the demons, ghosts, goblins and rakshashas of Lord Shiva? In other words spiritual energies controlled by Lord Shiva.

One day, Lord Shiva told his two sons in the presence of their mother Parvati that he was challenging them with a contest to decide who should be considered as most favourite son and also as first born. Shiva told both his sons that whoever wins the contest shall be married first, and shall be considered as first born, and that meant the winner will be married with “Siddhi” and also with a second wife “Buddhi”, literally meant “gifted with skills, and incisive thinking powers”. These virgin girls Siddhi and her sister

Buddhi were the daughters of a king ruling at Varanasi where flowing Ganga River was considered as most pious.

The problem for the parents was the feud between their two sons. According to Shiva and Parvati, the contest should end both their sons' feud with each other to be treated as the first born to get married first. In that way, the marriage also meant gaining of powers from Shiva. The squabble between brothers went on until that day, when Shiva told them the details of the contest.

Lord Shiva explained the contest to his sons in the presence of their mother Parvati. Shiva said "You both shall circumambulate the earth and whoever returns first shall be married first". Karthikeya astride his peacock, a cosmic vehicle, representing a peacock, swiftly left the place to go around the Universe. But Ganesha, the fatty young man went only to river Ganga for a bath. After bathing in the Ganga, he returned and then circumambulated his mother and went away again to river Ganga to take a bath. In that manner he circumambulated his mother, joining his hands and saluting her, every time after bathing in Ganga and praising his mother for a total of seven times.

Lord Shiva asked Ganesha to explain his circumambulations around his mother.

Ganesh told Lord Shiva his father "My mother Parvati is the mother of the Universe literally, she is "*Janani*", "*Jaganmata*", the mother of all creatures of the Universe, and circumambulating her means, I went around this Universe". And again Ganesha added "My dear father, for a child its mother is the Universe, if not who else is the Universe for a child when its mother is present"?

Shiva said "There should be a son like you for every mother who loves her so much. And in fact you are the real son. You definitely understood the inner meaning of this contest. I shall perform your marriage and consider you as the eldest"

That King from Varanasi, Vishwarupa Prajapati arrived there and declared that his two daughters "Siddhi" and the youngest one

“Buddhi” shall be given in marriage to Ganapathi. And in a few days’ time, both the virgin girls Siddhi and Buddhi were married to Ganapathi. After a year, Siddhi and Buddhi each of them gave birth to a son.

Another year passed and Karthikeya returned after making one round around the earth. Even as he was reaching his home, Sage Narada Muni met him on the way and revealed the shocking truth of the marriage of his brother Ganesha in his absence. Sage Narada also instigated Karthikeya by telling him that Lord Shiva his father and his mother Parvati both of them were involved in a deliberate cheating, with their so called “philosophy” with which they convinced every guest and all other deities who attended the marriage of Ganesha at Varanasi.

Karthikeya entered home and picked up serious argument with his father Shiva. He denounced the theory of Ganesha that for a child, its mother represented the Universe. He also did not accept the very event of Ganesha circumambulating their mother Parvati. Karthikeya argued that she was his mother also and Ganesha had no right to claim as if she were only his mother and he was her “only” son and behaved as if mother Parvati belonged to him alone. Karthikeya whose actual mothers were six krithithikas told mother Parvati that he was very disappointed because she also cheated him.

Karthikeya was upset to know that both the girls Siddhi as well as Buddhi were given in marriage to Ganesha. This marriage of Vinayaka or Ganesha was very unjustified according to Karthikeya. Lord Shiva and Parvati both stood by Ganesha in this heated argument.

Karthikeya was very angry and very disappointed with his father’s partiality favouring Ganesha. Lord Shiva had also given Ganesha the power over all the “*Ganas*” and declared Ganesha as head of all *Ganas*. And his name Ganesha was very befitting to him.

In a highly dejected mood Karthikeya left home to do penance over a hill called “Krouncha Mountain”.

After some time Parvati his mother started crying for her son, Karthikeya as she was suffering from separation anxiety for Karthikeya. One day she along with Shiva her husband went to Krouncha Mountain to visit their son. Though he was available to them on that day, Karthikeya left the hill immediately after their visit and shifted to another hill some twenty seven miles from Krouncha Mountain. And he had been since then remained as bachelor.

He put a condition to his parent’s visit that on the lunar month of “*Karthika*” and on full Moon day, his mother Parvati could always visit him. And on the new Moon day, his father Shiva could visit him in the month of *Karthika*.

Karthikeya never married again and had remained as “Kumara” or a bachelor. He had been ever since remained deep in “penance” on that Mountain.

He is a very kind hearted God and bestows a relief to his devotees who suffer from maleficence of Rahu and Ketu.



MARRIAGE OF USHA

That Asura, the demon Bhanasura was a great devotee of Lord Shiva and the Lord bestowed him with 1000 hands and the power to fight with anyone.

Bhanasura, the rakshasha who was unable to find any one equal to him in strength felt very frustrated only because there was no one to challenge him or defeat him. Success everywhere made him feel very lonely. There were no challenges to him which made his life very monotonous. And one day he ascended to Kailasa, the abode of Lord Shiva and challenged him for a fight with him. He wanted to fight with his own god Lord Shiva whom he worshipped every day. He expressed his strong desire of fighting with his own God.

Lord Shiva got very angry with Rakshashas Bhanasura and told him that “the flag with a depiction of human head with Peacock feather” will signal the “down fall of his fortunate life and on that day, that person with peacock feather shall cut off his hands”.

Lord Shiva warned him that his bloated ego, vanity and pride should have to come to an end for the good of his own soul and for the world. When mind cannot delve in to spirituality, the unbridled power only races towards self-destruction because the inherent human nature is to face ultimate failure.

Bhanasura belonged to a famous family of demons. He was the son of Emperor Bali who gave the entire earth to God Vishnu who begged him for “three” feet of land but as the lord was in the Avatar of “Vamana” which literally meant a “Dwarf”, Emperor Bali could not know it. His Guru Shukracharya tried to save him by creating an obstacle for donation. He became a frog and stopped the flow of water from the jug so that Emperor Bali could not make promise of the donation of three feet of land by pouring water from the Jug as a religious ritual for donating the land.

That Shukracharya in the form of that frog lost one eye as the Lord in Avatar of Vamana poked the holes of Jug with a fine needle.

King Bali was pushed down to nether world called "*Pathala loka*" because God Vishnu increased his size so that his one foot occupied his entire kingdom. As Bali could not give those three feet of land, he told "Vamana" that Avatar of God, to put his foot on his head and thus Bali sacrificed himself due to his unflinching devotion to Lord Vishnu. Lord Vishnu pressed that king Bali to *pathala loka* or Nether World. This legendary Bali had one son called Bhanasura who was an ardent devotee of Lord Shiva while his father Emperor Bali was actually a devotee of Lord Vishnu.

Emperor Bali himself was the son of a very famous and legendary King Prahlada who became a legend for his unwavering devotion and belief in God Vishnu even in the face of danger of death from his own father Hiranyakashipu for his unflinching belief in God Vishnu. Father of Prahlada King Hiranyakashipu challenged the existence of Lord Vishnu and also challenged the belief system called "Shree Vaishnavism" and criticised it was useless, non-existent and non-effective myth. Hiranyakashipa was an ardent devotee of Lord Shiva and with his cult like belief in Shivism; he could not accept existence of any other god and any other forms of worship. Hiranyakashipu indeed was a great devotee of Shiva and was bestowed many boons from his "God".

That king and the great demon, *Hirankashipu*, challenged many demi-gods beyond the limits of their tolerance. This made all the gods and demi-gods and various other deities at the time, run to Vaikunta or the world of Vishnu and they all prayed to Lord Vishnu for a protection from *Hiranyakashipu*. The problem for Vishnu himself was that he could not fight with *Hiranyakashipu* even with his legendary weapon called the "Disc" or "*Vishnu Chakra*" which ended someone's life once it was launched. And Lord Vishnu, who was in his abode "*Vaikunta*", took a decision to change his form and take on an "Avatar" or an incarnation.

And hence Lord Vishnu had to take on an Avatar called "*Narasimha*" which was half-lion and half-human, actually a human being with Lions head, to kill that powerful king and ardent devotee of Shiva.

In to that illustrious family of devotees of Gods, as grandson of Hiranya Kashipu and son of Prahlada, that mighty demon Bhanasura was born with many god gifts and was born in to prosperity.

King Bhanasura had one daughter famously known as Usha for her beauty and talents. In the stories of Puranas this maiden girl Usha had been a legendary figure for her life story.

Usha was a young, beautiful woman and the biggest fault in her was that she was addicted to day dreaming. In the day and night Usha dreamt wonderful dreams which gave her satisfaction in an unreal world.

One day, even after her fasting in the name of Gods, Usha dreamt a romantically beautiful, handsome man very clearly in her day dreams so much that she started dreaming of making love and visualized many "love" scenes with him. She even had rapacious sex with that handsome man in her day dreams until she had experienced "fake" orgasms deeply within her but her eyes were still open and her body became numb with after sex "orgasmic" feelings in her bed.

After "waking up" from her dreamy sleep, and coming to accept the reality of her situation as an unmarried young girl, Usha felt very guilty and thought she had committed a sin because of those sexual orgasms she had experienced even as a virgin and as those feelings of shame started taking roots in her mind, born out of her guilty feelings, worried her a lot led her finally into thoughts of committing suicide. She was indeed in a helpless condition with a phantom created by her guilt feelings.

At the point of time, while those thoughts were drowning her, "Chitralekha" her bosom friend, who was a gifted artist and painter whose artistic talents were strengthened by her "occult"

powers came to meet her in her palace inside the fort. Usha was princes and she had her princely private quarters.

During their talks as bosom friends, Usha revealed what had happened to her in the dream and detailed her about her secret “sinful” orgasms.

Chitralekha, on a piece of canvass cloth, started painting various pictures of very handsome, romantically beautiful men in their youth one after another. Looking at those paintings of Chitralekha, Usha could easily recognize one of them and picked up that painting of a young man who looked exactly like the one she had seen in her day dreams and with whom she even had “sex” in her day dream.

Then Chitralekha told Usha that the person in her imaginative painting should actually exist somewhere and her mind power could not go wrong while painting. Then Usha told Chitralekha to locate the person, if he really exists, especially because she fell in “love” with that handsome Hero of her dreams.

Friend of Usha, the portrait artist Chitralekha told her not to worry at all and used her occult powers to get in to her world of search in her deep meditation. Then Chitralekha told her that Hero of her dreams was actually a grandson of that famous Shri Krishna of Dwaraka and was called “Anirudhha”.

Shri Krishna had a son Pradhyumna born to his wife Rukmini. Pradhyumna was sex god Manmadha in his past birth and was born again as Pradhyumna. Some time ago, the god of sex and desires Manmadha was burnt to fistful of ash by Lord Shiva when he opened his third eye.

That legendary Pradhyumna married Rathi Devi who was his wife in his past birth and who had recognized him as her past birth husband when he was born. Pradhyumna and Rathi Devi couple had given birth to a son called Anirudhha.

The fact was that Anirudhha was the son of Manmadha god of desires and passions.

