



Talas, their impact on our life and the remedies

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What are the talas?

- According to the Indian brahminic model of life, there are numerous levels of existence. The level on which we are living now is **Bhu** loka, the „Earth“ level. It is characterized by the need of 5 koshas (functional systems) for life. The body is represented by annamaya kosha - „system built from food“.
 - Then there are 4 other systemic units that are needed for life and for life on this level of existence.
- **Talas** are the neighbouring lower lokas to ours. The tala chakras are situated in the hips and legs. They make us susceptible to talic influence.

Chakras and Tala chakras



7 Sahasrara

6 Ajna

5 Vishuddha

4 Anahata

3 Manipura

2 Svadhishtana

1 Muladhara

-1 Atala

-2 Vitala

-3 Sutala

-4 Talatala

-5 Rasatala

-6 Mahatala

-7 Patala

Talas and their influence on our life

- Thus, whilst – according to the Indian tradition - through our upper chakras we can receive inspirations from higher levels of existence - through the tala chakras, we receive influence from lower levels of existence. The problem is that the inspiration from the talas is negative or inconducive to spiritual development.
- This presentation gives an overview of the characteristics of the talas and the character of inspirations coming from these lower levels of existence.
- Finally it gives recommendation how to recognize such inspiration and how to dissociate from it, as well as how to eliminate them.

A few notes on existential levels

- Lately, in physics, the string model assumes that existence manifests in a great number of parallel systems.
- The model of human existence, when going beyond the „standard model of evolution“, and look into the mystical models, shows the same message:
 - Humans in mystical models had a far more developed state of existence than they are in now.
 - Thus there are humans in many universes/levels of existence.
 - This is why all spiritual traditions put emphasis on the need to uncover our spiritual Being.
 - This enables one to gradually regain the right and ability to exist on higher levels of existence.
 - All of us has a deep seated memory of the „Original state of Being“.

How the existential spheres appeared

- There are many descriptions of this process that can be derived from various spiritual traditions, but perhaps the most logical one comes from the channelling of A. von Vay (1869).
- Firstly, it defines that the **manifestation** („creation“) by the Absolute started by the appearance of primal beings („**first born ones**“), who - due to their free will could make errors. When they realized that in spite of their training they do not have the possibility to understand the Absolute, the effort of a part of them started to be oriented to „**independent creation**“.
- But as by this they were put under stress and their „giving“ and „receiving“ parts separated, therefore their harmony was disrupted. The said effort resulted in a „**chaos**“, where they got „frozen“ due to having lost the access to universal energy source.
- The solution given by the Absolute to this situation was to separate the dharmic and adharmic worlds (and beings), thus giving rise to a „**perfect**“ and a „**faulty**“ system, where the first lived according to the original design and the second had a choice - to purify its „tattvic“ constituents or to deepen the confrontation.

The Odyssey of fallen angelic beings and humans

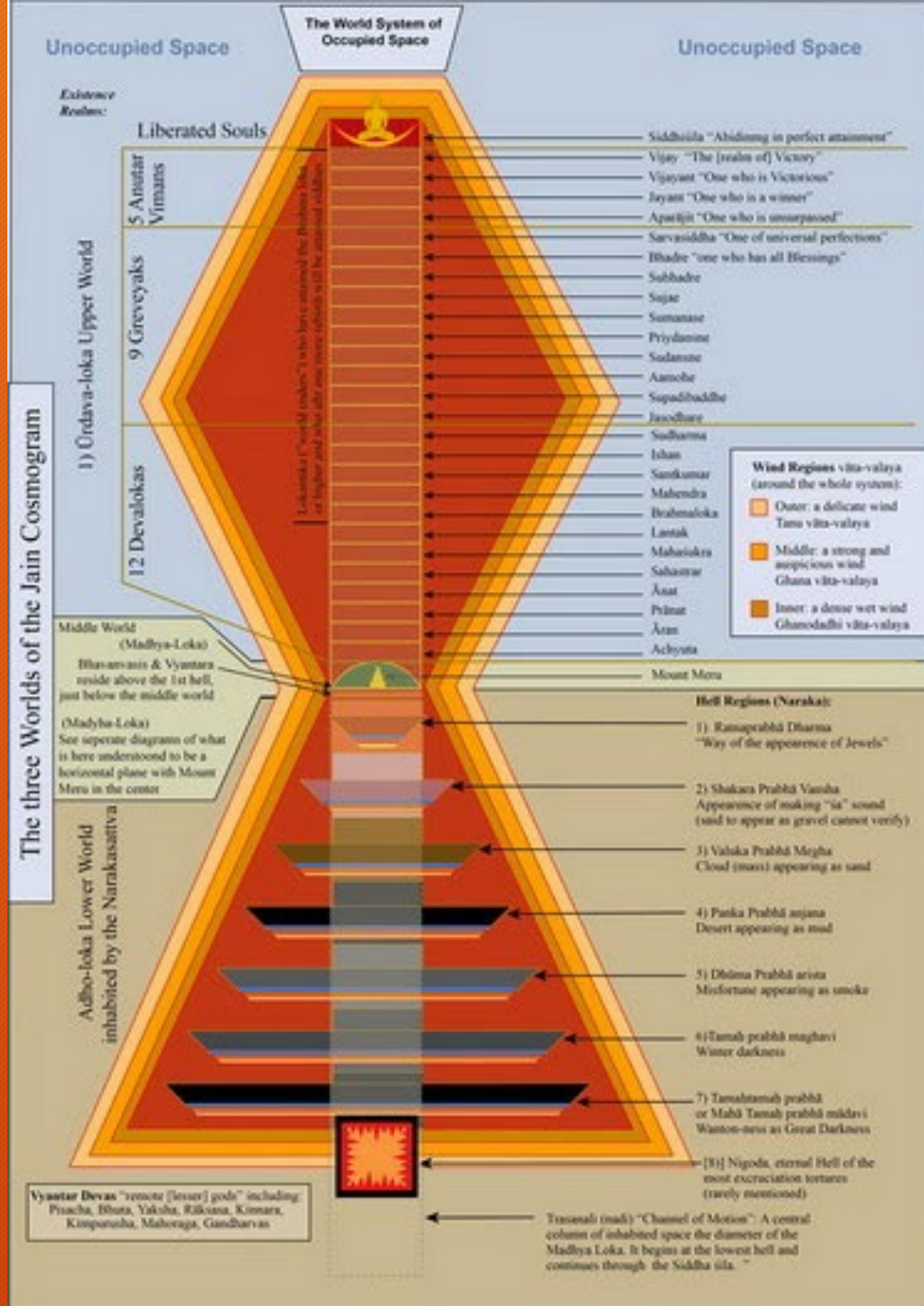
- At one point of the manifestation process, original **human beings** appear and start living at a level that may be called **Jana loka** (suns of 2nd order). They had the possibility to observe the higher beings („first-born“), living on higher levels of existence („suns of first order“ - satya loka) as well as the lower levels of existence („talas“, „suns of 7th order“).
- When their interest brought them to contact and interaction with the „fallen 1st born“ beings, they were expelled to lower levels of being (suns of 3rd order, mahar loka). After further errors they had to live on even lower levels of existence (swarga loka, „suns of 4th order“), down to **bhu loka** (the present level of existence of humans, „suns of 6th order“, where the „1st type“ of material body appears).

The Odyssey of humans

- As mentioned, the fallen 1st born beings were forced to live also on the level of talas (suns of 6th order). They were intent on creating sufficient attraction for the 2nd born ones (**humans**) to lure them out to „visit“ their areas of interest and cause their further fall.
- The error of the fallen 2nd born ones was sensuality, pride and antagonism towards the Absolute.
- „**Repentance**“ would bring humans to a higher level of existence. This would be analogous to **development of jnana** through yoga.
- Still, for a fallen being it is a rare gift of being able to incarnate to earth and to strive to overcome the erroneous tendencies of its ahamkara and mind.

The value of human life

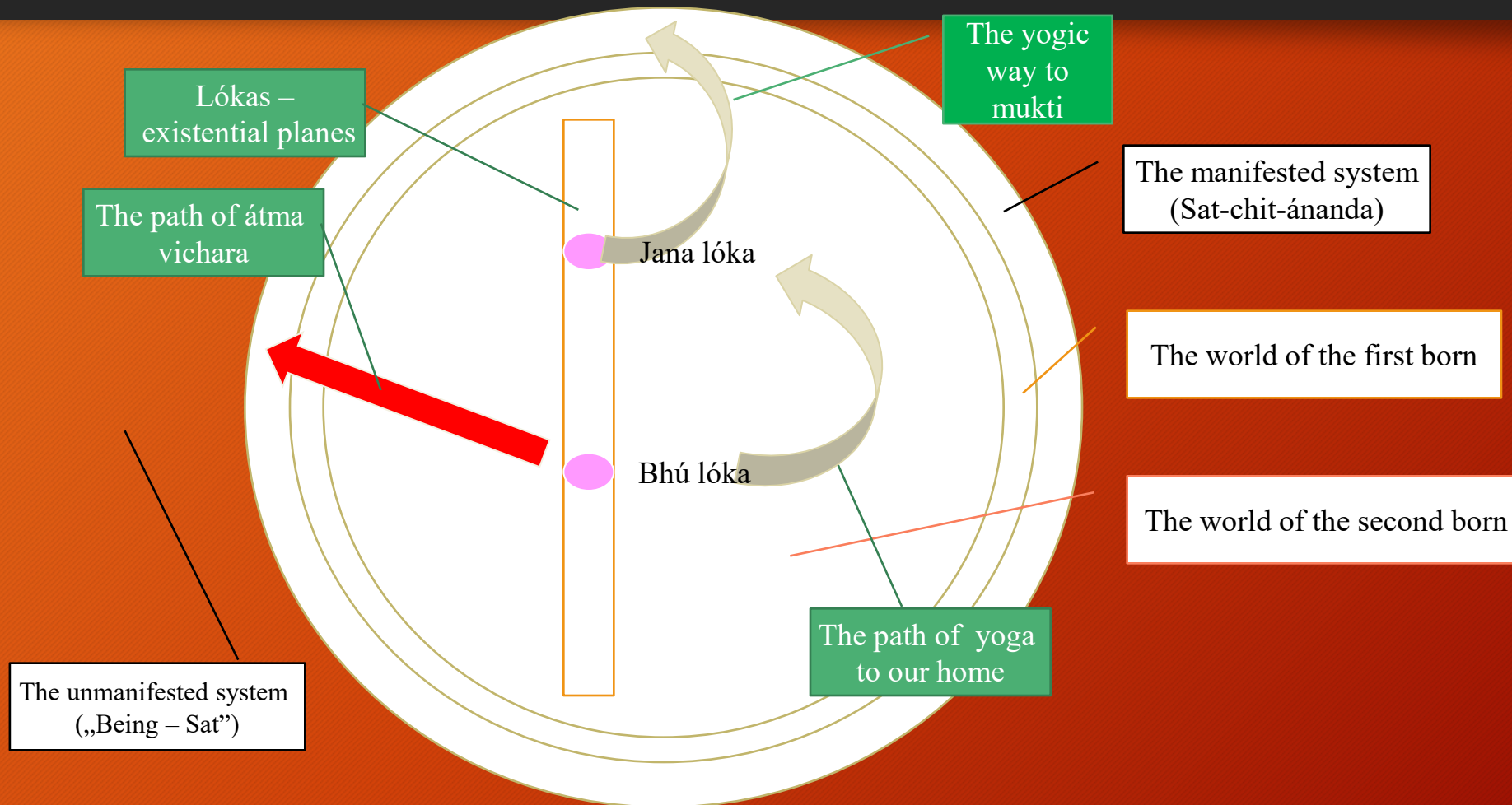
- There is no birth like the human birth. Both the gods and the manes desire it. For the Jiva the human body is of all the bodies the most difficult to come by. For this it is said that the human birth is attained with extreme difficulty. It is said in all the Sastras that of the jiva's eighty-four lakhs of births the human birth is the most fruitful. In no other birth can the Jiva acquire knowledge of the Truth. Human birth is the stepping stone to the path of Liberation. But rare are the meritorious who come by it."
(Visvasara Tantra)



