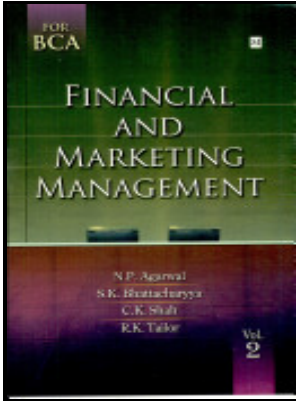


# Kāmāyanī vimarśa

## Malika enḍa Kampanī - EE7.5



Description: Study of Kāmāyanī, extended narrative poem by Jai Shankar Prasad, 1889-1937, Hindi author.

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Lindsley, John Berrien, 1822-1897.  
Architecture -- Italy -- Veneto -- 17th century  
Architecture -- Italy -- Veneto -- 16th century  
Architecture, Domestic -- Italy -- Veneto  
Classicism in architecture  
Architecture -- Early works to 1800  
Parody  
Analogy in literature  
English language -- Early modern, 1500-1700 -- Style  
Shakespeare, William, 1564-1616 -- Humor  
Shakespeare, William, 1564-1616 -- Literary style  
Prasad, Jai Shankar, 1889-1937. Kāmāyanī vimarśa  
-Kāmāyanī vimarśa  
Notes: In Hindi.  
This edition was published in 2005



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### EE7.5

Hence if psychic waves are engaged in the pursuit of matter, it is not altogether impossible for those psychic waves to be transformed into crude matter because of the decrease in their wavelength. She still continues Her dance, but being under Puruṣas hypnotic influence cannot modify Puruṣa in any way.

### EE7.5

The main idea behind the practice of the crude Pañcamakāra is to carry out sādhanā while in the midst of crude enjoyments.

### EE7.5

The Cosmic Mind also acquires impetus to manifest Its dormant sañskāras when Its mind is in a state of pause.

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He is the Supreme Truth, inaccessible to the senses. In the flow of Pratisāñcara entities attain human frames and then, by virtue of sādhanā, return to the Supreme Macrocosmic Stance. If their minds are directed towards Bhavānī Shakti their Bhaeravī Shakti will become crudified.

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From the state of pause of the Cosmic Mind. Eventually the whole mind is converted into matter. Non-attributional Consciousness is called Nīśkala Brahma.

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It is with Her help that one must carry on ones sādhanā to attain Citishakti. Similarly, a valuable mantra cannot be used properly without the help of diipani.

## **SHARE Virtual Discovery Environment**

Mathitvācatváro vedān sarvashāstraṇi caeva hi Sāraṇ tu yogibhiḥ pītaṇ takraṇ pivanti paṇḍitāḥ. The seed of creation is the loss of balance within the triangle of forces. These disciples acquire spiritual knowledge when they are in close contact with the preceptor, but as soon as they are apart from the preceptor they forget all his teachings.

### **EE7.5**

Japakriyā is a composite of processes, and those processes can be carried out one by one; therefore it is not so difficult as dhyāna.

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