Usha was very concerned about that young man who came in her dreams. But the young man existed indeed in reality. Her friend Chitralekha used her occult powers and entered that bedroom of Anirudhha in the city of Dwaraka of Shri Krishna. Chitralekha kidnapped Anirudhha even along with his much ornate bed! Anirudhha by the time, he woke up from sedation caused by Chitralekha, realized that he was inside the princely private quarters of a Mansion inside a fort and the bedroom of a most beautiful, extremely sexy, buxom virgin girl called Usha, known in the world as a “dreamy” daughter of the most dangerous King called Bhanasura.

However Anirudhha did not try to escape from Usha even in the beginning as he was mesmerized by the hypnotic beauty of Usha. Anirudhha and Usha forgot the sense of time, forgot what the day was and what was the night, and were head and shoulders drowned in the sexual pleasures and love making. Both were enjoying, but particularly Usha who made all the arrangements for spending time with Hero of her Dreams. Anirudhha was also romantically beautiful, handsome man and was very virile to have sex with Usha plenty of times in a single day.

But the secret messengers informed her father and the king Bhanasura about the presence of a stranger called Anirudhha in the bed room of his un-married daughter Usha and they warned about the consequences of her behaviour if known outside which could easily spiral into a scandal.

That Bhanasura, devotee of Lord Shiva and himself a much disciplined person, got very angry and just to confirm himself he made a sudden and surprise visit of his daughter’s private quarters.

King Bhanasura imprisoned Anirudhha with “*Naga Bandha*” which literally meant “binding force of snakes”, with his “mantras”. Anirudhha bound by all those mythical snakes felt helpless. At that time of unfortunate incident for Anirudhha, he was totally unaware of the King’s visit, and was playing game of

dice with Usha in her bed room. All those snakes “mentally” created a binding force on that handsome Anirudhha.

Anirudhha, that grandson of famous Shree Krishna of Dwaraka tried to get himself free from all those virtual “snakes” using his enormous physical force which was real and forces of other natures he could call for help but he could not get himself free from “Naga Bandha” because the binding forces were all virtual and psychological rather than physical forces.

Snakes, in dreams appear for many people and such dreams signify a craving desire for sex or the lack of one’s sexual satisfactions. The fervent appeals of Anirudhha to Bhanasura through the messengers of the king went unheeded and Usha could not help him. Finally Anirudhha was the one who was kidnapped and imprisoned.

Anirudhha finally started chanting thousand names of Goddess of Shakti or “Kalika devi”. Mother Goddess Kalika Devi, in her naked form, gave a blow with her fist on the chest of Anirudhha and with that one blow of Mother Kalika all those snakes fell down dead and then afterwards vanished in thin air.

But the problem remained for Anirudhha.

Anirudhha meanwhile through all these days of sex and love with beautiful Usha sincerely developed an attachment to her and a genuine love for the intelligent mind of Usha. It was not just physical love for her body that was binding him.

His love for Usha remained very strong in his mind even after Goddess Kalika appeared to him and freed him from Nagabandha or those binding forces of snakes.

Anirudhha did not leave the palace of Usha even without a *Nagabandha*! And he did not even attempt to flee from which he could not free himself all this time and was “felt”, imprisoned until that time? In fact that so called “*Nagabandha*” became an irrelevant factor for him and he was not happy at all as a free man after he was released from *Nagabandha*.

Meanwhile, Sage Narada Muni visited the city of Dwaraka of Shri Krishna and informed him that his grandson Anirudhha was kidnapped by Bhanasura and was imprisoned there. Shri Krishna who had been making a futile search everywhere along with thousands of Yadavas all over the world, including the entire areas of forest for his grandson Anirudhha until that time, got very angry with Bhanasura when he learnt that his grandson was actually kidnapped! And that too by an unmarried girl and later was also imprisoned by Bhanasura. Shree Krishna thought that a great injustice was done to his grandson by that rakshasha Bhanasura who he thought was very over confident.

Shri Krishna immediately attacked the capital city of Bhanasura, called Soniputra with huge contingents of army of Yadavas.

Demon king Bhanasura defended his city and this led to a full-fledged war between Yadavas of Shri Krishna, along with his brother Balarama and the enemy King Bhanasura along with huge army of demons. The war was intense and the vehicle of Shri Krishna which was actually a mighty Eagle called “Garuda” attacked the army of demons. It was an intensive fight for demons and they started getting exhausted. And Bhanasura chanted the name of Rudra, the mighty Shiva when he felt the danger from Krishna.

Lord Shiva appeared sitting on his Bull; Nandi of Shiva attacked the eagle, and seriously injured it. Shri Krishna used his mythical disc “Vishnu Chakra” which started cutting the hands of Bhanasura, the king.

Lord Shiva warned Krishna not to use his disc on the neck of his devotee Bhanasura but Krishna did not listen to him. Shri Krishna used his disc to cut off the throat of Bhanasura to kill him, but that invincible disc miserably failed while transforming itself like a flower bunch on the throat of Bhanasura with the powers of Shiva protecting the life of Bhanasura.

Shri Krishna finally appealed to Rudra, who was astride Nandi that his intention was not to cut off all the hands of Bhanasura

and out of his thousand hands of Bhanasura, Krishna said he would cut off all but four hands on each side. Shree Krishna assured Rudra that he would never try to kill Bhanasura again. Shiva agreed to all those assurances and promises of Shree Krishna.

Those nine hundred ninety six hands of Bhanasura on each side were cut off by the mythical disc of Shri Krishna except his four hands on each side when that flag staff of the chariot of Shri Krishna with the picture of “peacock feather with human head” fell down.

The marriage of Usha, granddaughter of demon Emperor Bali and Anirudhha grandson of Shri Krishna of Dwaraka was arranged by Gods with the consent of Lord Shiva. The marriage took place with all the pomp and show.

Anirudhha and Usha lived happily as husband and wife.



BURNING OF TRIPURA

Karthikeya vanquished and then killed Tarakasura, the great demon even as a boy.

He was born to kill Tarakasura and the irony was that it was the exception for all the boons of Tarakasura and for the inevitable death Tarakasura himself had chosen death in the hands of a son of Shiva. Lord Brahma bestowed on him many boons to conquer all the three worlds earlier and with all these powers Tarakasura roamed all the three worlds without any challenge.

That great demon Tarakasura was survived by three demon sons when he was killed by Karthikeya in the war with deities. All those three sons of Tarakasura were very sad after the demise of their father and they thought they should, all of them together, all the three brothers, get powers to get protection from none other than gods! And if required they must be all able to challenge the gods. All the three wanted to protect themselves, from gods so that they could lead a life of luxury.

Hence they decided to perform rigorous penance deep inside the forest to please Lord Brahma, the lord of creation with the aim of getting boons from the God of creation.

All the tree sons of Tarakasura were aptly named. The first son of Tarakasura was called Tarakaksha, and the second Kamalaksha, and the third son was called Vidhyunmali.

When a Sadhaka or a Yogi was very honest to his own conscience and abstained from hurting others deliberately and while abstaining oneself from all types of violence and while following austerities if that Sadhaka was very honest in all situations when others could be tempted to be dishonest, and then passing through the test of life by fire that he shall begin to be on the right path to awaken dormant “Shakti” called “Kundalini”.

Sadhaka, if he or she were more strictly observant of their sexual power and begin to redirect this power through the practice of meditation, particularly when there were opportunities to physically satisfy sexual pleasures, a Sadhaka who could abstain from physical satisfaction and then redirecting it with meditation that force called “Kundalini” at “Muladhara”(located at the base of the spine) of the body, wakes up and rises up all of a sudden, in very unexpected circumstances, without any prior indications. It does not need any “peaceful” or conducive circumstances when it wakes up and thus it takes the Yogi by surprise in unusual situations and at an unexpected time. Yogi should always keep his or her spine erect so that there will not be any hindrance for the Kundalini when it wakes up and rises up.

A Kundalini while waking up never gives any prior indications and it can happen any time anywhere irrespective of whether that Yogi is in meditation or not at that particular point of time.

The experiences of Kundalini were different for each Sadhaka but there had been something in common for all those in whom Kundalini was awakened. The first aspect of Kundalini awakening was that it could be frightening and death like experience for every Sadhaka; irrespective of either one is male or female. And it wakes up irrespective of whether a Sadhaka was householder or Yogi in Himalayas.

Hindus, through the generations, have heard the story of Shiva burning those three cities which were collectively called Tripura (three= number, Pura=cities).

So to understand this story of “Burning of Tripura” which was narrated actually as an allegory to an experience of Kundalini, one should have to read the story of “Tripura”, again in a different perspective.

The story should be a revelation of some inner secrets of Tantra if the sublime symbolism was understood. The allegorical story was about the destruction of three cities called “Tripura” with a single arrow by Lord Shiva.

Tarakaksha (aksha=eyes, Tara=star) as it appears as blue, small, tiny sparkling star far away in the sky for a Sadhaka in his mind's eye, seconds before the Kundalini awakes, and Kamalaksha (Kamala=lotus) and Vidhyunmali (Vidhyuth=electricity, Mali=garland) definitely show as their names suggest how an awakening happens like electric current which shoot upwards to Sahasrara chakra symbolized by full bloom lotus.

The Kundalini when awakened creeps up the body through the spinal cord like electric current and when it is fully awakened it reaches Sahasrara, an imaginary spiritual “chakra” on the top of the head, when that Sadhaka shall see a fully bloomed lotus flower with thousand petals.

But often Kundalini Sadhaka shall see in their mind's eye a blazing Sun like a “brilliantly shining disc” arising from the middle of an Ocean which shall finally give a great relief for a Yogi.

But this experience of an immense electric shock, as if an electric current were shooting upwards, in the spinal cord definitely frightens a Sadhaka. In many cases very often it repeats itself beginning with a blue star appearing as a very tiny in the beginning which enlarges itself and then blasts causing an electric current which creeps up giving immense “shock” to the body.

When in its final stages of awakening after repetitions of these “electric shocks” so many times, for so many days, Sadhaka should see a “fully bloomed lotus” in the mind's eye. It had been a belief that if Sadhaka reached this stage it should lead to attaining certain “Siddhis” or god gifts which could better termed as “super human” powers to perform miracles and some may call it attainment of “Siddhis”.

But those who run behind these “siddhis” should be better termed as “*yoga brashta*” or should be simply called as a failed Yogi. A yogi should not care about these so called “siddhis” and should be

able to “ignore” them and continue with spiritual practices. He should indeed be cautious to avoid them.

The names of sons of Tarakasura in Shiva Purana , were also very much self-evident in this strongly symbolic, allegory to Kundalini awakening in the story of “Burning of Tripura” and that was why in praise of Shiva he was called by his devotees as “Tripuranthakaya” (Anth=destroyed Kaya=physical body).

The awakening of Kundalini is like subjecting oneself to an electric shock. Actually an energy from cosmos or from “God” with his benevolence comes from outside from “universal consciousness” and enters or “flows” through the toe of one leg of Sadhaka, to “fire up” “*Muladhara*” at the base of the spine and in that way “universal consciousness” is connected to an “individual consciousness” of a yogi. The universal consciousness “fires up” at *Muladhara* in Kundalini awakening.

This narration of the story of “Burning of Tripura” in Shiva Purana was much older than its depiction in 6th century carvings and sculptures on stone, in the highly carved temples of great kings of Cholas dynasty, and also in the period after wards during the times of Chera, Pandya dynasty of Kings and even in Hampi carvings of Vijayanagara Empire. These carvings were so clear and so much excellent in their modern, symbolic description that any modern art by world’s greatest artists could not be compared with these carvings on stone for their “symbolism”.