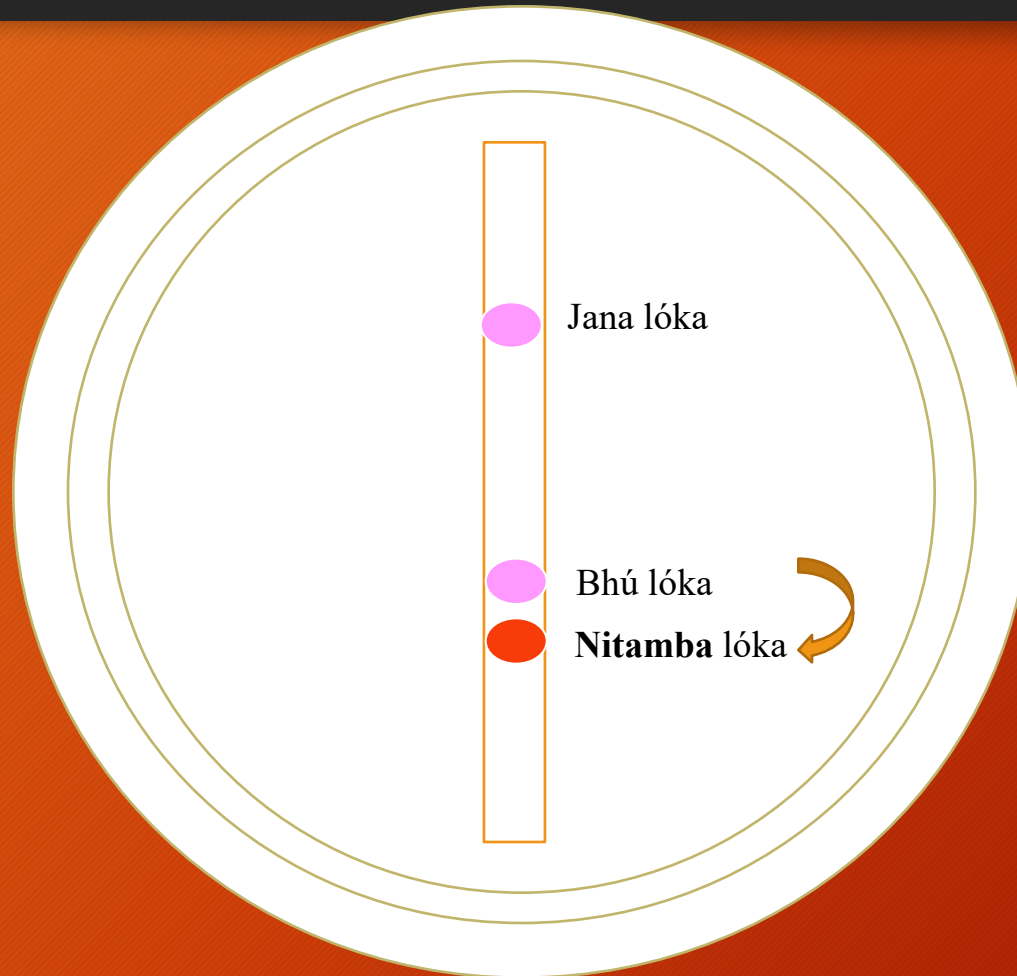
Existential levels

According to Jaina philosophy only this narrow section of occupied space is available for human incarnation.

The „way” of atma vichara and other yogic paths to mukti

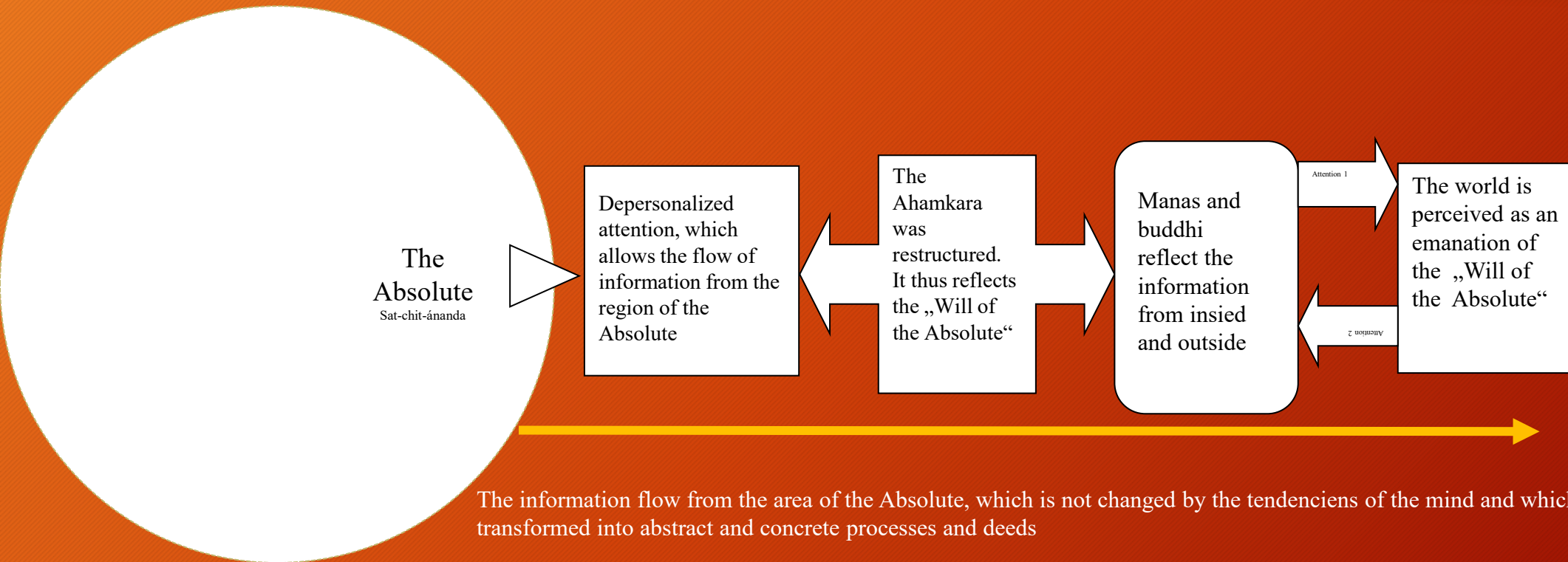


What is to happen if human race jumps into a catastrophe



If the karmic load and the talic influence will not be alleviated i.e. there will be no major spiritual uplift, then a new lower sphere of living will appear for humans, which will be even more dense as the bhū loka and will have a greater karmic load - the nitamba loka.

Ideal human life in the state of atmajnana



What are the risks of living on Bhu loka?

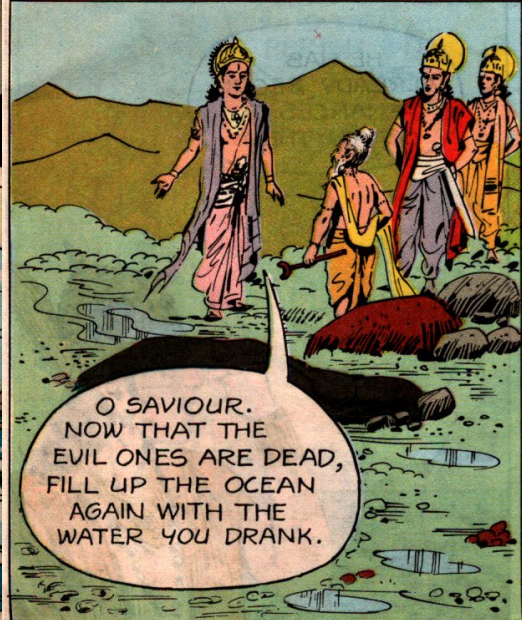
- As it is the closest loka to the talas, dharma is difficult to upkeep.
- The loss of dharma in our life may have a variety of difficult results:
 - Loss of freedom at a next incarnation due to appearance in an animal, vegetal or mineral form
 - Loss of aspiration for dharma due to talic influence
 - Loss of freedom due to hellish influences or appearance in naras (hells).
- The Bhagavad Gita is stating that if dharma is lost, the incarnation of Vishnu will appear here to correct the situation.
- Further, from time to time we may experience a (proxy) war of devas and asuras on earth.

Devas and ashuras

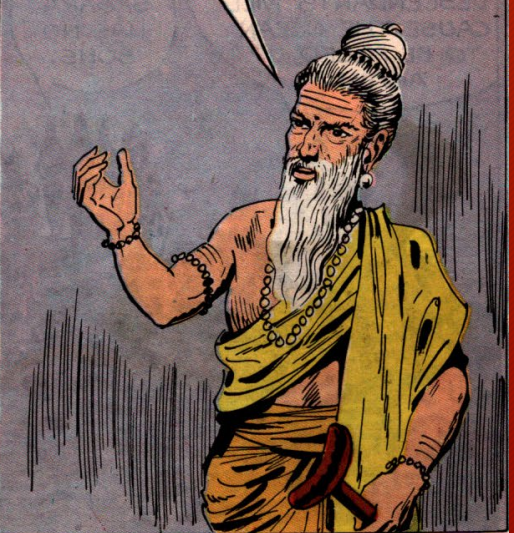
In fight



WHEN THE ASURAS WERE VANQUISHED THE DEVAS TURNED TO AGASTYA.



I CANNOT. I HAVE DIGESTED IT. YOU WILL HAVE TO FIND SOME OTHER MEANS TO FILL THE OCEAN.



Lokas

- Usually 7 main lokas are given above the talas:
 - Satya loka
 - Tapo loka
 - Jana loka
 - Mahar loka
 - Swarga loka
 - Bhuvan loka
 - Bhu loka
- There are, however also other lokas described in e.g. the Vishnu purana and other texts.

Limitations of the Bhu loka

- The inhabitants of Bhu loka are fully under the pressure of the 5 kanchukas of the samkhya philosophy.
- It means the following:
 - *Kalā*: Shrinks universal authorship („almight“) and limits agency
 - *Vidyā*: Shrinks universal awareness („all knowledge“) and limits knowledge
 - *Rāga*: Shrinks universal all-satisfaction and limits contentment, creating a sense of lack and bringing about desire for particular things
 - *Kāla*: Shrinks eternity of consciousness and limits the experience of time to past, present, and future
 - *Niyati*: Shrinks total freedom and all-pervasiveness and limits cause, space, and form

Talas as existential levels

There are seven talas

- Atala
- Vitala
- Sutala
- Talatala
- Rasatala
- Mahatala
- Patala



Talas in scriptures - comforting news

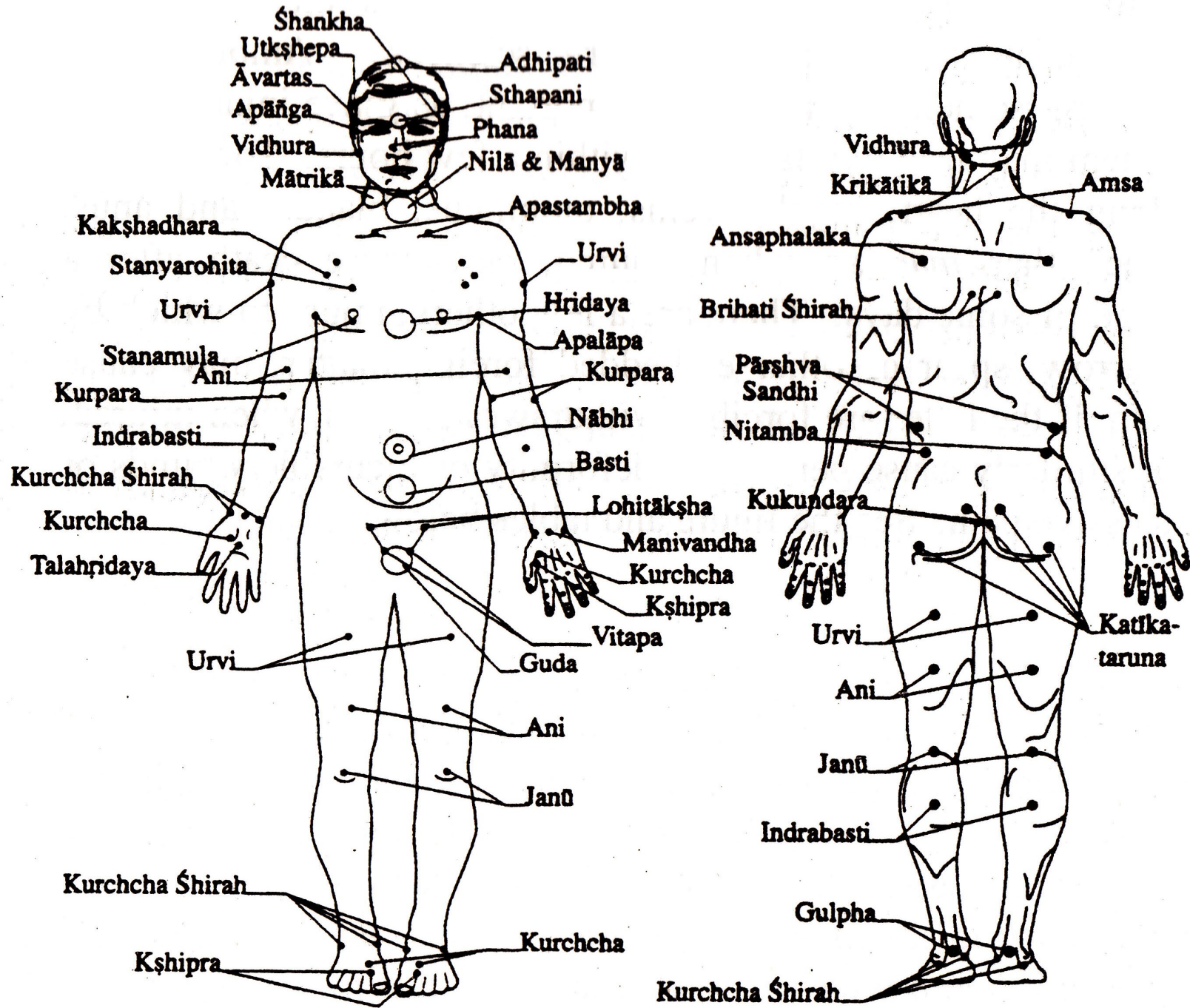
- The *Vishnu Purana* tells of a visit by the divine wandering sage *Narada* to Patala. Narada describes Patala as more beautiful than Svarga. Patala is described as filled with splendid jewels, beautiful groves and lakes and lovely demon maidens. Sweet fragrance is in the air and is fused with sweet music. The soil here is white, black, purple, sandy, yellow, stony and also of gold.^{[1][8]}
- The *Bhagavata Purana* calls the seven lower regions *bila-svargas* ("subterranean heavens") and they are regarded as planets or planetary systems below the earth. These regions are described as being more opulent than the upper heavenly regions of the universe. The life here is of pleasure, wealth and luxury, with no distress. The demon architect *Maya* has constructed palaces, temples, houses, yards and hotels for foreigners, with jewels. The natural beauty of Patala is said to surpass that of Swarga. There is no sunlight in the lower realms, but the darkness is dissipated by the shining of the jewels that the residents of Patala wear. There is no old age, no sweat, no disease in Patala.^[7]

Talas in Uttara Gita - more realistic views

- The Uttara Gita mentions regarding the talas the following:
 - At the lower end of the foot is the atala world, at the top of the foot is the vitala, at the ankle is nitala, the shanks are sutala. The knees are talátala.
 - The seven nether worlds are to be associated with the seven parts of the body.
 - Fearsome and like the fire at the time of pralaya, like hell is the patala, where serpent kings reside.
 - It is below the navel and is called Maha patala. Jiva is the Adisesa, who is circling and supporting the world (II.-28-30).