One can see these carvings even today. The “symbolism” as depicted by these artists about “Burning of Tripura” should be understood for their symbolic meaning and then only one can really appreciate the genius of the sculptor as well as those painters of ancient paintings of “Tripura” on the canvass.

In this story of Shiva Purana, all the three brothers called Tarakaksha, Kamalaksha, and Vidhyunmali, continued with their rigorous penance for decades to appease Lord Brahma. They stood on one leg under the hot sun in summer and in the rains atop the hill in rainy season and mired knee deep in snow, in

Himalayas during winter, deep in penance. They chanted in praise of Lord Brahma, for decades and meditated on that supreme Lord Brahma.

Finally after many decades, Lord Brahma appeared before them and asked them for a boon.

All the three demons asked for one entire city for each of one of them. Tarakaksha sought for a Golden city paved with gold and Mansions adorned with golden domes. Kamalaksha asked for a boon to have a city made of Silver. And Vidhyunmali asked for a city built in steel.

All these boons were granted by Lord Brahma telling them that these cities will be resplendent with all the luxuries and wealth and their chariots shall be embedded with diamonds and their beautiful buildings shall have highly decorated precious domes.

Then all these three demons asked for immortality with only one inevitable exception. And that was on the day of star “Pushyami” when that star should align on the same level or in one line with the Moon, and on that day only, if at all their cities made of “Gold, Silver, and Steel” also align in one line, or align in one row, and on that day only if at all Lord Shiva wanted to kill us the lord could shoot only one arrow and that arrow should burn our “three” cities. If the lord missed it, Shiva should wait until another such alignment.

All the three brothers pleaded with Lord Brahma, “Oh! Lord Brahma! That shall be the exception to our immortality. We shall survive until the next such alignment if the Lord Shiva failed to burn our luxurious cities and end our life of luxury. Next time, if at all, Lord Shiva shall have to attempt again that Shiva can attempt to burn us only on the same previous conditions without exceptions”.

Here in this story of Shiva Purana, the gold, silver and steel cities probably represent conscious(steel city), sub-conscious, and super-conscious levels, of a Sadhaka who has to cross these states of one’s mind symbolically burning his or her “karmas” of past

birth and present birth, and all desires of attachments, greed, ambitions, and possessions.

A Sadhaka has to cross and go beyond the super-consciousness states of mind to reach that “void” or “Shunya” (a state of mind free of thoughts) and should cut off from the illusions of life or “Maya” of existence to merge with the Supreme-Lord even while physical body of “Sadhaka” shall be still alive.

Lord Shiva decided to burn these cities of gold, silver, and steel called “Tripura” on the request of gods who could not bear the heat generated by these demons and with their “siddhis” which they were misusing while hankering after a world for themselves. Lord Shiva wanted to put an end to “Tripura” of demons.

Lord Shiva went on a chariot to set fire to these cities of Tripura of those demon sons of Tarakasura. The chariot of the Lord Shiva was driven by Lord Brahma. Lord Shiva was in standing position with 108 skulls as a garland around his neck representing 108 “seed” or “*bija*” mantras. And Yogis knew them as “bija mantras”. Lord Shiva pulled the string of his bow Pinaka. That mythical snake “sheshanaga” was tied as many rows, to horses pulling the chariot driven by Lord Brahma. Standing on this chariot with a garland of skulls, Lord Shiva had set an arrow on the tip of which Lord Vishnu was sitting in a “*Sukshma Rupa*” or in a micro form. When Shiva ordered the Sun God and the Moon God, they both “transformed” as wheels of the chariot of Shiva.

Lord Shiva decided to burn the cities of Tripura on the day of Pushyami star when they were all aligned with the Moon, and at the same time, all the three cities of Tripura were also aligned in one line in a row. All the three cities were floating in the cosmos and they were all moving through the celestial world. Lord Shiva who was standing on that celestial chariot took to skies.

Shiva, with a garland of 108 skulls, around his neck, pulled the string of his bow Pinaka, set with a long arrow and then released it. The arrow had burnt the city of steel and crept upwards and burnt the city of silver and it burned further upwards and burnt the city of gold.

Lord Shiva had burnt Tripura, releasing those three demons from their bondages of greed, unholy desires, unwanted luxuries, and from the entanglement of material attachments and from their cities.



STORY OF JALANDHARA

This is a story of a person born with God gift but entangles himself in the web of greed, power and uncontrolled desires. What is the use of anyone who is born with the gift of god but never thought of Lord Shiva to get “*Mukti*” or salvation which is a complete freedom from cycle of births?

That immense body power of Jalandhara and his wielding of power as ruler of a kingdom attracted hordes of sycophants with selfish motives. But these sycophants praised Jalandhara so much that they made him feel that he was invulnerable and that he was a superman. And with such an enormous power and added to it with vanity and pride, and also ever sought after by sycophants who were always eager to praise him, Jalandhara demanded that the Goddess of wealth Shree Maha Laxmi wife of god Vishnu should reside in his house!

And at the time, even that Goddess Laxmi agreed to live in his house because that demon Jalandhara by the chance of his birth in the sea was her brother cousin by relation. God Vishnu who was the administrator with the powers of rule over the entire Universe to preserve it was also “bought” by that tycoon Jalandhara so that the ruler of the Universe Vishnu, the God, who had taken on many “Avatars” or incarnations to protect the Universe, was also staying inside the fort of Jalandhara along with his wife Laxmi.

As if this were not enough, Lord Vishnu’s only obsession at the time was to entertain that money tycoon! Vishnu, the ruler of this universe had to force himself to obey Jalandhara with a compulsive behaviour for his own safety. And in that manner God Vishnu, whose duty was to protect this universe was actually telling jokes and entertaining that money tycoon.

Jalandhara should have lived for the rest of his life in a boundless joy without any need for that so called “God” Shiva the ultimate God, who could not be won over with money or with a threat to his life. Jalandhara already had Goddess of Wealth Shree Laxmi and her husband Vishnu in his house and Vishnu’s only job was to please Jalandhara!

Lord Shiva had been unaffected by the greed for money and fear of death. Jalandhar’s life was without a failure until that time and anybody’s life without a failure could prove to be most dangerous and Jalandhara was not an exception. He did not know how to handle failure and withstand adverse circumstances. His luxuries only weakened his morale to fight because he was never hardened with difficulties and never understood the lessons he would have learned with adversities.

A person climbs up the ladder of success in life until he or she fails otherwise that climbing will not stop. The trail of success for a man or woman is unabated until he or she fails and without a failure one’s own conscience is not satisfied. It is the desire inherent in every mortal to fail in life.

And Jalandhara was not an exception.

It was probably for his nemesis and for his ultimate failure in life that Jalandhara wanted none other than wife of Lord Shiva, in his bed because he heard that Parvati was an extraordinarily beautiful and a very sexy woman. He had even forgotten that she was Jaganmata or mother of Universe.

But the only way to reach “HIM” the Lord Shiva was to die for him, ultimately merging one’s self in to that super soul called “Paramatma”.

Lord Shiva is paramatma but Jalandhara could realize it in a hard way.

And finally that was the “ultimate” fate of Jalandhara as revealed to us in this story of Shiva Purana.

The story of Jalandhara of Shiva Purana started with the “genesis” of Lord Shiva’s power in the form of the “flame” from his third eye, to take birth as a demon. And that demon was never satisfied with ever increasing desires. But where was the end for that demon’s ultimate satisfaction? Jalandhara fought until he had failed and then only he had put an end to his overreaching ambitions. He was Jalandhara the demon like any other demon with greed, lust for power and craved for gold and woman.

One day it was God Indra Bhagvan and the creator of the Universe Brahma who wanted to visit Mount Kailas and have darshan of Lord Shiva atop the hill. They both just crossed Manasa Sarovar and circumambulated Mount Kailas, the residence of Lord Shiva, with all devotion and after many prayers; they both went on foot towards the foot of the hill of Mount Kailas to climb it. But there they saw a Sadhu, with ashes smeared on his body, and who was sitting almost naked with heavily matted hair touching his shoulders.

That Sadhu sat in the middle of the way and refused to move even after commanded by Indra Bhagvan; and that Sadhu seemed as if he never heard anything and cared for nothing. He started drinking water from a jug made of a bull’s horn in a tranquil manner and he was completely oblivious of any one around him as if there were no one existing in the Universe. It was bitterly cold Himalayas and he was half-naked.

Indra Bhagvan was very well dressed which showed off his wealth. He wore a gold jacket with large diamonds as its buttons and had worn a crown studded with diamonds. He expected a respect from a poor Sadhu because he was a wealthy man with divine powers. Lord Brahma was also not a small man according to the whole world because he was highly erudite scholar, a great intellectual and he had three heads with an ability to speak in any language of the world. Brahma took pride in the fact that he was the one who was responsible for the “fate” of every creature on the earth. Lord Brahma was “hurt” with that totally “disrespectful” and indifferent attitude of Sadhu who did not care

to look at him or give any importance to him. But that Sadhu only told them to wait until he completed his ablutions to Shiva and did not in any way insulted both the gods. But assumed self-importance of these two gods made them feel humiliated in their imagination even though there was no reason for such a feeling.

Indra Bhagvan was so angry that he took out his sword of diamonds to behead that Sadhu. But Sadhu revealed to them that he was himself Lord Shiva and almost opened his third eye to burn Indra Bhagvan to ashes, exactly the way he had burned Kama Deva or Manmadha into a fistful of ash sometime before. Lord Brahma, who was mortally scared, jumped ahead and turned the face of Lord Shiva in the last minute away to another side towards that great Ocean and then Lord Brahma himself prostrated before Shiva, begging him to calm down.

Lord Shiva's short temper was subsided almost immediately and with a peaceful mind he took pity on Indra Bhagvan. But before that, earlier, terrified by Shiva's anger Indra Bhagvan was completely stupefied along with his long sword in his right hand and was frozen with fear.

But the fire from the third eye of Shiva was already generated because of the unjust behaviour of Indra Bhagvan born out of his vanity and pride. The fire thus generated from Shiva's third eye but turned away from Indra by Lord Brahma towards the sea still posed a problem.

Lord Shiva, listening to the suggestions of Brahma, took off the "Agni" like a pot fire, emanated from his third eye, in to his hands and threw it away in to the sea which was far away. But the "Shakti" or the power in it, took birth in the form of a boy, when a compromised Sea God, created an atmosphere helping it create a boy out of that fire. The sea god, however was somewhat dumfounded to know the genesis of that "energy" which was thrown at him.

The boy made such horrific cries day and night so loud that Lord Brahma in his *Brahma Loka*, in the "Brahma's world" could not

sleep. Lord Brahma came to the middle of the sea to find out the problem of roaring cry of that boy. The moment, lord Brahma took the boy in his lap, the boy with both his hands held the neck of Brahma very tightly and cried so loudly that Lord Brahma got terrible headache. Lord Brahma tried to free his neck from the grip of boy's hands but the boy released one hand and held on to the neck of Brahma with another hand. It went on for some time, and unable to bear with the tightness on his neck and also the boy's ears splitting cries, Brahma eyes welled up with uncontrolled tears.

Lord Brahma named the boy as "Jalandhara" and tried to enquire his whereabouts from the Sea God. Lord Brahma could not get any satisfying answer. And yet, Sea God advised the Lord to create a horoscope for the boy and write his "karma" as that was the bounden duty of Lord Brahma.

And Lord Brahma told Sea God that the boy should be the world's strongest person and Jalandhara should rule an empire as a king and with enormous strength and "drunken" with power he will start questioning the necessity of God's existence. Lord Brahma told Sea God that the existence of divine beings shall become questionable because of invincible Jalandhara would conquer them all.

Jalandhara became an adult bypassing the necessity for his childhood life and had grown up to adult hood. But with it was gone an opportunity for Jalandhara to experience the sweetness of love of a "mother" and it was so much unfortunate that he was never loved, or cajoled by any woman in his very short existence as a child.

Jalandhara never understood love relationships and never could love others. The childhood of Jalandhara was lost without the play, fun and love of caressing and kissing of a woman out of pure love and indeed he did not know that he had already lost a paradise.

Jalandhara was educated by the Guru of demons, Shukracharya, personally. And Shukracharya had lot of suppressed emotional issues which he was secretly harbouring against the Gods and in addition to that Shukracharya never had any good relationship with the God's preceptor, the divine Jupiter.

The predictions of Lord Brahma came true. There was none in the universe who could challenge Jalandhara either in wrestling or in boxing. In archery and sword fight there was none who could challenge him. He had followers all over the Universe of Demons. This was highly encouraged by the presence of Shukracharya as "Rakshasha Guru" for these demons who taught Jalandhara all of those *Mantra Vidyas and all the occult powers*.

Jalandhara established an empire over the sea and land, and even in deep Nether world, or what was called "Pathala Loka" from which many demons came out like swarm of ants and sided with him in every fight, and gangs of these demons from the underworld blindly supported Jalandhara with all their cruelty, and had taken fanatic vows to support him with their life out of their stupidity. Demon Jalandhara and his kingdom became a succor for the underworld kingpins.

Jalandhara with an increased confidence decided to marry, the legendary daughter of a legendary father Kalanemi who questioned the dimensions of time itself.

Jalandhara married daughter of Kalanemi and she was very chaste with powers of Penance or "tapas-Shakti" with which she promised to protect her husband Jalandhara under any circumstances from any life threatening situations and towards achieving it she had taken vows in front of Gods. It was proverbial situations of bad husbands get good wives. That wife of Jalandhara took her vows to remain "chaste" so as to protect her husband. And none in the world including gods could kill her husband Jalandhara as long as she remained chaste mentally and physically. There were blessings of divine beings showered on wife of Jalandhara when she had taken these vows.

One day, in Jalandhar's Rajyasabha or assembly of the noble members' one fellow was standing nearby his Guru Shukracharya, who had no head! He was only a trunk without a head. Jalandhara was very much surprised and asked his "Acharya", Shukracharya, about that man. Then Acharya told him all about Rahu who had become two persons and one of them as "Ketu" without a head. Ketu was rotating around the earth as its south-node and aroused blind desires and blind "love" without any idea of consequences and without any care for rules, and regulations.

Guru of demons, Shukracharya told him about the past events which resulted in Rahu "losing" his head. Shukracharya said that God Vishnu had cheated demons while distributing the nectar, the elixir, "*Amrita*" which gave immortality to the one who could drink even a drop of it. But Rahu who was very fair in complexion and spoke excellent language could easily beguile those divine beings who never could imagine that he was a demon. Rahu was an imposter indeed and sat among the divine beings to drink "*Amrita*" which was distributed to them as the first favourite ones.

But Vishnu in the last minute recognized him as demon when Sun and Moon informed him. Vishnu cut off the head of Rahu with his "*Vishnu Chakra*" while at the exact moment of beheading him a drop of that "Elixir" in his mouth as he was drinking was already crossing his neck in to his stomach.

The head part was survived as well as the trunk part, and in such a way Rahu became two persons. The trunk part without a head, which meant a "blind" person since then had been called "Ketu" and the head part which meant a person without a stomach since then had been called "Rahu". Ever since, Rahu was behaving like Saturn and also as the north-node of the earth's orbit in the cosmos and Ketu chose to behave like a shadow of planet Mars and also as south-node of the earth's orbit. This meant that both shall be orbiting in the cosmos placed opposite to each other as shadow planets.

Jalandhara became very angry to know that Ocean of Milk was churned and those divine beings, particularly Indra Bhagvan as leader had stolen all the jewelry, diamonds, pearls, precious stones, wish full filling cow “Kmadhenu and other valuables. And goddess of Wealth Laxmi, who took birth from the churning of the Sea, then was taken away by Lord Vishnu.

After listening to all this past events of “churning” of the sea and beheading of Rahu by Vishnu and stealing of jewelry by Indra Bhagvan, Jalandhara rose up in terrific anger, assembled a million strong army of demons and immediately attacked the heaven. Indra Bhagvan, who was in-charge of heaven and was the king of gods, ran away along with his sexy wife Sachi Devi to a safe place in Vaikunta, the abode of Lord Vishnu.

Jalandhara did not stop at heaven and proceeded with his million strong Danava army or Rakshashas and attacked Vaikunta the abode of Lord Vishnu. At that time, thousand headed serpent Adi Shesha was floating on the Ocean Of Milk and Lord Vishnu was sleeping on the serpent while his wife Laxmi was sitting at his feet.

Lord Vishnu is the “prana” or life force which shall be in the white milky fluid called “spinal fluid” in the spinal cord which looks like a snake. The red spark which shall reside at a “chakra” is his wife Laxmi. When the life force is put out of any creature, the red spark goes up in to the brain, and through nerve cells of brain it escapes only to take its next birth with another “body” or a creature. Lord Vishnu, reclining on a thousand hooded “*Adi Shesha*” or the snake, and his orange colour wife Laxmi, sitting at his feet on the snake, had been an allegory for the secret of life “force”, called “Prana”, for all our ancient Rishis in a figurative form of a story. These Rishis thought that life as a “force” did not exist in the heart but in the spinal fluid. These rishis also thought that the life force represented as a “spark” of energy which could not be extinguished because it was the “soul” or “*jeevatma*” and it is the part of “God” or *paramatma*. Every creature thus strives to merge into “*paramatma*” but stuck up by the attachments it would

take birth again into a new body according to its “Karmas” or the work that was done by that creature and also “karma” that was pending for that person or the creature. Consciousness resides outside the human physical body and the projection of consciousness is its physical body. Otherwise for a creature without “consciousness” the world does not exist.

These great Sages personified everything including the planets and even seemingly lifeless mountains as well through various superficially irrelevant stories in Shiva Purana.

In this story of Jalandhara, Goddess Laxmi pleaded with her husband Lord Vishnu not to kill Jalandhara who was also born out of the sea very much like herself, and so he shall be considered as her brother cousin. Lord Vishnu, her husband had promised his wife Laxmi that he would not kill Jalandhara.

But something else happened. In spite of best efforts and heavy casualties on both sides of the warring demons and divine beings, or between Rakshashas and Devatas, Jalandhara remained invincible. Jalandhara could conquer even Lord Vishnu decisively in a duel and sat on the chest of Lord Vishnu. After sitting on the chest of Lord Vishnu, Jalandhara addressed him as “brother-in-law”!

Lord Vishnu smiled at him still lying flat on the ground with Jalandhara on his chest, and to appease him, decided to grant whatever was the wish of Jalandhara. When Vishnu agreed to grant any boon, Jalandhara made a request. Jalandhara said “Lord Vishnu, there shall be no more Vaikunta for you. You must reside in my home”. Lord Vishnu granted the wishes of Jalandhara and agreed but he could not live without his wife Laxmi and hence Shree Laxmi, goddess of wealth also started residing in the home of Jalandhara along with her husband. And then onwards creatures were much more entangled in the web of greed, lust for power, women and gold and all moral values were thrown to the winds. Those were the effects of “tamoguna” which engulfed the human life in the Universe. That was the effect of Jalandhara.

All divine beings after an utter defeat in the war with Jalandhara were thoroughly disappointed and left for Kailas, the abode of Shiva, the ultimate God and reported to him that the God in charge of Devaloka or Devine beings and the protector, preserver of the Universe, Lord Vishnu along with his wife and Goddess of Wealth Laxmi, started living in the house of Jalandhara the demon who had been harassing them.

Lord Shiva at once decided that Jalandhara must be killed as he had crossed all the limits.

Even before Shiva could take such a decision, much faster as he was, Jalandhara had sent a messenger to speak to Lord Shiva. The messenger only repeated what exactly was spoken by Jalandhara. The messenger said “Oh! Shiva! You live half naked on the mount Kailas and you do not need money. Your hair is matted. Your body is always smeared with ashes of the dead. You live in crematoriums. So you really do not need a beautiful wife like Parvati who is milky white and extremely sexy with wonderful eyes. I request you to send your wife to me or else I shall kick you Oh! Shiva! Out of your Kailās and you will lose both mount Kailas and your wife”.

Jalandhara did not know that he was born out of the fire of third eye of Shiva. And this secret both Brahma and Vishnu kept to themselves.

Lord Shiva got very angry with Jalandhara. Shiva told the messenger that he should be waiting for Jalandhara. When Jalandhara penetrated the army of ghosts and goblins of Shiva and his “ganas” and reached the top of Kailas, he found Shiva dancing as if nothing was happening.

Then Jalandhara went back and came along with beautiful damsels and apsaras from heaven and these women also started dancing with Shiva who was taken by surprise, dumfounded and confused as many *apsaras* (angels) from heaven were also dancing on mount Kailas.

While the attention of Shiva was diverted in that manner, Jalandhara himself quite perverted went about in search of Parvati, wife of Shiva.

Jalandhara took upon the form of Lord Shiva, imitating his style, he tried to beguile Parvati. Indeed from a distance even Parvati thought that he was her husband Shiva. Jalandhara observed a very beautiful Parvati in the gardens standing very near to her in his bodily form of Shiva. And when he looked at her voluptuous body, her stomach and breasts from so near, and her heavy breasts covered only with a thin bra and sari worn below her novel, showing off her wide tight stomach which was like a foam of milk, Jalandhar's arousal of sexual desire was so much intense that he had ejaculated semen in his clothes even before he could touch her.

Jalandhar's body became very numb from the electric like shocks to his nerves. He felt completely dazed and immobile for quite some time due to his ejaculation. Parvati understood that he was not Shiva at all, but a demon Jalandhara in the form of Shiva. Parvati got very angry and disappeared at once from there.

Goddess Parvati remembered Vishnu and that Lord appeared in front of her. Mother goddess Parvati told Vishnu to prepare to go back to Jalandhar's fort in the guise of a Sadhu exhibiting occult powers. And then Parvati told Vishnu to spoil wife of Jalandhara in the guise of Jalandhara in her own bedroom.

Goddess Parvati told Lord Vishnu that her powers of penance had been the biggest hindrance to kill Jalandhara. Goddess Parvati told Vishnu "If Jalandhar's wife was so much pure with powers of penance she should recognize you as Vishnu and not as her husband, if she could not, then that shall be her "Karma". And her powers of penance shall be once for all extinguished which shall lead to the death of her husband Jalandhara".