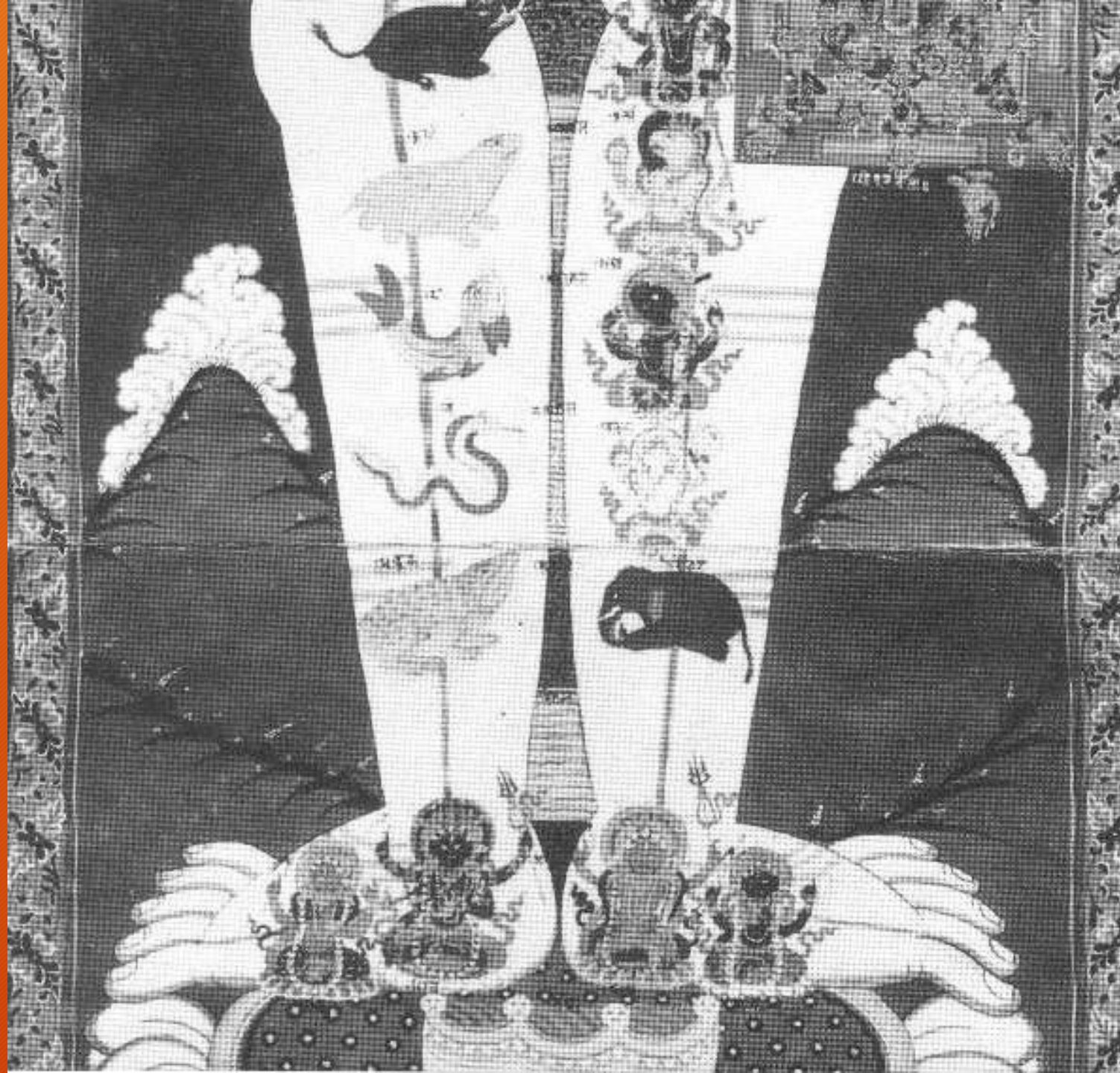
Tala chakras and marmas

- There is an interesting resemblance of the location of marma points along the lower extremities and the sites of tala chakras.
- In fact the **katika taruna, urvi, ani, janu, indra basti, kurchcha shirah, gulpha, tala hridaya and ksipra** are situated at the same region as the tala chakras.
- The animals that represent the tala chakras are boar, elephant, horse, turtle, elephant, fish, snake, toad.
- Clearing the information content of the marmas through marma treatment could temporarily cancel the influence of the talic information that they may contain.



Marmas

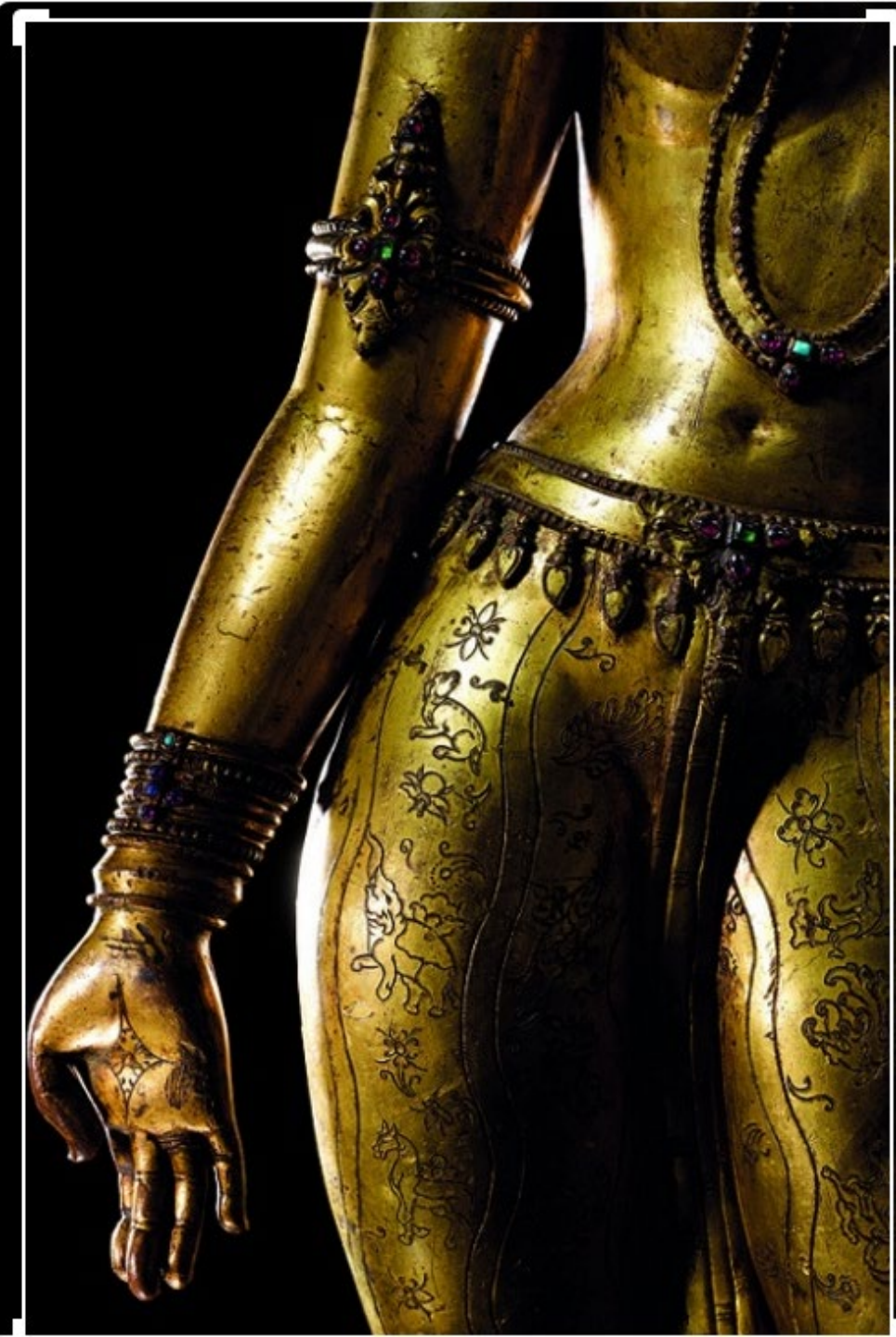




Tala symbols

Atala

The first talic level is Atala. This is the abode of sexual entities in the form of lustful female demons. This level is ruled by Bala, son of Maya. Bala possesses great powers, and creates these demons when he yawns. These demons are of three kinds: svarinis (self-willed), kaminis (lustful) and pumscalis (whorish). These demons enchant and attack the men who enter Atala, trying to steal their sexual energy. The state of consciousness of Atala is called "Put", which means childless. The Atala chakra is located in the hips. The Atala chakra and Put give place to fear and despair, as well as lustful desires.



Tala symbols

Vitala

- The second talic level is Vitala. This place is ruled by Hara-Bhava and Bhavani, dark forms of Shiva and Parvati. This is also a strongly sexual plane, since Hara-Bhava and Bhavani exist here in constant sexual union, and their sexual fluids form the river Hataki. Here this dark form of Shiva rules as lord of ghosts and goblin-like demons, as well as master of gold mines. Those who live here are adorned with gold. The state of consciousness of Vitala is "Avichi" which means joyless. The Vitala chakra is located in the t [chakra]] and the Avichi state are related to anger, frustration and confusion, as well as reser

Om, all this, whatever
Moves on this earth
is permeated by Ísa (Brahman)
Protect yourself through detachment.
Do not covet (other's wealth).
After all, whose wealth is this?
Ísavasya upanishad v1.

Sutala, talatala

- The third talic level is Sutala. This place is ruled by the demon king Bali. Sutala is covered with beautiful temples and buildings. Sutala corresponds to “sound”. The mental state here is called “Samhata”, meaning abandoned. The Sutala chakra is found in the knees. The Sutala chakra and the Samhata state are related to jealousy and inadequacy, as well as deeper states of confusion.
- The fourth level is Talatala. This is the realm of the demonic architect Maya, who is also a powerful sorcerer. The state here is called “Tamisra”, or darkness. The Talatala chakra is located in the calves. The Talatala chakra and the Tamisra state are related to greed and deceit, as well as a strong instinct of self-preservation and strong materialistic ideals.

Rasatala

- The fifth talic level is Rasatala. Rasatala is home of mighty demons, the Danavas and the Daityas, which live in holes, like serpents. These are the enemies of the Devas (the gods). Rasatala corresponds to “touch”. The state here is called “Rijisha”, which means expelled. The Rasatala chakra is found in the ankles. The Rasatala chakra and the Rijisha state are related to deeper and stronger needs for self-preservation and selfishness. Here, there is absolutely no concern about damages or pain caused to others. This is the true abode of man’s animal nature.



Mahatala

- The sixth talic level is Mahatala. Like Sutala, this place is covered with beautiful buildings and temples, which house Nagas, serpent-demons, such as Krodhavasha, Kuhaka, Taksshaka, Kaliya and Sushena. However, these demons live in peace with each other, and are versed in sports and arts of pleasure. They live ever afraid of the eagle-man Garuda. The state here is called "Kudmala", and means leprous. The Mahatala chakra is located in the feet. This level is related to "taste". This level is considered a place without conscience, and those who end down here feel free to steal, feeling that the world owes them everything. Here, selfishness is at its absolute.

Patala

- The seventh and last talic level is Patala. Here live the Naga demons ruled by their king Vasuki. Light no longer reaches this place, so the only sources of light are the jewels worn by the Nagas. The Nagas here have many heads and many hoods, and are easily angered. The state of consciousness here is called "Kakola", or black poison. The Patala chakra lies in the soles of the feet. The Patala chakra and the Kakola state are related to extreme feelings of hate and destruction, both of the self and others, as well as a total desire for torture and unrestrained violence. The ideal here is "murder for the sake of murder".