Lord Vishnu entered the fort of Jalandhara and met his wife in the guise of a Sadhu with occult powers. But Jalandhar's wife was very much obsessed with absence of her husband. She asked that

Sadhu about the safety of her husband and his whereabouts at the time. But that Sadhu did his prayers which brought the body parts of Jalandhara, from the sky which fell into a basket in front of them. His wife started crying and lamenting. Then that Sadhu said he would make Jalandhara alive again with his spiritual powers. Within minutes Jalandhara came back alive from that basket when all his body parts joined each other. But that Sadhu disappeared at the same time within seconds before Jalandhara came alive.

Jalandhara who came back alive and his wife were happily kissing each other and were very happy for a day. In a sexual orgasm, that fake Jalandhara became his original Vishnu. Jalandhar's wife was horrified and felt cheated. At that moment she started running out of the fort weeping. She had set a fire outside in the garden and jumped in it immolating herself.

On the mount Kailās, that real Jalandhara turned back after ejaculating his semen in his clothes, and after that disappearance of Parvati. Jalandhara knew that he exposed himself, and he had no option but to fight with Lord Shiva.

When he went there to the top of the Mount Kailās again, Shiva was still dancing as if nothing had happened. Jalandhara with his arrogance challenged him for a fight. Lord Shiva rubbed his toe finger of his right foot on the hill and from it Ganga came up like a fountain. From that Ganga, a burning wheel, rotating with terrific speed came upon Jalandhara which had cut off his head.

There and then soul of Jalandhara merged with the Universal consciousness of mother Parvati and Shiva, that Ardhanarishwara who absolved all the sins of Jalandhara. Jalandhara finally merged with the Paramatma.



SHANKHACHUDA

Shankhachuda was born in an excellent family. His birth was a god's gift to his father. His father did a penance for a decade to please God Vishnu seeking a boon to beget a son who should be world's most powerful man physically and he shall become a ruler of a powerful empire.

Shankhachuda was born as a result of his father's penance and boons from Lord Vishnu. Shankhachuda was born with gifts of supernatural powers but those were demonic powers to conquer God's world and their heaven even though his birth itself was not as a demon.

Daksha Prajapati had 60 daughters. Out of them thirteen daughters were given in marriage to Rishi Kashyapa. And among those 13 wives of Rishi Kashyapa one wife was very beautiful and a devotee of God Vishnu. She was the woman known in the world as Dhanu. This woman, a devotee of Vishnu had many sons but one of them was Viprachiththi and this Viprachiththi when he had grown up became an ardent devotee of God Vishnu like his mother Dhanu, daughter of Daksha Prajapati. But Viprachiththi had a problem. He could not beget children and he took the advice of the Guru of Demons Shukracharya to perform some austerities to beget children.

That Guru advised Viprachiththi to go to Pushkar which was a pious place of Lord Brahma and Vishnu temples and there he shall perform penance with devotion to Lord Vishnu. Viprachiththi followed the advice of his Guru and for many decades he lived in Pushkar with his wife and did penance to please the God Vishnu. All other gods were very worried because their world started shivering and getting feverish with high heat emanated from Viprachiththi. And these gods did their prayers to God Vishnu in Vaikunta to give some boons to Viprachiththi.

The God Vishnu bestowed boons to his devotee, Viprachiththi to beget a son to conquer the world of the god's. A son for him shall take birth that shall be the world's strongest person physically and also rule a vast empire unchallenged. And a year after, Lord Vishnu's boons to him, Viprachiththi was blessed with a son and this child was named Shankhachuda.

Shankhachuda had a god's gift by birth to recollect the events of his past birth. He remembered his past birth and realized to his surprise that he was "Sudhama" a close friend of Shri Krishna of Dwaraka, in his past birth and lived with him in Brindavan. But Sudhama one day had an unwanted arousal of sexual desires for Shree Radha consort of Shree Krishna. The playful dances of Radha with Shri Krishna in Brindavan in those moon lit nights were well known all over the Universe.

The "leela", of a mythical love or "spiritual love" of Radha for Krishna was the love of a devotee for her God! Radha-Krishna "rasa leela" was a penchant desire for love play with god Krishna and it was a devotee's ultimate desire to merge in to *Paramatma*. Shri Krishna was *paramatma* and Radha was "atman" or soul. The soul craved for a merger with "Super Soul" or *Paramatma* and that was well known as "rasa leela" of Radha-Krishna for all Shree Krishna devotees who essentially should follow a faith of reaching the absolute *Paramatma* Shri Krishna through "love".

One can reach God by severe austerities and penance. But a Krishna devotee believes that one can reach Krishna the god through "love."

But the devotee of Shree Krishna, a well-known Sudhama who was also a dear friend of Shree Krishna was craving for "physical" sex with the body of Radha, the consort of Shree Krishna.

This was sensed by Radha, who had with her spiritual powers read the mind of Sudhama and could understand his dirty thoughts which were repulsive for her and disturbed Radha so much that she was terribly angry with Sudhama. In that moment of anger Radha cursed Sudhama to take his next birth with "devilish, demonic desires".

Sudhama immediately died because of Radha's curse and was born again as Shankhachuda but fortunately for him, and also because of his accumulated good karmas he took birth in an illustrious family of famous grandparents.

Shankhachuda when grew up became a devotee of Lord Vishnu whose incarnation was Shri Krishna. Lord Vishnu took many avatars but of all the Avatars or incarnations the greatest light for the Universe was his Avatar as Shri Krishna in the times of Dwapara Yuga.

Shankhachuda did penance for many decades to please Lord Vishnu. His parents and grandparents were all devotees of Lord Vishnu. When God Vishnu appeared before Shankhachuda, the God was pleased with him and had bestowed on him a gold ornament to wear around his neck which gave super natural powers. But wearing this gold necklace in his neck also embellished an already handsome body of Shankhachuda. This ornament looked like an amulet around his neck, which was made of gold wire, had spiritual powers so high that as long as it had been worn in the neck by Shankhachuda, Gods could not win against him in a battle.

Shankhachuda was not at all satisfied with whatever he had possessed including his vast empire and his own extraordinary physical powers and a very handsome body. He wanted more, in spite of his recollection of past birth, an illustrious past-birth as a very close friend of the God Shree Krishna and his gifted ability to recollect many pleasant memories with Shree Krishna. He had still remained as a dissatisfied soul craving for more and thus remained himself as a frustrated person.

One day, he decided to attack, the world of Gods which was called "Devaloka" and Sudhama could indeed conquer it. Gods ran away to save themselves from Shankhachuda and the king of Gods Indra Bhagvan was dethroned.

Shankhachuda sat on the throne of Indra Bhagvan and possessed all the most beautiful and sexy nymphs like Rambha, Urvashi, Menaka and Tilotthama of the heaven and in addition to all those

sexy nymphs, he also had many angels of heaven to satisfy his sexual appetite. He had access to all the luxuries of heaven. But within a short period of time, Shankhachuda was not satisfied even with the world of heaven as it was quite monotonous for him. Everything was same every day in that Heaven and there was no one to challenge him. Shankhachuda always felt that there was something else which should give him an everlasting “bliss” which could not be described in words.

All gods ran to “Shiva Loka” and appealed to Lord Shiva to reinstate them and return their world of heaven to them.

In this allegorical story of Shiva Purana the inner meaning was that of a craving soul which knew that luxuries could not bring an everlasting bliss to a person.

It directly refers to the present world. In the present world there are many tantricks, sadhus, God men and others who could perform many types of miracles, including using water instead of oil to light a lamp. There are many Yogis who can see through the walls and who can see the location of a lost child, or cow etc., in meditation. But they remain craving for more and run after woman and gold. They run after cheap publicity which they presume as everlasting fame!

But as many Buddhists would like to question, “what is the use of exhibiting these miracles?” Which are called “Siddhis”? When a Sadhu or God man could not conquer desires for possessions, woman and gold? And exhibiting these “siddhis” should not lead anyone to anywhere in a spiritual world. What is the use of divine powers of a Sadhu after so many years of austerities, worshipping and penance when he or she hankers after power and fame? And chase their “Siddhis”? These so called “God Men” even if they are not fake, they should only be better termed as “Yoga Brashta” which meant “failed Yogis”. What is the use of your “siddhis” when you suffer from vanity and pride and raging anger and greed? When you cannot transform someone’s life spiritually?

That was what exactly happened to Shankhachuda. What was the use of his entering into heaven? He had enthroned himself in the heaven and remained a very dissatisfied soul even with all those nymphs and dancers of heaven to satisfy his lust? He was drowned in many more worries than before he entered that so called “heaven” and luxuries pushed Shankhachuda to extremes and he lost his sleep.

Then Shankhachuda was attracted to Shiva Loka. Shankhachuda started ascending to Shiva Loka or the world of Shiva, the pure and absolute. On the way, he had to wake up Maha Kali, that supreme goddess who tried to stop his upward journey and he had to fight with her. That immense energy concentrated at “*Muladhara*” of Shankhachuda could have killed him, but instead considering austerities of Shankhachuda and listening to the almighty power of supreme god, she had instead, pushed him to “*Urdhva Loka*” or the upper echelons of the spiritual world of “*chakras*” or wheels of energy. Shankhachuda was pushed upwards by Goddess Kali to “super conscious” states of mind, very often but he still had one biggest hindrance and that had been his “*kantabharana*” or that expensive, beautiful gold wire necklace around his neck which was gifted to him by Lord Vishnu.

Many gods prayed for Lord Vishnu to get rid of Shankhachuda and they were eagerly waiting.

Lord Vishnu went in the guise of a poor Brahman and asked for donation from Shankhachuda, who promised to that Brahman earlier that he would give away anything that Brahmin might ask from him. That Lord Vishnu, in the guise of Brahmin asked for that “*Kantabharana*”, which in that instant, Shankhachuda took it off his neck and gave it to that Brahmin.

What God had given him had been taken away by God. A great god’s gift whose purpose Shankhachuda never understood was finally lost.

And such an eventuality indeed happened to many artists who had God’s gift. A god gifted voice for example, could be

permanently lost in the greed for money and a god gifted pure divine voice may transform into a commercial voice of love songs only to excite lust and greed in others. And most probably that artist may not realize what he or she had already lost!

A few days after an intense war between demonic forces of Shankhachuda and forces of Lord Shiva including his son Karthikeya and many ghosts, goblins, rakshashas, Shankhachuda finally lost the war and lost everything including all of his possessions and was defeated in his world of passions.

Lord Shiva “purified” Shankhachuda in his “Loka” or the world. But Shankhachuda thought he had lost everything! And he “realized” that once he had lost that gold necklace given by Vishnu, he had lost everything.

Shankhachuda finally attained “Shivaloka” or the world of Lord Shiva, as his “body” was dead and his “soul” merged into that Ocean of bliss of Shiva.

That pious wife of Shankhachuda called “Tulasi” was physically possessed by Lord Vishnu and after her realization of the uselessness of physical love with God, she turned herself in to a plant called “Tulasi” and since then a garland of Tulasi plant leaves have had been the most favourite of God Vishnu and his prominent Avatar as Shree Krishna.

“Ohm! Namah Shivaya!”