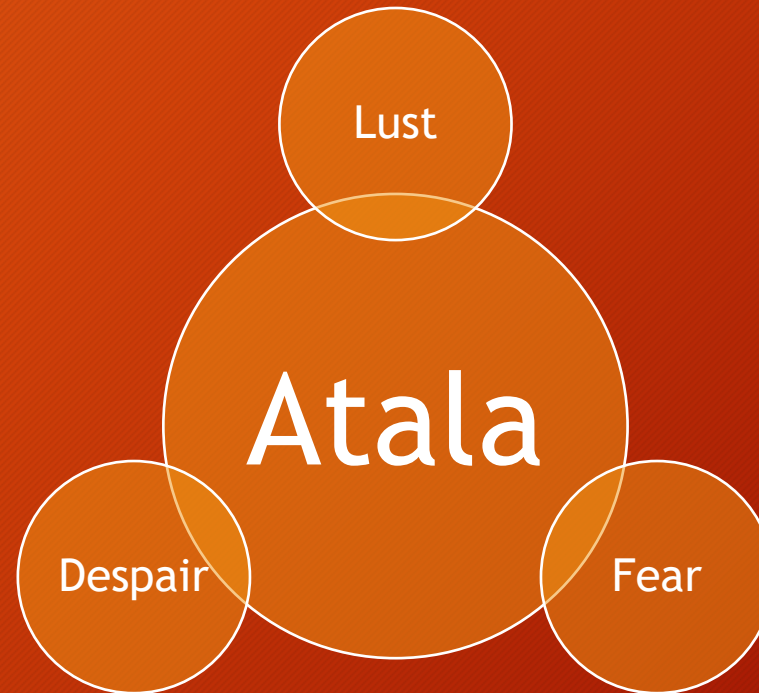


Atala - influences to counter

The main atalic influences:

They relate to negative emotional states, depression and sensuality in extremes.

Antidotes: – getting that amount of kama, which life is ready to provide us, without an „unextinguishable“ infatuation. This means we are in santósha. The faith in life and in our karma, which protects us from things that should not happen.



Vitala - influences to counter

The main vitalic influences: - as shown in the diagram.

Antidotes: holding that much of artha (wealth), that are given by life naturally (without creating unfavourable future karma), humour, stability – faith in our abilities.

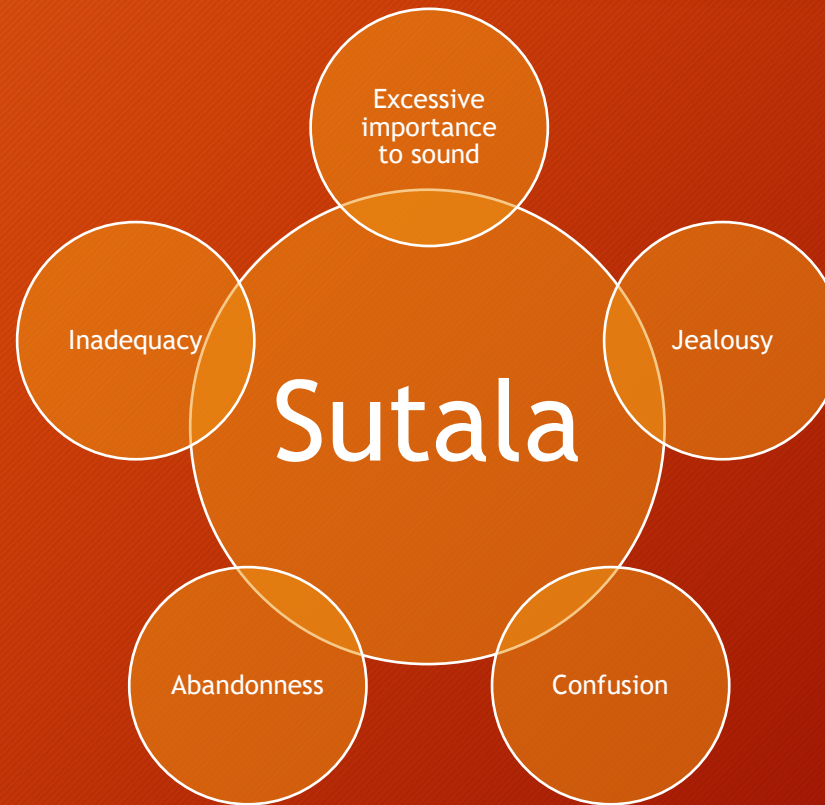


Sutala - influences to counter

Land of king Bali

The main sutalic influences - as shown in the diagram.

Antidotes: the feeling that our next of next of kin and friends are standing by us, that we are valued by them and that they are giving us freedom. Then, having faith in them and giving them loving, cooperative freedom.



Talatala - influences to counter

The main sutalic influences - as shown in the diagram.

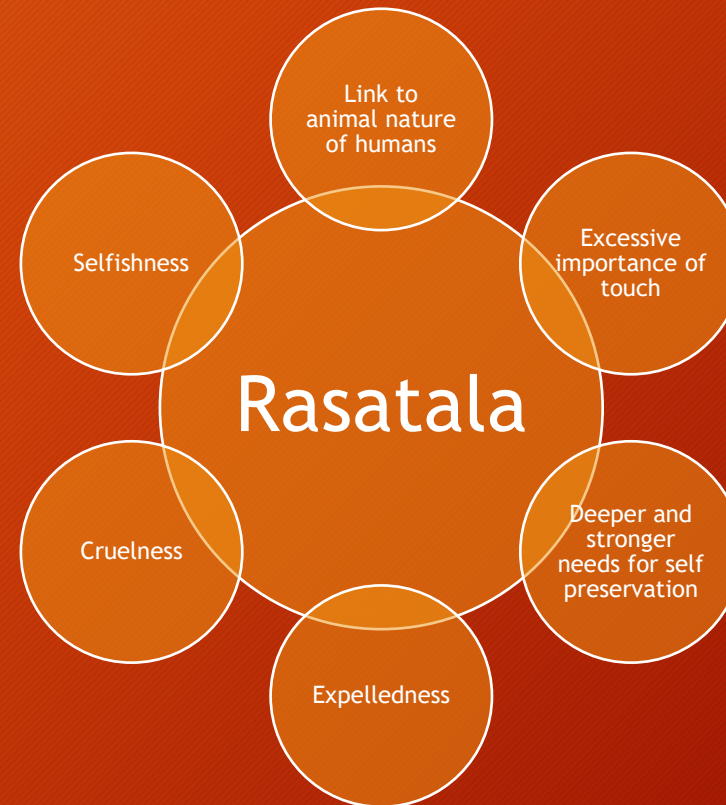
The antidotes:
maintaining light (prakash) in our mind, sadhana, ethical behaviour, asteya, aparigraha.



Rasatala - influences to counter

The main rasatalic influences - as shown in the diagram.

Antidotes: feeling that our immediate social environment supports us, that the wider social environment also supports us (social inclusion) and that higher beings (Guards, protectors or angels etc.) also support us. Care for others.



Mahatala - influences to counter

The main mahatalic influences - as shown in the diagram.

Antidotes: accepting the kamic, pleasant processes in our life without a will to top them up; conscientiousness, accepting responsibility.



Patala - influences to counter

The main mahatalic influences - as shown in the diagram.

Antidotes: friendliness (maitri), loveful approach to life situations, constructivity, protection of life.



Wrathful guardians

Denial of Brahman/Atman/Absolute
Negative/destructive inspiration



They test us
through
challenges,
suffering and
Trauma.

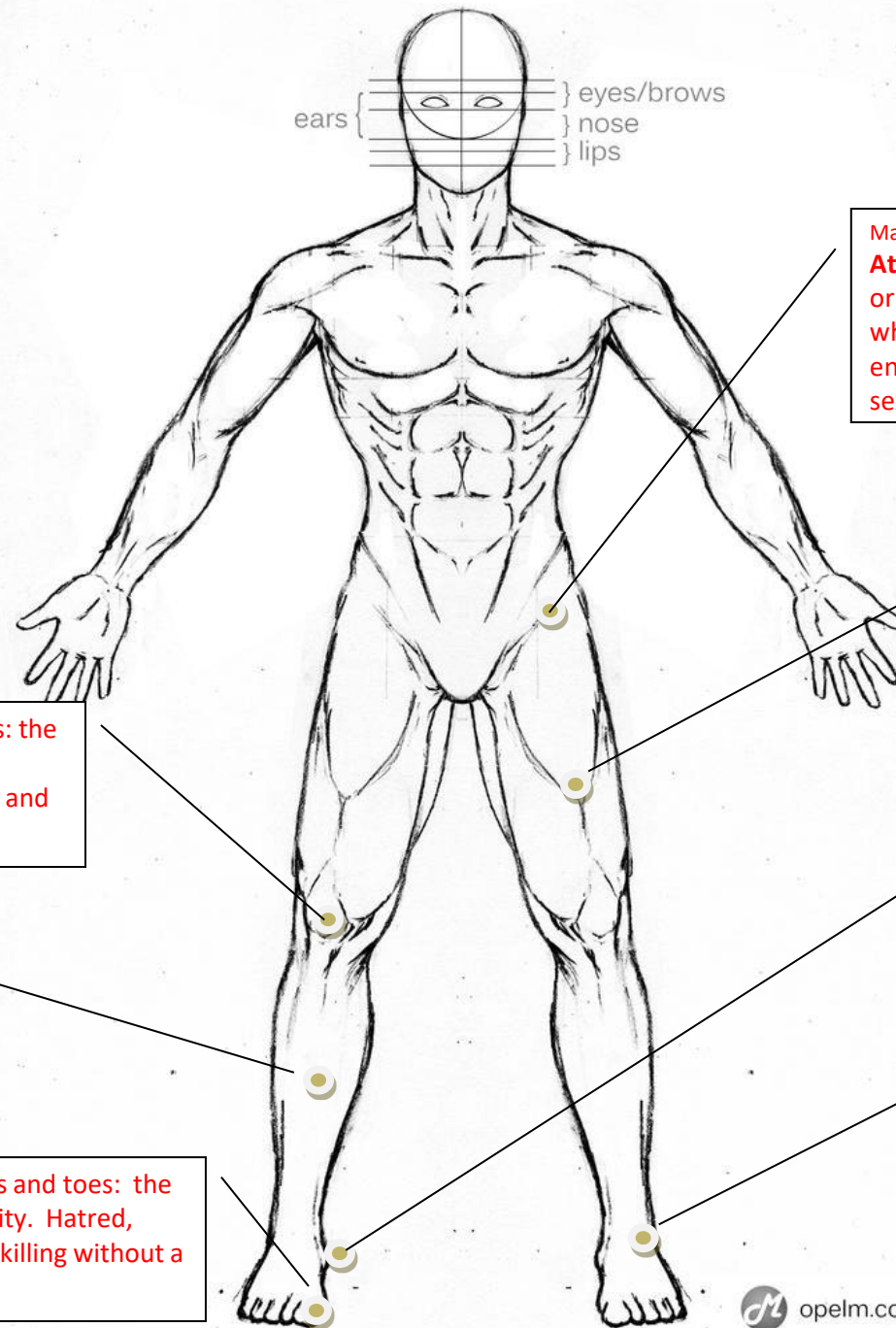


Garbhodaka below the talas

Garbhodaka - Vishnu resting on Ananta
sesha



LET US SUM UP
the main points:
Talas and
their characteristics



ears }
eyes/brows }
nose }
lips }

Mahitala – hips;
Atala – hips: sexually oriented demonesses who drain the sexual energy of men. Fear, sexual desires.

Atala and vitala – stehno;
Vitala – mid thigh: demons in the captivity of gold; anger and frustration

Sutala – knees: the feeling of abandonment and jealousy.

Talatata – calves: mental darkness, deceit, greediness

Patala – soles and toes: the state of toxicity. Hatred, destruction, killing without a reason.

Rasatala or **Mahatala** - heel: areas of pleasures, state without conscience or feeling of guilt.

Mahatala or Rasatala – ankles: the feeling of disinheritance, recklessness.

The talic life

- Life of the demons in the talic spheres is not hellish, but horizontal in the sense that - apart from exemptions like in case of king Bali - they are „deprived“ of impulse to be spiritual or to come to harmony with the original purpose of living creatures.
- They are satisfied with their illusion of sensual satisfaction, richness, cruelty and other lures of these lokas. Furthermore, they are interested in spreading these energies to the inhabitants of Bhu loka.
 - In fact, if we look at the present state of societies around the world, we see an increased level of such social tendencies.
 - They were there through millenia, but now we are in a better position to recognize it and to apply counter measures.

Is the talic influence real?

- Well, if we look around, we can see that there is e.g. an
 - Overemphasis on sex in modern life
 - There is an overemphasis on prosperity and richness
 - There is always a number of wars, where killing is an unfortunate corollary
 - The media tend to use hate-mongering against undesirable persons, organizations or states
 - There is a dramatic growth of illnesses and thus suffering including depressions and phobias.

How do we know about the influence of talas?

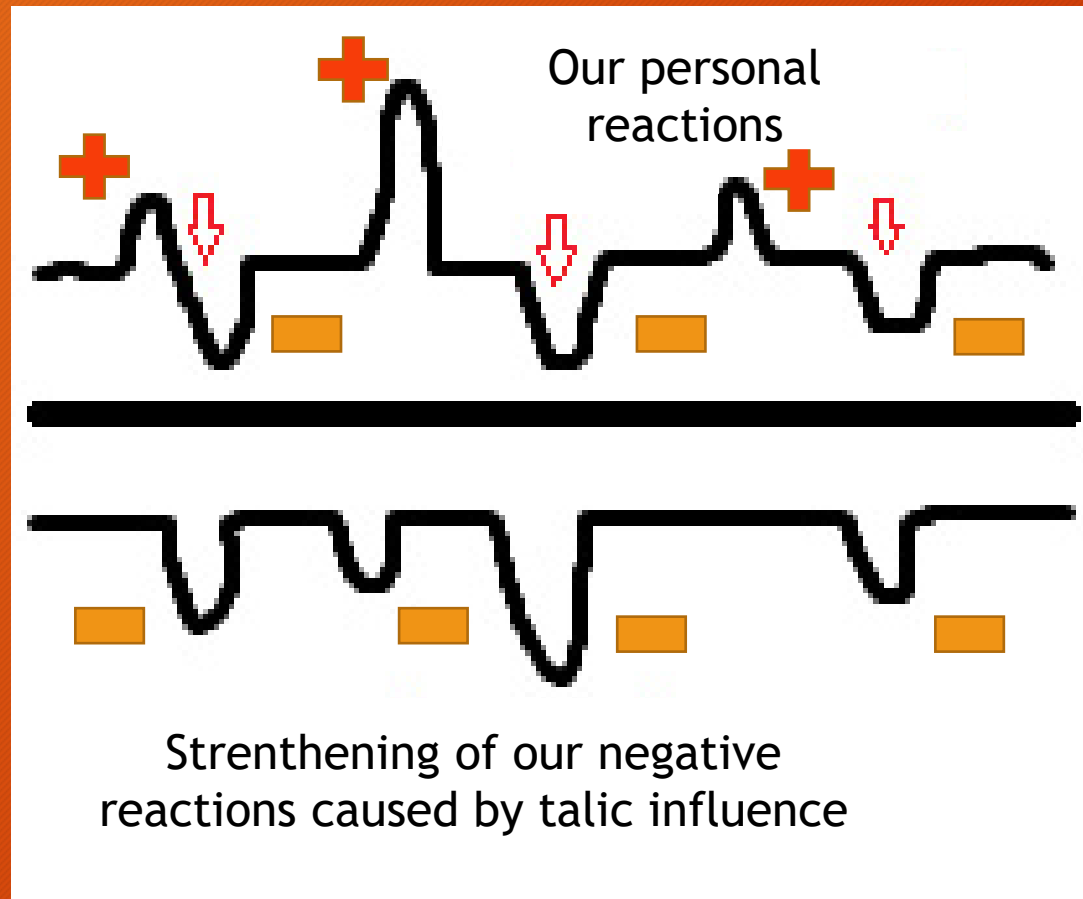
There are marks



Impact of talic influence

- Now, how do these talas effect us, humans?
- Their influence is described by A. v Vay´ s channelling: as they can *see* into Bhuloka, their influence can be irradiated into the Bhu loka´ s environment. They consist of luring humans into thinking and feeling patterns that are
 - Over-sensual
 - Over centered on position and wealth
 - Destructive and self destructive
 - Etc.

How it works in practice



Our reactions to life situations.
Without the talic influence
They would be less intense
or neglectible.

The talic influence that results from
The „monitoring of our information
Field by talic entities.

+ Positive and negative
- actions and reactions

What would be the remedy?

- The age long recipee of just life comes from India:
 - Dharma
 - Artha
 - Kama
 - Moksha
- Still, what is dharma? The Bhagavad Gita tels us about a different **dharma** for different persons, but it is optimal acting, acting in a righteous manner - according to our abilities. It should also take into consideration the given culture and legal system.
- **Artha** is wealth that is acquired without himsa and asatya to a level needed for a person or family
- **Kama** are the joys that are appropriate to the person and that are not excessive or obsessive.
- **Moksha** is the right effort towards getting freed from maya and it usually appears as the result of practice in a yogic direction.

Śrī chakra sadhana and our openness to talas

- Śrī chakra sadhana helps to realize what are our personality traits that may get attracted by talic influencers and to lift our understanding and strength in order to prevent this attraction to function.
- The practice contains special reflection, bija mantras, meditative asanas, pranayama and meditation.



Patanjali on antidotes

- 2.1 Yoga in the form of action (kriya yoga) has three parts: 1) **training and purifying the senses** (tapas), 2) self-study in the context of teachings (svadhyaya), and 3) **devotion and letting go into the creative source from which we emerged** (ishvara pranidhana).
- (tapah svadhyaya ishvara-pranidhana kriya-yogah)
- 2.3 There are five kinds of coloring (kleshas): 1) forgetting, or ignorance about the true nature of things (**avidya**), 2) I-ness, individuality, or egoism (**asmita**), 3) attachment or addiction to mental impressions or objects (**raga**), 4) aversion to thought patterns or objects (**dvesha**), and 5) love of these as being life itself, as well as fear of their loss as being death.
- (avidya asmita raga dvesha **abhinivesha** pancha klesha)

Patanjali on antidotes

- 2.6 The coloring (klesha) of I-ness (ahamkara) or egoism (asmita), which arises from the ignorance, occurs due to the mistake of taking the intellect (buddhi, which knows, decides, judges, and discriminates) to itself be pure consciousness (purusha/drigh).
- (*drig darshana shaktyoh ekatmata iva asmita*)
- 3.24 **By samyama on friendliness** (and the other attitudes of 1.33), there comes **great strength** of that attitude.
- (*maitri dishu balani*)

Patanjali on antidotes

- 2.34 Actions arising out of such negative thoughts are performed directly by oneself, caused to be done through others, or approved of when done by others. All of these may be preceded by, or performed through **anger, greed or delusion**, and can be mild, moderate or intense in nature.
- To remind oneself that these negative thoughts and actions are the causes of unending misery and ignorance is the contrary thought, or principle in the opposite direction that was recommended in the previous sutra.
- (*vitarkah himsadayah krita karita anumoditah **lobha krodha moha** purvakah mridu madhya adhimatrah dukha ajnana ananta phala iti pratipaksha bhavanam*)

Special practices for preventing talic influence 1

- Meditation No.1
 - Realize that muladhara is the first contact point for talic influence and that we have to strengthen it through chakra breathing as well as an incorporated meditation using the mantra: Om lam brahmane namaha.
 - In its mandala the 4 petals include 4 ánandas: yogánanda, paramánanda, sahajánanda and víránanda. If we experience them, there is no lust, despair or fear.
 - **Atala** level:
 - Here we work with lust, despair and fear.
 - Lust: First virya has to be uplifted by uddiyana bandha and ujjayi with bandhas.
 - Meditation on lifting creativity related energies and thoughts, so they are not linked to barren areas (talic influence).
 - Link them to Ísvara through Ísvara pranidhana and realizing that one has to be a partner to Isvara in co-creating that part of the universe of which we are part of.
 - Attune to the idea of dharma that does not create karma.
 - Sankalpa: Always be prepared to co-create whatever life makes possible in the dharmic line to experience ananda.