STORY OF GUNA NIDHI

The problem for a Brahmin boy called Guna Nidhi was that he could not have devotion to God. It was the problem of all human beings on the earth. Any type of evidence of a God's presence could not convince an atheist to believe in God. When one could not have devotion or "Bhakti", it meant that one would never have it irrespective of one's hypocrisy of not accepting the presence of a power outside of our control.

Once a "belief system" in someone was very strong against the existence of God that person's mind was closed for all supernatural phenomena and that one could not accept existence of God even if that all-powerful god were to appear in front of them and convince his "presence".

In Mahabharata an epic story, emperor Dhritharastra could not believe or accept Shree Krishna as an evidence of God himself even after Shree Krishna manifested his "cosmic" or "Vishwarupa" for him. Shree Krishna gave him a vision temporarily to that blind emperor of India, Dhritharastra to behold Lord Krishna in his "Vishwarupa".

Emperor Dhritharastra refused to believe Shree Krishna as manifest God because his son Suyodhana (Duryodhana) told him that Krishna was an expert magician.

If one did not have a belief system and highly prejudiced mind which was proverbially closed, that brain indeed closed to accept anything which his or her "mind" decided not to accept.

It did not really matter to Dhritharastra whether he had seen Shree Krishna in his Vishwarupa or not but it greatly mattered to him if at all he should believe it or not with a blind love for his son. It was the incident for Dhritharastra with his "blind" love for his son, but instead of a son, for many people, it could be one's

own rock-hard, committed theory which had “gripped” them and their mind was closed to any new idea against what they wanted to believe. Their rock hard beliefs were already strengthened by their own highly prejudiced mind.

And that “mind” of anyone should be understood as residing outside the physical brain or its “matter”. It is the “consciousness” that enters a being from outside and reality of physical existence is the projection of consciousness. If that is the truth then any amount of reasoning by a brain ruminating on the idea of “Shree Krishna” will be useless.

That was the problem of Guna Nidhi in a story of Shiva Purana.

Guna Nidhi was born in the family of orthodox and an illustrious Brahmin pundits who were as a rule should take care of temple activities including chanting mantras for that deity. His father was granted many villages by the king for his regular revenue income, as an appreciation for his command of Sanskrit language and for his command over ancient texts.

Though Guna Nidhi was born in such an illustrious Pundit’s family and learnt Sanskrit language and mantras of Vedas even as a growing up child and was well educated as a young man, he had slowly drifted to join gangsters in the town as he was addicted to alcohol and gambling. Then at that time their “talk” was attractive to him. Those criminal sections of society appealed to him and their presence was very pleasant to him.

Guna Nidhi was easily attracted by gamblers and criminal gangs and he came into contact with some thievish gangs through them, who had a record of robbing unlocked houses in the past. Guna Nidhi started moving among those underworld gangs and was addicted to alcohol and gambling which he thought gave him “pleasure” and Guna Nidhi thought he was enjoying his life in the gambling dens instead of cumbrous chanting of mantras in a temple early in the morning after taking bath in the ice cold waters of Ganga, in addition to that “hard work” of decorating the deity.

Guna Nidhi's addiction to alcohol helped him forget all his worries of losses in gambling the previous day and worries for next day of getting money for his spend thrift habits. He had slowly started borrowing money using the goodwill of his illustrious family and even at times, resorted to stealing someone's money to pay for loans to avoid the wrath of gangsters or to buy alcohol.

His mother ignored all these bad habits of her son. She was blinded by her love for him and could not stop dangerous habits of her son and his wayward life in the beginning and bend him when he was young. And ignoring his growing bad habits she had indeed pampered him. She, as mother of Guna Nidhi tried her best to cover up for her son whenever his father enquired about him and his studies. She told lies to her husband and this became her habit.

As the years gone by, Guna Nidhi started stealing precious articles from his own home to mortgage them to gamble. Even as many precious silver items and gold covered idols of worship were disappearing from home, his mother was still covering up for her lovely son Guna Nidhi, by telling some tales of lies about a robbery at home whenever her husband came back from a tour and from the King's court.

One day, that Brahmin Purohit, father of Guna Nidhi was walking along the street when he encountered a gambler, full drunk who was coming in the opposite direction. That Brahmin had seen his own diamond ring on the finger of that gambler to his terrible shock and surprise. Father of Guna Nidhi caught the gambler and argued with him. That gambler refused to reveal in the beginning but was afraid of that Brahmin father of Guna Nidhi who was a very influential person in the King's court.

At last the gambler told him that his son Guna Nidhi was himself a gambler and drunkard and he had himself mortgaged that ring with him which he had later lost in the game. After hearing that, father of Guna Nidhi came home and questioned his wife about Guna Nidhi and his education in the ashram. Mother of Guna

Nidhi in the beginning started feigning and resorted to weaving stories of lies in support of her son. Finally that Brahmin told her what had happened in the street and had shown her the diamond ring.

That Pundit there and then declared that he was deserting her and their son to their “karma” or fate and he had driven her out of home. But Guna Nidhi did not return home in spite of his knowledge of his mother’s helpless condition as she was thrown out of the home, and in fact when he started recollecting his life, and accepted his “failure” in life, he could not like his mother at all and blamed her for “pampering” him with her blind love as the prime reason for his addictions from which he could not come out leading to his failed life. He reasoned and held his mother as responsible for his downfall. Guna Nidhi thought that his mother was the main reason for his own self-destruction in life.

In the next few days that Brahmin, father of Guna Nidhi married again a woman from a poor family and disowned in public, his own son Guna Nidhi and his former wife and mother of Guna Nidhi.

On that day it was most auspicious day of “Shiva Ratri” literally meant the “Night of Shiva” which was a pious day for all the devotees of Shiva. On that day Guna Nidhi had not eaten anything since morning. Actually all ardent devotees of Lord Shiva observed fast on that day but many of them though fasting in the name of god, generally dreamt about food instead of Lord Shiva.

But Guna Nidhi was planning a robbery for some food at least to satisfy his burning hunger on that auspicious “*shiva-ratri*” (night of Shiva) day.

Guna Nidhi was sitting under a banyan tree and started acting as Shiva Devotee by chanting 1000 names of Shiva and he was wearing mark of ashes on this forehead after his ritual bath in the river Ganga. As a Brahmin boy he had learnt long back chanting of 1000 names of Shiva and from his memory he started chanting.

Some Devotees of Shiva were going to temple, with so many sweets and food delicacies to consecrate that food by offering it to Lord Shiva in the temples on that Shiva Ratri day.

The festival of Shiva Ratri for devotees of Shiva was very important. When Ocean of Milk was churned by Gods and Demons, for the elixir or “Amrita” to immortalize them, they had to face an unexpected consequence of a terrible poison emanating as a result of churning of the Ocean by gods and demons. This poison was also evaporating and its evaporation once spread it will kill all the creatures of the Universe. Gods feared and demons tried to keep away, very much afraid of that poison. Everyone including all the Gods and demons wanted the sweet elixir produced out of that churning but nobody was ready to take the risk of handling “*kalakuta*” the poison. The gods who evaded the question of poison included Lord Vishnu from Vaikunta and Lord Brahma, the creator from Brahmaloaka.

Finally it was Lord Shiva on the day of Shiva Ratri who gulped down the poison. His wife Parvati was alarmed and in a fright she caught hold of her husband’s throat with both of her hands to apply pressure to stop it. The poison stopped at the throat turning the throat of Shiva very much blue in colour. Since then Shiva had been called “*Neela Kanta*” or the God with a “Blue throat”.

On that auspicious day of Shiva Ratri, Guna Nidhi was acting as a devotee of Shiva and he was chanting 1000 names of Shiva while on that whole day he was fasting and in his mind, he had an intention to rob the food in the Shiva temple and he was waiting for the nightfall for that consecrated food. .

Indeed in the dead of the night on that day devotees of Shiva should not sleep. But none could keep awake and everyone fell asleep after midnight in that temple, except Guna Nidhi who had been watching “Shiva Linga” in the light of oil lamps. He was actually meditating on Lord Shiva without a deliberate effort and unaware of himself.

Guna Nidhi got up and entered sanctum of the temple, and then increased the light of an oil lamp by tearing a piece of his own Dhovati cloth, to make one more wick for that earthen lamp. And that lamp burned bright, lighting up Shiva Linga which was until then lying in semi-darkness.

In that bright light, Guna Nidhi took that plate of sweets and delicacies and silently he tried to escape outside but by mistake his feet touched a security guard who woke up and raised alarm. Everyone got up and started beating Guna Nidhi, severely. The beating was so much that Guna Nidhi died on the spot in the temple.

The god of Death, Yama Raja came with a rope to take away the “Atman”, or the soul of Guna Nidhi. But servants of Shiva from Shiva Loka who were known as “Butha Ganas” also came to take away the “*Atman*” of Guna Nidhi to Shiva Loka. Indeed there was an argument between Yama Raja the god of death who wanted to take Guna Nidhi to hell and Butha Ganas of Lord Shiva to carry his soul to Shiva Loka, the world of Shiva, the absolute and the pure.

The divine beings or “*ganas*” from Shiva Loka argued that Guna Nidhi deserved “*Shiva Kaivalyam*” or the world of Shiva because Guna Nidhi chanted 1000 names of Shiva all through the day of auspicious *Shiva Ratri*, and on that auspicious Shiva Ratri day, he was also fasting. He was in fact, did not fall asleep like all others and observed “*jagarana*” which meant keeping up awake all the night of *Shiva Ratri* meditating on Shiva Linga. And the more important of the argument of Butha Ganas was that Guna Nidhi wanted to eat that sacred food offered to God Shiva.

Finally Yama Raja the god of death walked away towards his kingdom of Hell and “Atman” of Guna Nidhi was carried away to Shiva Loka by Butha Ganas.

Guna Nidhi was given a boon by Shiva in Shiva Loka to take birth as a king of Kalinga in his next birth.

If a seeker could not develop any devotion to any God or train his or her mind for devotion to god, the one best method had been chanting One hundred names of Shiva according to Shiva Purana. For a man with wayward distracted mind, chanting of Lord's 1000 names shall instill devotion and shall be highly beneficial.

That is the inner meaning of the story of "life of Guna Nidhi" for all of devotees of Shiva.



STORY OF NARADA

This is the story of Narada, a great saint himself but famous as devotee of Lord Narayan who was also known as Lord Vishnu in epics and in mythology. Sage Narada became a Sage through his devotion or “Bhakti” for Lord Narayana. He moves in the divine world and as messenger of Gods. And later in the human world on the earth he had essentially represented “Bhakti Cult” in Middle Ages history of India and that meant achieving salvation and attaining spiritual powers through the “love” of god or realizing “HIM” the Lord, through worshipping an idol of god in human form.

The “Bhakti Cult” people say that achieving the god shall be possible only by “devotion” to him through love.

But in Shiva Purana, in that most ancient text, there was a mention of Sage Narada who was devoted to God Vishnu with his Bhakti.

Narada Muni much before he became a Sage started doing his penance in Himalayas to appease Lord Shiva. Narada followed severe austerities. He meditated on Lord Shiva with his “japa” of chanting the name of Shiva “Ohm! Namah Shivaya” for decades in Himalayas and with his Shiva Bhakti, that devotee Narada could get rid of any desire for any type of worldly comforts like one exhale the air and get rid of impurities in the body.