Special practices for preventing talic influence 2

- Despair: The power of despair usually comes from feeling of being faced with insoluble situations.
- Antidote: Letting go of inacceptance of the given situation, reframing it and inviting the inner strenght that comes from sharing consciousness and strength with the Absolute.
- Tools: practice of the 1st level of Śrī chakra sadhana, namely for envy, to lord over all, hazy desire for worldly things.
- Meditation using the mantra
 - Om Sāvitrī dévi namahá
 - Om namó Mahavishnáye namaha (power of swadhisthana chakra)

Special practices for preventing talic influence 3

- Fear: Fear comes from abhinivesha, i.e. the feeling that our safety, integrity or other aspects of inner perception are endangered, limited or subject to suffering.
- Antidote: Acceptance of the situation and opening up to the strenght of the Consciousness; looking for soolution. Willingness to go forward (not retracting from the problem), i.e. to go for resolving the cause of fear.
- Tools: practice of the 1st level of Śrī chakra sadhana, namely for the ability to connect to the Source of Strength.
 - Meditation using the mantra:
 - Om klím Dákini dévi namaha
 - Om Rudraya namaha (power of manipura chakra)

Universal antidote

- Lately research in radically new „quantum medicine“ shows that irregularities in the quantum information fields can affect our mental states, specially if our life systems (kóshas) are weakened. Thus if we are subject to overwhelming fear inducing information flow, or are targeted by „infectants“ using quantum effects, no medicine can really help, only pranayama and meditation.
- This is why it is imperative to clear our tatwic fields and pranic as well as inner information fields (manomaya kosha) at least twice a day.
 - Here Srí chakra sadhana, tattwa shuddhi, chakra shuddhi, chakra breathing and similar techniques are used just as special mantras.

„Chaining the demon“ by
W. Blake



Hans Giger and
the underworldish
life.
The lack of affection
or love is evident.



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Thank you for your attention.



Liberation
From illusion



The beginning: the Nāsadīya Hymn (ṚV X 129)

- When there was darkness, then there was neither day nor night, neither the existent nor the non-existent – Śiva alone was there. He was the ÓM, he was that desirable effulgence of the Savitr, and from him has come forth the ancient insight.
- *yadā tamas tan na divā na rātrir, na san na cāsac Shiva eva kevalaḥ |*
- *tad akṣaram tat savitur vareṇyam, prajñā ca tasmāt prasṛtā purāṇī | |*



H. Giger

Ishwara pranidhana

Oh You, who alone Are
Open up my self and its constituents
Scan it and show me all, what is to be healed
All that is to be purified
All that is to be strengthened
All that is to be forgiven
And heal, heal it all, please.
Make me able to think, feel and act according to your purpose
Make me free of errors and blemishes.

Ishwara pranidhana

Allow the true Being, Consciousness and Bliss to manifest
I am your child and please protect me from all that is maleficent
Lord, allow this to happen to all, who are around me.
Put all the error traces into the eternal purifying fire
Allow all to become true to your infinite intentions
Allow us to melt into you without traces and still make us able to do
what you want us to do.
Awake in us the original state, the state of perfection, independent
of any conditions.

Ishwara pranidhana

We cannot live or act without you, so recognize us and make us aware of our true nature.

Allow us to serve you as jivanmuktas as only that brings a perfect result.

Your strength is infinite and so our service would also be infinitely strong.

Let it happen NOW.

The Lord's prayer

- ...forgive us our sins, for we have also forgiven all those who have offended us. Do not let us enter into temptation, but deliver us from error.
- ...Free us from the shackles of our mistakes, and we renounce the power given by the errors of others. Do not allow that shallow things enchant us and free us from that, which hinders us on the Path.

Talatala, Mahātāla, Rasātala and Patala

- **Talātala** is the realm of the demon-architect Maya, who is well-versed in sorcery. Shiva, as Tripurantaka, destroyed the three cities of Maya, but was later pleased with Maya and gave him this realm and promised to protect him.^{[9][8]}
- **Mahātala** is the abode of many-hooded Nagas (serpents) – the sons of Kadru, headed by the *Krodhavasha* (Irascible) band of Kuhaka, Takshaka, Kaliya and Sushena. They live here with their families in peace but always fear garuda.^{[9][8]}
- **Rasātala** at the sole of the feet of the universe form of Vishnu is the home of the Asuras – Danavas and Daityas, who are mighty but cruel. They are the eternal foes of Devas (the gods). They live in holes like serpents.^{[9][8]}
- **Patala** or **Nagaloka**, is the lowest realm and the region of the Nagas, ruled by Vasuki (the snake that hangs around Shiva's neck). Her lives several Nagas with many hoods. Each of their hood is decorated by a jewel, a source of light of which illuminates this realm.^{[9][8]}

Antidote of problems/impulses coming to us through talas

- **Patala** - láskyplnosť, konštruktívne skutky, ochrana života
- **Mahatala**: prijatie karmou dane slastne situácie (bez snahy o navrášenie), svedomité konanie, prijatie zodpovednosti
- **Rasatala**: pocit, že naše bezprostredné sociálne prostredie stojí pri nás a že širšie sociálne prostredie stojí pri nás (sociálna inklúzia), že vyššie bytosti stoja pri nás (ochrancovia), ohľaduplnosť
- **Talatala** – svetlo v mysli, poctivosť, nehrabivosť
- **Sutala** – pocit že pri nás stoja naši blízki, že sme pre nich cenní a že dávajú nám voľnosť; dávanie dôvery a láskyplnej, kooperatívnej voľnosti.
- **Vitala** – prijatie toho množstva arthy (bohatstva), ktoré nám život poskytne, humor, sebaistota – dôvera vo svoje danosti a schopnosti.
- **Atala** – prijatie tej miery kámy, ktoré nám život poskytne bez „neuhastiteľnej“ túžby po ďalšej káme, tj. Spokojnosť (santóša); dôvera v život a vo svoju karmu, ktorá nás chráni pred vecami, ktoré sa nám nemajú stať.

Patala

- Different realms of Patala are ruled by different demons and Nagas; usually with the Nagas headed by Vasuki assigned to the lowest realm.^[1] *Vayu Purana* records each realm of Patala has cities in it. The first region has the cities of the daitya Namuchi and Naga Kaliya; in the second Hayagriva and Naga Takshaka; in the third, those of Prahlada and Hemaka; in the fourth of Kalanemi and Vainateya; in the fifth of Hiranyaksha and Kirmira and in the sixth, of Puloman and Vasuki. Bali rules as the sovereign king of Patala.^[1]

Atala and Vitala

- **Atala** is ruled by Bala – a son of Maya – who possesses mystical powers. By one yawn, Bala created three types of women – *svairiṇīs* ("self-willed"), who like to marry men from their own group; *kāmiṇīs* ("lustful"), who marry men from any group, and the *punshchalīs* ("those who wholly give themselves up"), who keep changing their partners. When a man enters Atala, these women enchant him and serve him an intoxicating cannabis drink that induces sexual energy in the man. Then, these women enjoy sexual play with the traveller, who feels to be stronger than ten thousand elephants and forgets impending death.^{[9][8]}
- **Vitala** is ruled by the god Hara-Bhava (possibly a form of Shiva), who dwells with attendant ganas including ghosts and goblins as the master of gold mines along with his consort Bhavani, as the progenitor of living beings and their sexual fluids flow as river Hataki here. When fire – fanned by wind – drinks from this river, it spits the water out as a type of gold called Hataka. The residents of this realm are adorned with gold from this region.^[9]

Srimad Bhagavatam on talas

- **Srimad Bhagavatam 2.1.26**

- *pātālam etasya hi pāda-mūlam*
- *paṭhanti pārṣṇi-prapade rasātaḥ*
- *mahātalam viśva-sṛjā 'tha gulphau*
- *talātalam vai puruṣasya jaṅghe*

•

- pAtalam (patala) of this (etasya) certainly (hi) soles (pada mulam), fall down (patanti) heels (parsni) toes (prapada) rasa-ataḥ, mahatalam creator of universe (visva-srja) ankles (atha gulphau) talatalam are the shanks (puruṣasya jaṅghe)

Srimad Bhagavatam on talas

- **Srimad Bhagavatam 2.1.27**

- *dve jānunī sutalam viśva-mūrter*
- *ūru-dvayam vitalam cātalam ca*
- *mahītalam taj-jaghanam mahīpate*
- *nabhastalam nābhi-saro grṇanti*

-
- two (dve) knees (januni) sutalam, the universe's form (visva murter) two thighs (uru dvayam) vitalam and atalam (vitalam ca atalam ca). mahitalam that (tat) hips (jaghanam) o king (mahipate) expanded space (nabha stalam) the naval lake (nabhi sara) they take/seize (grnanti)

Bhagavad Gita on the hope for a better life

- Whenever there is a decline of Dharma (Righteousness) and a predominance of Adharma (or Unrighteousness), O Arjuna, then I manifest Myself. I appear from time to time for protecting the good, for transforming the wicked, and for establishing world order (Dharma). (4.07-08)

Sutala

- **Sutala** constructed by Vishwakarma, is the kingdom of the pious demon king Bali. The dwarf Avatar of Vishnu, Vamana tricked Bali – who had conquered the three worlds – by begging for three paces of land and acquired the three worlds in his three paces. Vamana pushed Bali to Sutala, but when Bali surrendered to Vishnu and gave away all his belongings to him, Vishnu in return made Bali, richer than Indra, the god-king of heaven. Bali still prays to Vishnu in this realm. Highly impressed by the devotion of Bali, Vishnu gave him a boon that He Himself would perpetually stand as the watchman to Bali's palace.^{[9][8]}

Another view on lokas

1. Bhur-loka
2. Bhuvar-loka
3. Suvar-loka
4. Mahar-loka
5. Janar-loka
6. Tapar-loka
7. Satya-loka
8. Brahma-loka
9. Pitri-loka
10. Soma-loka
11. Indra-loka
12. Gandharva-loka
13. Rakshasa-loka
14. Yaksha-loka

Bhagavata purana on hells

- **The hells are in different numbers, from 4 to 28.**
- **Here are the ones mentioned in Bhagavata Purana and Devi Bhagavata Purana:**
- **Tamisra (darkness):** It is intended for a person who grabs another's wealth, wife or children. In this dark realm, he is bound with ropes and starved without food or water. He is beaten and reproached by Yamadutas till he faints.^{[3][4]}