This was perceived by Indra Bhagvan as a threat of Narada to his position. Indra Bhagvan thought that Narada might rise in stature as a Sage deserving respect from all the heavenly bodies, deities, demi-gods including himself who might have to bow before him.

Indra Bhagvan sought the help of Manmadha, a divine being who could create a desire in any one to create desires in the mind of Narada to divert him from chanting the names of Shiva.

Manmadha was god of desires and sex. But by that time Manmadha had already lost his “physical body” as it was burnt to ashes by Lord Shiva with his third eye. Manmadha existed only as a desire and only as an emotion or “passion” in all creatures.

And even though Manmadha existed only as a desire or an emotion, and was brought alive from his ashes by Lord Shiva without his body, listened to Indra’s woes and sympathized with him hovering around in the air.

Manmadha arrived at the place of penance of Narada in Himalayas, and changed the direction of the winds and turned the atmosphere to a warm and pleasant one in the cold Himalayas. Manmadha came with divine nymphs and there was a sudden bloom of flowers on thousands of creepers with flower bunches and shrubs with perfumed flowers that emanated sweet smell. Beautiful nymphs danced with mirth and joy, when everything was changed in the precincts of Narada Muni who was deep in penance.

And yet this pleasant ambiance and dancing nymphs could not change the mind of Narada and these nymphs could not arouse any desires in his body. It was because Narada was chanting “Om! Namah Shivaya”, a Panchakshari mantra which worked as a shield protecting him from tantalizing effects of Manmadha, the god of desires. Narada had closed the doors of his mind’s eye with the “Japa” of the name of Shiva. Even though Manmadha had tried to penetrate in to the mind of Narada he could not succeed and he could not divert the attention of Narada and desires created by him fell away like old leaves fall in winter.

Manmadha himself was exhausted with so many attempts with so much effort that he felt very weak and weaker by every minute when he finally decided to leave.

Narada could successfully complete his penance and attained many spiritual powers. He had risen above the ordinary mortals and became a “siddhi” *purusha* and then attained higher stages of a Sage.

One day, he was crossing a vast Kingdom where the King had announced a “*swayamwara*” of his daughter. Which literally meant that the bride will select a bridegroom out of many who may attend as contestants? The daughter of that king, the bridegroom was known as “Shrimati”. She was indeed a real beauty who attracted the attention of Gods in Heavens. So on that day, when Narada was travelling across that Kingdom, there he saw to his surprise that even divine beings were sitting in a row to win the bride “Shrimati” in that “*swayamwara*” with an intention to marry her.

Narada as a Sage suddenly entered that great hall, busy with the event as it was very much the place of “*Swayamwara*” event where it was about to happen. But a Swayamwara event may not be successful always with only one day event and it may prolong to number of years with a series of events.

On that day when Narada unexpectedly appeared there, the king, that father of the bride was very happy to receive a sage on that auspicious occasion of “*swayamwara*” of his daughter and ordered a golden stool for Narada to sit. And king himself kneeled before him to touch his feet. That bride “Shrimati” for whom even the divine beings were waiting outside prostrated before him seeking his blessings for her successful marriage and a happy life. She had prostrated before him for his blessings.

But that bride “Shrimati” was so much exceptionally beautiful with sexy body and fish like wide eyes, and looking at her that Narada was bewitched by her beauty and lost stability of his mind while looking at her radiant face. But somehow he managed to recover from his “dreamy” state of mind and blessed her saying that Shrimati should marry a very handsome man as much as Lord Vishnu and that she shall become famous as a Goddess of Luck. Both the king and his daughter were very happy with the

blessings of that Sage Narada whose blessings were known to come true. And after accepting small gifts from the king, Sage Narada left that king's palace in haste and straight arrived in Vaikunta the "Loka" or the world of Lord Vishnu.

After arriving in Vaikunta, he "advised" Lord Vishnu to remain satisfied as God of preserver and protector of this world and that he should not need any more. Then Narada began to speak about himself. He said that though he became a Sage by performing penance, he changed his mind to become a house holder and declared that he intended to marry "Shrimati" for whom "*swayamwara*" was going on at that time in "*Bhu Loka*".

Sage Narada, requested Lord Vishnu to transform him like an image of the Lord himself with a beautiful visage, a very handsome body, so much so that others should think and feel that they were looking at a person like "Lord Vishnu", who was known in the world as mesmerizingly handsome god.

Lord Vishnu assured Narada that he could transform his body and within minute's body of Narada was transformed in to very handsome person, shapely muscular body, with wide chest, and Narada was looking very virile. Narada was very happy looking at his own chest and muscular long hands. But God Vishnu changed the face of Narada to that of a monkey a little later, though the rest of the body was very virile, muscular and off course had its own "glow".

Sage Narada never felt that there should be a need to check in a mirror again before starting his journey to attend swayamwara as one of contestants. He was mesmerized with his own body, then with all muscles and a wide chest, high shoulders and long muscular hands. All in haste, he had reappeared at the "swayamwara" and sat among the princes and even among divine beings as one of the contestants to win the bride "Shrimati".

In that row, right and left flanks of Narada, two devotees of Lord Shiva were also sitting and started making comments in a hush, hush voices about that fellow who had a face of a monkey.

Narada did not care to listen to them and thought that they were stung by jealousy. Narada pitied them as hopeless people suffering from envy and thought that was problem from lesser souls.

The bride of "*Swayamwara*" came out with a garland in her hands and started making a round in that large auditorium like dance hall. She saw that a man with a monkey face was also sitting as a contestant and thought that he was also admitted and allowed to sit there only to belittle her. That bride Shrimati considered the presence of monkey faced man in "*swayamwara*" hall as a personal insult to her. She chose to suddenly exit the hall.

All other contestants then started insulting that monkey faced man and blamed shouting at "that monkey faced man" for that failed "Swayamwara". They called him "Vanara"! a human with monkey face and tail even though he did not have a tail. And they despised him.

Narada realized that he was himself in a fool's paradise and immediately walked outside and walking very fast he reached a well where he looked himself in that well. Indeed he had a monkey's face along with reddish brown hair. It was an unmistakable cheating by Lord Vishnu. Sage Narada was beyond himself with anger and arrived in Vaikunta all in haste. The moment Narada had seen Lord Vishnu he started a tirade of invectives against Vishnu branding him as the biggest cheat with all his "Avatars" or incarnations and compared him with Lord Shiva. Narada praised Lord Shiva who drank poison when Milk of Ocean was churned by gods and demons to save both gods and demons.

Narada cursed Lord Vishnu and by so doing Narada exhausted all his powers of penance. Narada cursed Lord Vishnu in anger "that I shall curse you to take birth as a human being on the earth Oh! Vishnu! With all the limitations of a human being and be separated from your own wife abducted by demons. Only monkeys will help you win the war against demons"

But Lord Vishnu thought it wise to give back the face of Narada and when Narada was transformed back again with his own face and his own delicate bodies, with a shrunken, hollow chest and smooth arms without muscles with the hands and fingers of a woman, Narada liked himself very much.

But Lord Vishnu immediately left to “*Bhuloka*” or the human world to attend “*Swayamwara*” himself. When the bride Shrimati had seen Vishnu, in a human form, in that “*Swayamwara*” she fell in love with him and put the garland of flowers in his neck.

The marriage of Vishnu and Shrimati took place with all the pomp and show and there were grand celebrations all over the kingdom. Thereafter Vishnu revealed his divine form and brought “Shrimati”, his newly wedded wife to Vaikunta.



SHUKRA ACHARYA

Shukra Acharya was the Guru of rakshashas. Where from he got his ability to bring back the dead Rakshashas alive, by chanting his maha mantra called “*Mritha Sanjeevini Mahavidya*”?

Lord Shiva according to Shiva Purana was not only a god of destruction but Shiva was the fountain of “life force” because the “life force” of all creatures was born from him. This was the story of Shukra Acharya represented by planet Venus and Lord Shiva.

At one point of time, when “ignorance” of spiritual knowledge reached to such dismal levels under the leadership of Andhakasura that idea of a “spiritual knowledge” itself became something “unknown” and very strange to the world. The sensible meaning was that Andhakasura was spiritually blind so much that materialistic gains and attachment to those pleasures was everything for him. According to Andhakasura nothing existed beyond this material world.

Andhakasura was living in luxuries of material gains, without feeling any necessity for spiritual knowledge at all. And the bondages of desires, addictions, attachments, greed, jealousy, were guaranteed by Andhakasura to everyone and he professed them as the “ultimate goal of anyone”. But these “qualities” in a person lead to enmity, cruelty, possessiveness and other such bondages which finally lead one’s life to a tragic end. But ignorance was what Andhakasura represented and he thought there was no necessity of spiritual life for the world of creatures, as long as much more capacities were granted to get rich and gain wealth which could be accumulated.

But a tragic end for the life of human being silently grows until it blows in to unmitigated tragedy even for generations. Humans will not be aware of a seed of tragedy which may be actually growing inside them. It would be unknown to them and the

attack of tragedy in a life of human being should be like a bolt from the blue.

Then that person who had gone through these tragic incidents of life might feel like life as empty without spiritual side for him.

Andhakasura was drowned in illusions of pleasures so much that all painful experiences were not important to him as he was blinded by his own addictions of luxuries and blinded by passions so much that he thought they were giving him “pleasure” because more and more of them, each time at increased levels were required to give “comforts” of luxury but temporary in their nature to his body and even with such a temporary nature, all these pleasures appeared real for Andhakasura!

Lord Shiva wanted to emancipate the creatures from ignorance. And his energies called *Pramatha Ganas* or the “spiritual energies” were at war with *Daiityas* or *Rakshashas* (demonic forces) under the leadership of Andhakasura.

Pramatha Ganas were dying but *Daiityas* were also killed in large numbers in that war. Shukra Acharya, the Guru of these *Daiityas* was bringing these demons back to life with his Ayurveda herbal concoctions and with mantras of “*mrta sanjivani maha vidya*”. At one point of time Lord Shiva was so much frustrated that he entered battle field himself and widened his mouth so much that he had devoured Shukra Acharya!

But Shukracharya did his penance in a “temple” called the stomach of Shiva and thought for some time about entering as *prana* or life force of the sperm particles of Lord Shiva. He thought of an idea that semen of a man should be most powerful because a new life takes birth from it.

The body’s entire activities are stopped only to produce more semen in a man which approximately release 200 lakhs of sperms in 1(one) ml of semen.

The word “Shukra” also meant semen. The related meaning meant Shukra as a person, was the preceptor of *Daiityas* or *rakshashas*.

Shukracharya using his spiritual powers came out of Shiva through his penis when Shiva's penis ejaculated semen in full erection. Hence he got the name Shukra and because he was also a scholar he was called Shukra Acharya. The word Acharya meant Professor or Scholar and an intellectual.

Shukra Acharya came out of semen of Lord Shiva and sat in penance to please Lord Shiva on the banks of Ganga, in the old town of Varanasi where Lord Shiva first established the "Linga" in the form of his erected penis. On that idol representing "phallus" Shukra meditated for one hundred years. First he did a "japa" which was repetition of a mantra. And that mantra was "*Maha Mrityunjaya mantra*". The meaning of that "Maha Mrityunjaya" mantra was very simple. It was about a cucumber which shall ripen, turned yellow and separated itself from its mother twine without twine being aware that its fruit was separated.