Bhagavata purana on hells

- **Andhatamisra** (blind-darkness): Here, a man – who deceives another man and enjoys his wife or children – is tormented to the extent he loses his intelligence and sight. The torture is described as cutting the tree at its roots.^{[3][4]}
- **Raurava** (fearful or hell of *rurus*): As per the *Bhagavata Purana* and the *Devi Bhagavata Purana*, it is assigned for a person who cares about his own and his family's good, but harms other living beings and is always envious of others. The living beings hurt by such a man take the form of savage serpent-like beasts called *rurus* and torture this person.^{[3][4]} The *Vishnu Purana* deems this hell fit for a false witness or one who lies.^[5]
- **Maharaurava** (great-fearful): A person who indulges at the expense of other beings is afflicted with pain by fierce *rurus* called *kravyadas*, who eat his flesh.^{[3][4]}

Bhagavata purana on hells

- **Kumbhipaka** (cooked in a pot): A person who cooks beasts and birds alive is cooked alive in boiling oil by Yamadutas here, for as many years as there were hairs on the bodies of their animal victims.^{[3][4]}
- **Kalasutra** (thread of Time/Death): The *Bhagavata Purana* assigns this hell to a murderer of a **brahmin**,^[3] while the *Devi Bhagavata Purana* allocates it for a person who disrespects his parents, elders, ancestors or brahmins.^[4] This realm is made entirely of copper and extremely hot, heated by fire from below and the red hot sun from above. Here, the sinner burns from within by hunger and thirst and the smouldering heat outside, whether he sleeps, sits, stands or runs.^{[3][4]}
- **Asipatravana/Asipatrakanana** (forest of sword leaves): The *Bhagavata Purana* and the *Devi Bhagavata Purana* reserve this hell for a person who digresses from the religious teachings of the **Vedas** and indulges in heresy.^{[3][4]} The *Vishnu Purana* states that wanton tree-felling leads to this hell.^[5] Yamadutas beat them with whips as they try to run away in the forest where palm trees have swords as leaves. Afflicted with injury of whips and swords, they faint and cry out for help in vain.^{[3][4]}

Bhagavata purana on hells

- **Shukaramukha** (hog's mouth): It houses kings or government officials who punish the innocent or grant **corporal punishment** to a Brahmin. Yamadutas crush him as sugar cane is crushed to extract juice. He will yell and scream in agony, just as the guiltless suffered. ^{[3][4]}
- **Andhakupa** (well with its mouth hidden): It is the hell where a person who harms others with the intention of malice and harms insects is confined. He is attacked by birds, mammals, reptiles, mosquitoes, lice, worms, flies and others, who deprive him of rest and compel him to run hither and thither. ^{[3][4]}
- **Krimibhojana/Krimibhaksha** (worm-food): As per the *Bhagavata Purana* and the *Devi Bhagavata Purana*, it is where a person who does not share his food with guests, elders, children or the gods, and selfishly eats it alone, and he who eats without performing the five **yajnas** (*panchayajna*) is chastised. ^{[3][4]} The *Vishnu Purana* states that one who loathes his father, Brahmins or the gods and who destroys jewels is punished here. ^[5] This hell is a 100,000 **yojana** lake filled with worms. The sinful person is reduced to a worm, who feeds on other worms, who in turn devour his body for 100,000 years. ^{[3][4]}

Bhagavata purana on hells

- **Sandansa/Sandamsa** (hell of pincers): The *Bhagavata Purana* and the *Devi Bhagavata Purana* state that a person who robs a Brahmin or steals jewels or gold from someone, when not in dire need, is confined to this hell.^{[3][4]} However, the *Vishnu Purana* tells the violators of vows or rules endure pain here.^[5] His body is torn by red-hot iron balls and tongs.^{[3][4]}
- **Taptasurmi/Taptamurti** (red-hot iron statue): A man or woman who indulges in illicit sexual relations with a woman or man is beaten by whips and forced to embrace red-hot iron figurines of the opposite sex.^{[3][4]}
- **Vajrakantaka-salmali** (the silk-cotton tree with thorns like thunderbolts/vajras): A person who has sexual intercourse with non-humans or who has excessive coitus is tied to the Vajrakantaka-salmali tree and pulled by Yamadutas so that the thorns tear his body.^{[3][4]}
- **Vaitarni/Vaitarna** (to be crossed): It is a river that is believed to lie between Naraka and the earth. This river, which forms the boundary of Naraka, is filled with excreta, urine, pus, blood, hair, nails, bones, marrow, flesh and fat, where fierce aquatic beings eat the person's flesh. As per the *Bhagavata Purana* and the *Devi Bhagavata Purana*, a person born in a respectable family – kshatriya (warrior-caste), royal family or government official – who neglects his duty is thrown into this river of hell.^{[3][4]} The *Vishnu Purana* assigns it to the destroyer of a bee-hive or a town.^[5]

Bhagavata purana on hells

- **Puyoda** (water of pus): **Shudras** (workmen-caste) and husbands or sexual partners of lowly women and prostitutes – who live like beasts devoid of cleanliness and good behaviour – fall in Puyoda, the ocean of pus, excreta, urine, mucus, saliva and other repugnant things. Here, they are forced to eat these disgusting things.^{[3][4]}
- **Pranarodha** (obstruction to life): Some Brahmins, Kshatriyas and **Vaishyas** (merchant caste) indulge in the sport of hunting with their dogs and donkeys in the forest, resulting in wanton killing of beasts. Yamadutas play archery sport with them as the targets in this hell.^{[3][4]}
- **Visashana** (murderous): The *Bhagavata Purana* and the *Devi Bhagavata Purana* mention that Yamadutas whip a person, who has pride of his rank and wealth and sacrifices beasts as a status symbol, and finally kill him.^{[3][4]} The *Vishnu Purana* associates it with the maker of spears, swords, and other weapons.^[5]

Bhagavata purana on hells

- **Lalabhaksa** (saliva as food): As per the *Bhagavata Purana* and the *Devi Bhagavata Purana*, a Brahmin, a Kshatriya or a Vaishya husband, who forces his wife to drink his semen out of lust and to enforce his control, is thrown in a river of semen, which he is forced to drink.^{[3][4]} The *Vishnu Purana* disagrees stating that one who eats before offering food to the gods, the ancestors or guests is brought to this hell.^[5]
- **Sarameyadana** (hell of the sons of Sarama): Plunderers who burn houses and poison people for wealth, and kings and other government officials who grab money of merchants, mass murder or ruin the nation, are cast into this hell. Seven hundred and twenty ferocious dogs, the sons of Sarama, with razor-sharp teeth, prey on them at the behest of Yamadutas.^{[3][4]}
- **Avici/Avicimat** (waterless/waveless): A person, who lies on oath or in business, is repeatedly thrown head-first from a 100 yojana high mountain whose sides are stone waves, but without water. His body is continuously broken, but it is made sure that he does not die.^{[3][4]}

Bhagavata purana on hells

- **Ayahpana** (iron-drink): Anybody else under oath or a Brahmin who drinks alcohol is punished here. Yamadutas stand on their chests and force them to drink molten-iron. ^{[3][4]}
- **Ksarakardama** (acidic/saline mud/filth): One who in false pride, does not honour a person higher than him by birth, austerity, knowledge, behaviour, caste or spiritual order, is tortured in this hell. Yamadutas throw him head-first and torment him. ^{[3][4]}
- **Raksogana-bhojana** (food of Rakshasas): Those who practise human-sacrifice and cannibalism are condemned to this hell. Their victims, in the form of Rakshasas, cut them with sharp knives and swords. The Rakshasas feast on their blood and sing and dance in joy, just as the sinners slaughtered their victims. ^{[3][4]}
- **Shulaprota** (pierced by sharp pointed spear/dart): Some people give shelter to birds or animals pretending to be their saviours, but then harass them poking with threads, needles or using them like lifeless toys. Also, some people behave the same way to humans, winning their confidence and then killing them with sharp tridents or lances. The bodies of such sinners, fatigued with hunger and thirst, are pierced with sharp, needle-like spears. Ferocious carnivorous birds like vultures and herons tear and gorge their flesh. ^{[3][4]}
- **Dandasuka** (snakes): Filled with envy and fury, some people harm others like snakes. These are destined to be devoured by five or seven hooded serpents in this hell. ^{[3][4]}

Bhagavata purana on hells

- **Avata-nirodhana** (confined in a hole): People who imprison others in dark wells, crannies or mountain caves are pushed into this hell, a dark well engulfed with poisonous fumes and smoke that suffocates them. [\[3\]\[4\]](#)
- **Paryavartana** (returning): A householder who welcomes guests with cruel glances and abuses them is restrained in this hell. Hard-eyed vultures, herons, crows and similar birds gaze on them and suddenly fly and pluck his eyes. [\[3\]\[4\]](#)
- **Sucimukha** (needle-face): An ever-suspicious man is always wary of people trying to grab his wealth. Proud of his money, he sins to gain and to retain it. Yamadutas stitch thread through his whole body in this hell. [\[3\]\[4\]](#)

Antidotes of base talic influence

Uttara Gita (III.5)

- All creatures in this world exist with the urge for food and procreation. If these are renounced, then, what is the utility of this earth? The meaning is - it is of no use. „Conquer the taste and everything is conquered“.

Determination, free will and mukti

- In modern physics, there is also a model called „superdetermination“, which states that all life and life processes are fully pre-determined.
- However, the justification for trying to understand the program of superdetermination is there.
- This has a semblance to the Indian model of karma, where karma is the pathway through life(s), which is formed by deviations from an ideal line of life (dharma).
- Yogis like Ramana Maharishi held that „everything is predetermined“ and the key to getting Freedom (mukti) is in understanding this fact and in dissociation from voluntary immersion in the causal system. Then through process like atma vichara one can „rejoin“ the non-individualized state of Being.





Yama,
the lord
Of death

Yama, Dieu des Régions inférieures.

S. यम T. 571087



Hell by
Bosch

King Bali and Vishnu



Still, we
have to
protect
Ourselves.



Krishna
overpowering
Naga king



Vishwakarma
Vishnu