But this mantra after a repetition of one hundred thousand times removes fear of death or what is called "thanato phobia" which means an irrational fear of death.

And this mantra called "*Maha Mrityunjaya mantra*" prolongs one's life after dispelling all diseases from the body. The meaning for "Maha Mrityunjaya" mantra could be understood in a different way and one of them is a prayer to Lord Shiva to allow one to live long until ripe old age to get salvation, or liberation from the cycle of births.

After decades of Sadhana or practice of this "*Maha Mrityunjaya Mantra*", Shukracharya did a japa of Panchakshari mantra "Om Namah Shivaya" one lakh times.

Lord Shiva was very much pleased with Shukra Acharya even though basic nature of Shukra Acharya was to increase a passion for life and increase interest in all luxuries of human life including vigorous sexual life. In Astrology 5th house from Ascendant is the house of creativity, procreation, art, creative writing, drama, dance etc., And aspect or conjunction of planet Venus with 5th

house in a horoscope enhances these abilities according to astrologers.

Lord Shiva gave him a *mantra* and ever since Shukra Acharya used this mantra imparted to him by Lord Shiva to resuscitate the dying ones and invigorate the weaker and to bring back desires in those who felt they were dry as much as wood of a dead tree.

Shukra Acharya could revive all dead passions and makes a person more passionate and virile to enjoy sex and he also lengthens life span. A deficient Venus in one's horoscope gives the opposite results.

In the stories of Shiva Purana, rakshashas who were dead in the fight with divine beings, or gods were brought back alive by Shukracharya, who became their Guru. But Rakshashas represent "tamoguna" (increasing desires) which were symbolic in the stories which were articulated in a human form.



HIRANYAKSHA

Lord Shiva was sitting atop the mountain Kailasa and was lost in his own thoughts. His wife Parvati came from behind and closed his eyes with both her hands. Shiva knew that it was his wife but because the Lord's eyes were closed the whole world became dark. Heat waves spurted out of his third eye and Parvati's lovely hands started sweating. That mixed with the sweat of her husband when she hugged him caused a rakshasha to take birth. That infant rakshasha who had taken birth in that darkness out of the sweat of Shiva-Parvati started crying.

Goddess Parvati out of sheer fear when she heard the cry of that infant Rakshashas in that pitch darkness took off her hands. Lord Shiva, her husband opened his eyes and told his wife not to be afraid. He told her that the child's name should be Andhakasura because he was born out of the darkness. And he also told her that when that infant grew up, he should become extremely powerful Rakshashas.

Meanwhile, Hiranyaksha, that notorious demon king who was brother of another famous demon Hiranyakashipu, was in deep penance for many years by that time. The heat waves from Hiranyaksha started spreading. Lord Shiva appeared before him and said "Hiranyaksha, ask for a boon!" But Hiranyaksha after his prayers to Lord Shiva said that his wife had been much more worried than him and that she had been barren without a child of her own.

Lord Shiva said he could not grant a boon to his wife to conceive a child because of her past "Karmas" but they could as well have a son called Andhakasura who was born just a few days ago out of the sweat of himself with his wife Parvati because Parvati closed his eyes for a moment. Hiranyaksha was more than happy, and accepted son of Shiva-Parvati as his own and adopted him.

After that Hiranyaksha became extremely powerful and ascended to heaven to drive out all gods. So, all those gods descended down to earth and started roaming on the earth. Hiranyaksha had a wish that the earth had disappeared! Only because he could not grant any place on the earth for Gods to roam.

But with boons of Shiva, after his penance, he had immediately set upon his ambitions. Hiranyaksha rolled the earth like a mattress made of grass, and hid it in the nether world. All these gods and demi-gods went to the Ocean of Milk where God Vishnu was sleeping in "*Maya*" or illusion. Devas, the divine beings started weeping in front of God Vishnu to act immediately to restore the Earth and heaven.

God Vishnu took an incarnation of a wild Boar and with powerful fangs on either side he lifted up the rolled earth and pushed it up the water and restored it. He also tore open Hiranyaksha with the fangs as a Boar and killed him, which was a great relief to Gods.

If we read physics, we know that there were some phenomena called tectonic movements of the "plates" of the earth. And what we know in the present times as India was probably either joined with Australia or part of it and this plate moved and finally bombarded with China (as we know it today) and the earth in between China and India plate, from the bottom of the Ocean, rolled up like a mattress or "heaved up" thousands of feet up and at some places nearly to a height of 21 thousand feet. This created Himalayas, or lower Himalayas called "Shivaliks", middle Himalayas and higher Himalayas.

That is why on the hills of Himalayas or in the earth of Himalayas we can easily dig out conch shells, beads and the quality of earthen sediments etc., which are usually found at the bottom of the sea. The sides of these mountains undergo frequent "earth slides" because the soil is loose, and very frequently during monsoons these Himalayan mountains slide wreaking havoc to human life almost every year. There is a lake in Himalayas called Pongong Tso which has salt water of a sea.

In this Shiva-Purana which was the oldest of eighteen most important Puranas, the story of the earth being heaved up by Lord Vishnu in his incarnation as a wild Boar has been known as "*Varaha Avatar*".

Lord Shiva sat on the surface waters of the submerged Himalayas while the earth was rolled up by Hiranyaksha. Shiva's locks of hair bound as a crown on the top of his head. Lord Shiva sat in meditation while river Ganga seated herself as a figurine doll in in his hair locks. And then Varaha pushed up the earth to lessor heights and then to thousands of feet high Himalayas, the abode of Lord Shiva, which could even stop monsoon clouds and return them to India's coast. Himalayas melt and Ganga flows in the summer.



HIRANYAKASHIPA

Hiranyakashipa was very sad and worried. His brother Hiranyaksha was killed by Lord Vishnu who had taken an incarnation of a wild Boar which became a legend as “*Varaha Avatar*”. There was an anxiety and a desire in his mind to avenge his brother’s death.

Hiranyakashipu started doing penance for the appearance of Lord Shiva and his penance reached impossible levels of austerities for many decades inside deep forests of Himalayas.

Finally pleased by his dedication, devotion and *tapasya* (*penance*) of Hiranyakashipu, Lord Shiva appeared before him and bestowed him with boons which alarmed all the gods including Lord Vishnu in his Vaikunta.

Hiranyaksha, the old brother who was killed by Vishnu, asked for a victory against gods and an ability to conquer the heaven. Hiranyakashipu his younger brother also asked for a boon which gave him complete immunity from man or animal in the day time or night time and from any other creature including gods any time. All these creatures who may attempt an attack on him shall be killed by him and shall die in his hands.

But what Hiranyakashipu ignored was that there were exceptions to his boons. Nevertheless Hirankashipu thought that he was invincible and “truth” and “honesty” cannot conquer him. Hiranyakashipu started wreaking havoc on the earth and targeted the gods in heaven. Hiranyakashipu ruled the hell and ruled the heaven after driving out all the gods from there. He started to rule all the three worlds of the earth, heaven and the nether world or “*pathala loka*”. Gods reached Vaikunta for protection and started their prayers in front of Lord Vishnu.

But Hiranyakashipu had a bigger problem at home. Out of all his five sons the eldest son Prahlada turned out to be a devotee of Lord Vishnu!! In spite of his warnings to his eldest son, Prahlada that Vishnu had been their arch enemy, Prahlada could not stop worshipping Lord Vishnu. For Hiranyakashipu his own son had become the biggest headache and a big embarrassment in front of all his rakshasha friends and relatives, even though he conquered the world. His son Prahlada became a devotee of his brother's killer Vishnu. He was ruling hell and heaven but back at home, Hiranyakashipu could not establish himself and could not stop his own son Prahlada from worshipping Lord Vishnu.

He finally decided to kill his own son Prahlada and ordered his guards to throw his son under the feet of rutting elephants inside his fort but Lord Vishnu always saved him and Prahlada started performing miracles astonishing all rakshashas who were supporters of his father.

Hiranyakashipu had thrown his own son Prahlada down from the ramparts of his fort himself but Prahlada fell down like a peacock feather and nothing happened to him. But the moment the boy Prahlada landed on the earth he started chanting the name "Narayana" and that was quite frustrating for his father Hiranyakashipu.

Finally Hiranyakashipu left Prahlada alone to himself and then Prahlada started conducting Bhajans, devotional singing and Kirthans inside the fort walls right inside the home, while all of his friends started singing and swinging with devotion of "Narayana" and chanting 1000 names of Lord Vishnu, and holding and ringing the bells and chanting the name of "Narayana". This was a biggest challenge for Hiranyakashipu and he had issued an open challenge to Vishnu in Vaikunta to come out of hiding from the Ocean of Milk for a fight. He wanted to teach a lesson to his son and prove to the world he was more powerful than Lord Vishnu. Indeed Lord Vishnu was in hiding in the Ocean of Milk terribly afraid of Hiranyakashipu.

Lord Vishnu finally came out taking on an incarnation or an “*Avatar*” of Narasimha. That Avatar meant he was half-lion and half-human and started roaming in the streets of the capital city of Hiranyakashipu and walked along roaring with his lion’s head right in front of his fort. All those *Danava* warriors who confronted were killed by that strange creature which had a head of lion and body of a human with hands as strong as steel with nails as long as one foot. In fact, in the city of Hiranyakashipu, killings spree of Avatar Narasimha went on unchallenged throughout the night when Rakshashas in hordes started running out of the city which was a great humiliation to the King Hiranyakashipu. It was like a mass exodus of Rakshashas from his capital city.

It was day break next day and then it prolonged until the evening of the next day. It was actually a twilight time. And Narasimha became a menace for all rakshashas in the city of Hiranyakashipu and all those rakshashas who survived the attacks of Narasimha took shelter in the fort of Hiranyakashipu. These rakshashas prayed to their king Hiranyakashipu to kill Narasimha, that strange creature with a human body and with a lion’s head.

Prahlada, son of Hiranyakashipu advised his father not to fight Lord Vishnu because Narasimha was none other than an incarnation of Vishnu. And Prahlada told his father that Lord Vishnu who was called Narayana was the only god and he was everywhere. Hiranyakashipu was very angry while listening to his son Prahlada. It was because first of all he did not believe that “Narasimha” was Vishnu and he did not believe that Vishnu was omnipresent and Omniscience. Hiranyakashipu argued with his son Prahlada that Vishnu was a coward deity or a demi-god who had been in hiding in the Milky Way mortally scared of him. Hiranyakashipu declared that the only god was Lord Shiva and there was only one god Shiva and none else.

Hiranyakashipu went outside in to the streets and fought with Narasimha.

But in that twilight, Narasimha with hands of steel and claws of one foot in length caught Hiranyakashipu and placing him on his knee and sitting on that door frame of a home, in that twilight, tore open the stomach of Hiranyakashipu and took out the intestines which Narasimha wore around his neck as a garland and roared with his lion's head. The boons of Hiranyakashipu could not save him because *Avatar* Narasimha sat neither inside the house nor outside the house. It was neither a day nor the night. And the killer of him was neither human nor an animal.

Prahlada offered his prayers to that *Avatar of God Narasimha*.

After the death of Hiranyakashipu, his son Prahlada was anointed as king by Lord Vishnu who took on his original form.

It was mentioned even in Skandha Purana that King Prahlada was the first person who wrote a treatise on Palmistry.

